THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

121 I
C48
no 23

PRESBYTERIAN HISTORICAL SOCIETY
425 LOMBARD STREET
PHILADELPHIA, PA. 19147

Digitized by the Internet Archive
in 2012 with funding from
LYRASIS Members and Sloan Foundation

http://archive.org/details/churchat23pres

THE CHURCH

AT HOME AND ABROAD,

PUBLISHED MONTHLY

BY ORDER OF

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH

IN THE UNITED STATES OF AMERICA.

VOLUME XXIII.

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,
WITHERSPOON BUILDING,
PHILADELPHIA, PA.
1898.

INDEX TO VOLUME XXIII.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

	PAGE.
Africa, A Life for, Notice of Miss Parsons' Book	80, 358
Africa, A Trip to Elat	34
Africa, Dangers and Annoyances	392
Africa Elat, Produce Exchange at	492
Africa, Exchange Places	503
Africa, Heli Chatelain's Mission in	378
Africa, Itineration in	219
Africa, Morals of West	392
Africa, Natal a Good Place to Live	76
Africa, News from Uganda	299
Africa, Progress in Uganda	171
Africa, Possibilities of Manly Character in	77
Africa, Railway in	3
Africa, South, Presbyterian Union in	3
Africa, The Benga Scriptures	18
Africa, Zulu Chief and Christianity	171
Alaska, A Thrilling Experience	49
Alaska, Great Opportunities in	422
Alaska, Missions in	197
Alaska, More Reindeer for	196
Alaska, New Metlakahtla	378
Alaska, Peril to Metlakahtla	196
Alaska, Prose and Poetry of	527
Alaska Rescuers	142
Alaska, Resources, Social Conditions	528
Alaskan's Creed	353
Americans from Oversea	451
Amerman, W. L., His Christian Work	436
Arabia, the Bible in	19
Asheville, Schools at	387
Austin, Rev. A. C., Thrilling Experience	49
Austin, Rev. A. E., Nineteen Years in Alaska	423
Barber Memorial Building	417
Barriers to the Truth	124
Barrows, Dr. J. H., His Lectures	297
Basle Missionary Society	170
Behind a Veil	114
Beirut Female Seminary	403
Bell, Story of its Origin	439
Beneficence, New Standard in	208
Benevolent Offerings	101
Bible Authority and Motive for Foreign Missions	26
Bible, Carey's Bengali Version	174
Bible, Carey's Translations	450
Bible, Foreign Missions and the	29
Bible Incidents in Foreign Missions	18
Bible Society, American, and Foreign Missions	97
Bible, The Benga Scriptures	18
Bible Translation	17
Bible, What it did for Neesima	174
Bibles for Half the Human Race	353
Biddle University, Financial Agent for	15
Boards, A Plea for Our	409
Boards of the Presbyterian Church	169
Boards, Why in Debt	238
Book Notices	80, 174, 263, 358, 451
Books, Readings from Recent	76, 172
Boulder Church, Waterloo, Iowa	66
Boys' Missionary Society	256
Brazil, First Martyr in	494
Brazil, The Indians of	118
Brooks, W. F., D.D	109
Brotherhood of Andrew and Philip	435
Buddhism *vs.* Christianity	171
Calvin, Expositions and Prayers from, Notice of the Book	80
Calvin, Great Principles of His Teaching	68
Carey, His Bible Translations	174, 450
Cattell, W. C., D.D., LL.D	195, 325
Ceylon, Material Progress in	378
Chamberlain, Dr., His Faith	293
Chatelain, Mr. Heli	378
Children's Day	236
Children, Preaching to	438
China, A Friend of	98
China, A Funeral in	106
China, A Picture and an Appeal	211
China, Asking for Teachers	161
China Awakening	192
China, Blind Leaders in	97
China, Change of Attitude	472
China, Christians in	353
China, Consecrated Christians	161
China, Darkness and Light	162
China, Educational Influences in	377
China, Enthusiasm and Success in	502
China, Good Tidings from Canton	25
China, Influence of Foreigners	171
China, Influence of Missionaries in	300
China, Light in	379
China, Li Hung Chang's Protest	301
China, Religious Faith of	393
China, Rev. Geo. Cornwell's Work	394
China, The Old Testament in Civil Service Examinations,	3
China, True Light Seminary, Canton	404
China, Work of Rev. J. P. Irwin	394
Chinaman, Some Aspects of the	449
Chinese Convert, Lee Chack Hoa	159
Chinese Convert, Kin Laon	536
Chinese Convert, Sou San Fouloy	345
Chinese New Year and Debt Paying	234
Chinese Women and Education	192
Chile, Dr. David Trumbull in	302
Christ-filled Life, Notice of the Book	81
Christian Endeavor in College Life	342
Christian Endeavor, Presbyterian Adaptation of	163
Christian Training Course	5, 68, 164, 348
Christian Training Course Programs	69, 165, 257, 349, 441, 537
Christianity and the Progress of Man, Notice of the Book	176
Christianity the Only Faith	126
Church Erection	46, 131, 202, 322, 419, 513
Church Erection, American Armenian Church	323
Church Erection, A "Preferred Creditor"	45
Church Erection, Architectural Plans	419
Church Erection, How one Church was Finished	203
Church Erection, Importance of	46
Church Building, Notice of Book on	358
Church Erection, Receipts for November, 1897	182
Church Erection, Receipts for December, 1897	183

64461

PAGE

Church Erection, Receipts for January, 1898 275
Church Erection, Receipts for February, 1898 369
Church Erection, Receipts for March, 1898 462
Church Erection, Receipts for April, 1898 543
Church Erection, The Loan Fund 419
Church Erection, The Year's Work 515
Church Erection, Young People and 131
Church at East Hampton, L. I 79
Church in the Development of our Country. 54
Colleges and Academies 41, 129, 224, 317, 433, 507
Colleges and Academies, Annual Report 507
Colleges and Academies, Christian *vs.* Secular Education . 433
Colleges and Academies, Receipts for November, 1897 . . 89
Colleges and Academies, Receipts for December, 1897 . . 181
Colleges and Academies, Receipts for January, 1898 . . . 274
Colleges and Academies, Receipts for February, 1898 . . 368
Colleges and Academies, Receipts for March, 1898 459
Colleges and Academies, Receipts for April, 1898 560
Colleges and Academies, Training of Christian Teachers, 224
Colleges and Academies, Why "Education Day?" . . . 41
College Board and Young People 129
College, Influences of 450
College, Value of the Presbyterian 131
College, Why go to? 131
Colonial Puritan Meeting Houses 513
Colorado, University of 226
Consecration in Real Life 158
Constantinople, American College for Girls 160
Contribute through the Board 205
Country, Our 53
Crime, Epidemic of 192
Cuba, Destruction of the "Maine" 283
Cuba, Miss Barton in 283
Culbertson, Miss, Her Noble Work 402

Davies, Samuel, Aided in his Education 347
Debt, How it was Raised 114
Denominational Loyalty 47
Denominational Rivalry, Generous 100
Drummond, Henry, Mr. Moody on 80

Eaton, Rev. John, Ph.D., LL.D 385
Eddy, Dr. Mary, Twofold Work in Syria 19
Eddy, Wm. W., D.D., A Missionary Family 488
Education 35, 136, 226, 315, 411, 509
Education, Christian *vs.* Secular 433
Education, History, Functions and Sphere of the Board . 315
Education, Presbyterian Students of State Institutions . 226
Education, Receipts for November, 1897 87
Education, Receipts for December, 1897 270
Education, Receipts for January, 1898 271
Education, Receipts for February, 1898 366
Education, Receipts for March, 1898 540
Education, The Board's System of Aiding Candidates . . 35
Education, This Year's Enrollment 138
Education, Young People and 347
Evangelistic Missions 103
Everett, Miss Eliza D., in Beirut 403
Ewing, J. C. R., D.D. 394

Fairbairn, His Lectures in India 285
Faith in One's Star and in God 291
Foote, Admiral 162
Foreign Missions 17, 113, 205, 297, 391, 487
Foreign Missions and Sociology 23
Foreign Missions and the Bible 29
Foreign Missions, a Long Work 356

PAGE

Foreign Missions, Bible Incidents in 18
Foreign Missions, Board of, Economy 391
Foreign Missions, Duty of the Church 33
Foreign Mission Interest in the Home Church 31
Foreign Missions, Lambeth Conference and 18
Foreign Missions, Notes from Treasurer's Department . 24
Foreign Missions of the World 97
Foreign Missions, Paying the Debt 487
Foreign Missions, Plea for the Debt 303
Foreign Missions, Presbyterian, Sixty Years of 113
Foreign Mission Necrology. 487
Foreign Mission Receipts for November, 1897 86
Foreign Mission Receipts for December, 1897 180
Foreign Mission Receipts for January, 1898 267
Foreign Mission Receipts for February, 1898 364
Foreign Mission Receipts for March, 1898 453
Foreign Missions, The Bible and 26
Foreign Missions, Why Debt Should be Canceled 25
Foreign Missionaries, Qualities Needed 499
Foreign Missionary Calendar 25, 113, 209, 393
Foreign Missionary Conference in 1900 97
Foreign Missionary Conference 206
Foreign Missionary Inspiration, Whence Derived? 27
Freedmen 14, 108, 229, 294, 417, 516
Freedmen, A Good Showing. 516
Freedmen, As much as Last Year 229
Freedmen's Board, Fourfold Work of 110
Freedmen, Good Will Mission. 294
Freedmen, New Barber Memorial Building. 417
Freedmen, Pictorial Presentation of the Board's Work . . 15
Freedmen, Receipts for November, 1897. 186
Freedmen, Receipts for December, 1897 277
Freedmen, Receipts for January, 1898 371
Freedmen, Receipts for February, 1898 465
Freedmen, Receipts for Marih, 1898 563
Freedmen, Work of Presbyterian Church for. 346
Freedmen, Young People's Societies and. 108

Geneseo Collegiate Institute 225
Giving, A Lesson in. 418
Giving, The Joy of 158, 160
Gladstone on the United States 437
Gleanings at Home and Abroad 170, 353
"God on the Rock" 65
Gold, Discovered by James W. Marshall 47
Good, Dr. A. C., Life of, noticed. 80, 359
Good, Dr. A. C., itinerating 219

Hainan, Heroic Effort in 488
Hainan, The French and 98
Happer, Andrew. 213
Hardy, U. S. Minister in Persia 377
Hawaii, First Protestant House of Worship 14
Hawaii, Notes on. 13
Hawaii, the Missionary Kekela 14
Hawaii, the Paradise of the Pacific 6
Hawaii, the Volcano Kilauea 10
Hawaiian Evangelical Association. 12
Hawaiian Foliage. 13
Hawaiian Question 191
Hawthorne, Julian, on Christianity in India 78
Hawthorne, Julian, on India's Poverty 79
Hinduism, Christianity and 392
Hinduism, Decaying 488
Hingham, Mass., Meeting-house 513
Holy Spirit, Grieve not 305
Home Mission Appointments 60, 155, 250, 339, 432

Home Mission Letters : PAGE.
Alaska 151, 428
Arizona 152, 336, 429
Arkansas 249
California 75
Florida 429
Idaho 58, 153, 248
Indian Territory 153
Iowa 154, 336
Kansas 337
Montana 154, 429
Michigan 337
Minnesota 57, 154, 430
Nebraska 338
Nevada 59
New Mexico 154, 338
New York 249, 429
North Carolina 58, 429
Oregon 59, 154
South Dakota 59, 430
Tennessee 430
Texas 250, 338
Utah 59, 339, 430
Washington 430
Home Mission Receipts for November, 1897 84
Home Mission Receipts for December, 1897 177
Home Mission Receipts for January, 1898 264
Home Mission Receipts for February, 1898 361
Home Mission Receipts for March, 1898 550
Home Mission Receipts for April, 1898 557
Home Missions 47, 142, 237, 328, 421, 520
Home Missions, Finances of the Board 143
Home Missions, How to Pay the Debt 144
Home Missions, One Secretary 238
Home Missions, Our Country 53
Home Missions, State of the Treasury 47
Home Missions, The Board of 244
Home Missions, The New Year 522
Home Missions, Value of 288
Home Missions, Woman's Work in 425
Home Missionary Heroes 168
Home Missionary Pictures 63

Ideal, Power of an 342
Illinois, Down in "Egypt" 254
Illinois, First Presbyterian House of Worship 5
Illinois, State University of 411
India, Carey's Bengali Bible 174
India, Cause of her Poverty 79
India, Christianity and Hinduism 392
India, Christianity the only Hope for 78
India, Dr. Chamberlin's Faith 293
India, Famine in 98
India, Four-legged Chapel 171
India, Influence of Christian School 171
India, Influence of Christianity in 489
India, Missionary Spirit of Ceylon Students 62
India, Native Church in 420
India, Outlook in 391
India, Progress in 489
India, Results of Missionary Education 391
India, Training a Native Ministry 312
India, Triumphs of Missionary Effort 355
India, Who Rules 488
Indian Camp-meeting 143
Indian Dialects 449
Indian Territory, Illiterates in 377
Indians, Changing Conditions 149
Indians, Nez Perce 237
Indians, Nez Perce Celebration 422

PAGE.
Indians, Noble Red Man 330
Indians, Our Work among 148
Indians, Teaching Them to Read 65
Indians, The Outing System 356
Indians, The Sioux 142
Indians, A Sioux Pastor 143
Indians, Their Inheritance 438
Indians, Work of Government for 150
Islands of the Pacific, Notice of the Book 80

Jackson, Sheldon, D.D., Purchasing Reindeer 100
Japan among the Nations 98
Japan, Dr. G. F. Verbeck in 380
Japan, Encouragement in 172
Japan, Evangelist Sakai and His Wife 20
Japan, "Face to Face with God" 252
Japan, Her Watchword 79
Japan, Influence of Christianity in 78
Japan, Missionary Tour in 20
Japan, Mr. Hearn's "Gleanings from Buddha Fields" . . 76
Japan, National Hospitality 97
Japan, Nationalism a Barrier to Progress of Gospel . . . 78
Japan, Suggestive Program on 66
Japan, Three Chaplains for the Army 76
Japanese Christian, Consecration of 344
Japanese Hotel 22
Jehuism 439
Jessup, Henry H., D.D 210
Just One at a Time 216

Kafiristan, Request for Teachers 410
Kansas, S. S. Missions in 414
Kekela, The Hawaiian Missionary 14
Kingdom, Progress of the 97
Klondike, Letter from 524
Klondike, Missions in the 283
Klondike, Tidings from 240
Korea and Her Neighbors, Notice of the Book 176
Korea, Asking for Teachers 172, 173
Korea, Encouragement from 216
Korea, King becomes Emperor 4
Korea, Medical Missions and Schools 173
Korea, Object Lesson in Seoul 61
Korea, Russia's Influence in 98
Korea, Six Points from Pyeng Yang 406
Korea, White for the Harvest in 496
Korea, Work at Fusan 395
Kingdom, Material Progress and the 378
King's Daughters' Work 437

Labaree, Dr. Benj., His Bereavement 487
Lapps, Colony of, in the United States 535
Larson, Anna, M.D., Death of 113
Lebanon, Crossing the 407
Legacy, An Embarrassing 307
Legge, Prof. James 98
Liberality, Cultivation of, among the Young 136
Liberia, Trouble in 378
Li Hung Chang 97
Li Hung Chang's Protest 300
Lincoln, A Monument to 191
Lincoln University, Vail Memorial Library 316
Little Things, Value of 344
Lottery, Last of the 98
Lynching, Prevention of 285

Mackay of Uganda 444
Mackenzie, John K., M.D 259
McMillan, D. J., D.D 147, 194
Madagascar, A Christian Student 231

PAGE.

Madagascar, Missions in 377
Magazines, With the 78, 449
Manchuria, Scotch Missions in 172
Manchuria, Spiritual Harvest in 300
Marshall, James W., Discoverer of Gold 47
Marshall, W. K., D.D 331
Mateer, Mrs. C. W., Death of. 490
Matthews, Dr. G. D., in Oroomiah 18
Mazawakinyanna, Louis 143
Mecklenburgh Declaration of Independence 387
Mecklenburg Memorial. 471
Medical Missionaries of Presbyterian Board 399
Medical Missionaries, Their Work. 449
Melrose, Rev. J. C., Death of 206
Men I Have Known, Notice of the Book 81
Methodist Federation 191
Methodist Missions 3
Metlakahtla, The New 4, 378
Metlakathla, New, Incident at 437
Mexican Convert in Arizona 47
Mexican Mission, Self-help in 394
Mexico, Incident in Pueblo 18
Ministerial Relief 43, 133, 232, 325, 409, 518
Ministerial Relief, Heraldic Significance of the Seal . . . 232
Ministerial Relief Receipts for November, 1897 90
Ministerial Relief Receipts for December, 1897 184
Ministerial Relief Receipts for January, 1898 276
Ministerial Relief Receipts for February, 1898 370
Ministerial Relief Receipts for March, 1898 546
Ministerial Relief Receipts for April, 1898. 549
Ministerial Relief, Report to Synod of Ohio 43
Ministerial Relief, Study of 193
Ministerial Relief, Word From Far West 518
Minnesota Valley 82
Mission Debt, How Raised 114
Mission Debts, The Way out 121
Mission Field, Its Vastness 121
Missionary Commandments 101
Missionary Comity 111
Missionary History, Study of 62
Missionary, Loneliness of 77
Missionary News by Telephone 67
Missionary Periodicals 98
Missionary Prelude 193
Missionary Service, Substitutes for 111
Missionary Society, Boys' 256
Missionary Societies, Their Purpose 157, 158, 159
Missionary Spirit in a Child. 343
Missionary Society, Successful 439
Missionary Support and Golden Rule 287
Missionaries Encourage Patriotism 355
Missions and Politics 398
Missions, Apostolic and Modern, the book noticed . . . 359
Missions, Evangelistic 103
Missions, Faith and Success 299
Missions, Honey Money for 158
Missions in First Century and Nineteenth 115
Missions, Instruction in 194
Missions, Supreme Aim 215
Missions, Value of the Study of 62
Moffat, Robert, and Africaner 172
Mormon Morals 421
Mormon Propagandism 192, 330
Mormons 237, 248
Mormons, The Old Story 424
Mormonism, Sheldon Jackson College 383
Morocco, Mode of Punishment in 171
Morrison, Mrs. Anna S., Death 297

PAGE.

Mountain People, What Presbyterian Church is Doing for, 386
Mountain Whites, Outline History of 146
Muller, Rev. George 97

National Crisis 377
Native Agents 309
Native Church 309
Nebraska, Material Development of. 506
Nebraska, Sabbath-school Missions in. 506
Necrology :
Barnett. Frank F 452
Beck, T. Romeyn, D.D 452
Billingsby, Rev. Amos S 82
Brooks, W. F., D.D 452
Cattell, William C., D.D , LL.D. 452
Davis, John A 452
Deruelle, Daniel 360
Dorland. Luke, D D 82
Elliott, Addison S 360
Forsythe, James C 176
Freshman, Jacob, D.D 360
Greenleaf, Joseph 360
Hickey, Yates 83
Holmes, Hamilton B 83
Hubbard, John Niles 83
Irwin, David Johnson, D.D 452
Keigwin, Ernest F 176
Marks, Lafayette, D.D 360
Maxwell, George M., D.D 83
McCool, James B., M.D 83
McLeod, David 452
Niles, William Allen, D.D 83
Rulifson, Albert G 452
Sandford, Richard M. 452
Shriver, S. J 360
Swain, John L 452
Taylor, Augustus 452
Vincent, William R., D.D. 360
Vincent, R. W 176
Waugh, John 83
Webb, Edward 452
Woodhull, Gilbert T., D.D 360
Woods, Alexander Miller 83
Wyckoff, Samuel 83
Young, James 83
Neesima and the Scriptures. 174
Negro, A Faithful 158
Negroes, The Training Needed 357
Nelson, Henry A., D.D 4, 48, 111
Nestorian Landmark Gone 17
Nevada, Loneliness of Presbyterians in 382
Nevius, John L., D.D 72
Niles, Mary W., M.D 161
North Carolina, Notes from. 423
Noyes, Henry V. D.D. 489
Noyes Miss Harriet, at Canton 405

Offerings, Jubilee. 213
Omaha Theological Seminary 509

Patriotism, Intelligent. 142
Pauperism, The Problem of 78
Pease, Mr. and Mrs., at Asheville. 388
Persia, Affairs in. 298
Persia, Malek Yonan. 345
Persia, Itinerating in 220
Persia, Minister Hardy in. 377
Persia, Native Agents in 319
Persia, Notice of Mr. Wilson's Book. 80
Persia, Presbyterian Hospital at Teheran 377

PAGE.
Persia, Results of Missionary Effort 234
Persian Women, Notice of the Book 263
Politics, Missions and 395
Poor, Daniel W., D.D 411
Prayer, The Shortest Way 164
Prayer Meeting, Appeal for 287
Preaching the Gospel by Proxy 111
Presbyterian Board of Publication, Fire in Chicago 380
Presbyterian Church in Benicia, Cal 99
Presbyterian Church at Lake Forest, Ill 100
Presbyterian Church of Monmouth Co., Seal 289
Presbyterian Church at Rocky Spring, Pa 5
Presbyterian Church in Prattsburg, N. Y 175
Presbyterian Church at Sharon, Ill 5
Presbyterian Church in Waterloo, Iowa 66
Presbyterian Endeavorers 70, 166, 258, 350, 442, 538
Presbyterian History, Early 484
Presbyterian Monument 289
Presbyterian Union in South Africa 3
Presbyterianism in Steuben, Notice of the Book 175
Presbytery of Redstone Plan 102
Presbytery of San Francisco, Lecture Course 67
Publication and Sabbath-school Work . . 38, 139, 235, 319, 414, 505
Publication and Sabbath-school Work, Phases of Mission Work 319

Questions for Missionary Meeting . . . 75, 170, 352, 448, 539

Readings from Recent Books 76, 172
Relic, Rare Old 289
Roberts, Wm. C., D.D., LL.D. 286
Russian Tenderness 450

Sabbath-school Missions and the Young 189
Sabbath-school Missions, Appeal for Clothing 41
Sabbath-school, Notes from Mission Field 507
Sabbath-school, Twentieth-century Movement . . 39, 141, 235, 321, 416
Sabbath-school Work, Presbyterian System of 505
Sabbath-school Work Receipts for November, 1897 88
Sabbath-school Work Receipts for December, 1897 272
Sabbath-school Work Receipts for January, 1898 273
Sabbath-school Work Receipts for February, 1898 367
Sabbath-school Work Receipts for March, 1898 457
Sabbath-school Work Receipts for April, 1898 559
Salvation Army 191
Sanders, Dr. D. J., and his Mother 109
Sanders, Dr. D. J., his early education 109
Sartor Resartus 133
Savonarola Remembered 471
Scotland (S. D.) Academy 317
Schwartz, Christian Frederick 472
Session and Benevolent Offerings 101
Sheldon Jackson College 383
Sholls' Mines, Ill 235
Shorter Catechism 330
Siam, A Christian Official in 192
Siam, Baptism of an Old Man 5
Siam, Death of an Elder 5
Siam, How Mission Work began in Nakawn 398
Siam, Touring in 297
Sioux, Conquest of the, Notice of the Book 175
Social Settlement, Its Purpose 78
Sociology, Foreign Missions and 23
South, The 334
Stephenson, Miss Florence 382, 388
Student Volunteer Convention 284, 288
Student Volunteers 191
Sunday-school Records, Walter's Ideal System 80
Synod of Atlantic, Fraternal Relations 16

PAGE.
Synod of Iowa, Home Mission Recommendations 48
Synod of Nebraska, Missionary's Report 50
Synod of New Jersey, Receipts of Synodical Home Mission Fund 363
Synod of Ohio, Ministerial Relief Report 43
Synod of Pennsylvania, Sustentation Receipts 267
Syria, Beirut Female Seminary 403
Syria, Crossing the Lebanon 407
Syria, Dr. Mary Eddy's Work in 19
Syria, Items from 19

Tappan, Henry P. D.D 512
Temperance, A Good Suggestion 521
Temperance Reform, Progress in 377
Tennyson's Consecration 62
Tennyson, Estimate of 78
The Glorious Years (poem) 66
Thompson, Dr. C. L., Statement by 328
Thompson, Charles L., D.D 287
Thompson, Jas. B., D D., Death of 490
Tract Distribution 297
Trumbull, David, D.D 302
Truth, Barriers to the 124
Truth, Punishing the Cause of 209
Tuskeegee Conference 285
Tuskegee Institute 97
Twentieth-century Movement 39, 141, 235, 321, 416

Unbelieving World 121
Underwood, Dr. H. G., His Work in Korea 395, 399
University of Illinois 411
University of Michigan, Classical Conference at 511
University of Wooster 411
University, The Peoples' 4
Utah, Sheldon Jackson College 383
Utah, The Situation in 421, 422

Vastness of the Field 123
Verbeck, Guido F., D.D 380
Villa, Mr. Alexander 47

Waite, Rev. J. T. H 230
War, Our Motive in 471
Weaver, William H., D.D 14
Webb, Rev. Edward 484
Wellesley Spirit, The 159
Westminster Celebration 283
West, The New 530
Westminster Standards 474
Whitman, In Memory of 3
Willard, Miss Frances 284, 435
Wisconsin's Semi Centennial 471
Wishard, Luther D., His New Work 99, 205
Woman, How Regarded in Moslem Countries 115
Womanhood, Unrelieved Woes of 400
Woman's Board of Home Missions 426
Woman's Work in Home Missions 425
Women, American Slavery of Chinese 401
Women Missionaries, Presbyterian 193
Wooster, University of 411
Worth Reading 174, 358, 451
Wu Ting Fang 160

Yonan, Malek 345
Young Financiers 520
Young People's Department 61, 157, 251, 341, 435
Young, Rev. S. Hall 99
Young, Rev. S. Hall, Letter from 524
Young People and the College Board 129
Young People's Society, Its Mission 161
Young People's Societies and Freedmen 108

WRITERS.

	PAGE.
Agnew, Anna E	133, 409
Agnew, Benjamin L., D.D	195
Baird, Mrs. W. M	406
Baird, Rev. W. M	496
Bishop, William, D.D	315
Blackburn, William E., D.D., LL.D	224
Bromfield, Edward T., D.D	236
Brown, Rev. Allen H	289
Bryant, Emily J	66
Byington, Ezra Hoyt, D.D	513
Chalfant, Rev. F. H	106
Christensen, Miss H	392
Coan, Rev. F. G	309
Churchman, Horace	35
Conant, Sara L	386
Covert, Rev. William C	82
Cuyler, Theo. L. D.D	533
Danner, Rev. J. Lemoyne	433
Dennis, James S., D.D	121, 400
Dennis, Mrs. James S	403
Dunlap, Eugene P., D.D	398
Eaton, Rev. John, Ph.D., LL.D	12, 196
Edwards, Dr. J. H	169
Ellinwood, F. F., D.D	23, 103, 291
Fiske, Asa S., D.D	53, 203, 303
French, Rev. Calvin H	317
Fulton, Rev. A. A	211, 502
Galbraith, Robert C., D.D	43
Haworth, Rev. B. C	20
Hodge, Edward B., D.D	347
Hoskins, Rev. F. E	407
Jackson, Sheldon, D.D., LL.D	535
Jessup, Henry H., D.D	27
Johnson, Herrick, D.D	305
Johnston, Rev. W. C	34
Kimball, William E., D.D	225
Lane, H. M., M.D	118
Lowrie, Samuel T., D.D	325
Lucas, J. J., D.D	312
MacCauley, Rev. H. B	474
McEwen, Henry T., D.D	216
McEwen, Mrs. Henry T	147
McCampbell, Letitia W	220
McCleary, Rev. C. W	492, 503
McMillan, Duncan J., D.D	147
Martin, Prof. Chalmers	115
Montgomery, Etta	393
Mudge, Rev. Lewis S	136
Nelson, Henry A., D.D	162, 439
Payne, Henry N., D.D	346
Pentecost, George F., D.D	127
Perkins, Mrs. Samuel C	404
Pitzer, Rev. W. A., D.D	439
Powell, C. K	254
Radcliffe, Wallace, D.D	31
Remick, N. B., D.D	163
Roberts, William H., D.D	101
Robinson, Mrs. Albert B	72, 259, 444
Robinson, Mrs. Charles E	256
Rodgers, Rev. James B	494
Sexton, Thomas L, D.D	50
Smith, Rev. T. C., D.D	345
Speer, Robert E	162, 309
Speer, Mrs. Robert E	114
Thompson, Charles L., D.D	328
V. F. P	288
Van Rensselaer, Kiliaen	63
Watson, Rev. Robert	536
Waith, Rev. William, Ph.D	6
White, W. P., D.D	484
Williamson, Rev. John P	430
Wishard, S. E., D.D	237
Worden, James, D.D	89
Young, Rev. S. Hall	240, 524

WRITERS OF HOME MISSION LETTERS.

Adams, Rev. R. N	57
A'guirre, Rev. A	338
Armstrong, Rev. T. C	431
Austin, Rev. A. E	428
Austin, Rev. A. C	49
Bantley, Rev. J. C	154
Beyer, Rev. E. G	154
Blair, Rev. George A	154
Bohback, Rev. Philip	339
Boyd, Rev. J. S	154
Boyd, Rev. R. P	248
Coile, Rev. Samuel A	430
Cook, Rev. Charles H	152
Corser, Rev. H. P	429
Cory, Rev. Harlan P	430
Edwards, Rev. George	429
Enders, Rev. E. A	337
Faris, Rev. W. W	429
Feather, Rev. Nathan	336
Forbes, Rev. W. O	59
Gage, John L	154
Galt, Rev. W. A	338
Gillespie, Rev. E. J	57
Grimes, Rev. M. S	532
Gould, Rev. J. Loomis	532
Guichard, Rev. G. L	430
Harmon, William	57
Hedges, Rev. James A	248
Hedges, Rev. T. J	339
Hines, Rev. James	153
Hough, Rev. W. A	248
Howard, Rev. Henry A	339
Hunter, Rev. B	337
Irvine, Rev. J. A	338
Justema, Rev. H. S	337
King, Rev. W. R	153
Kiser, Rev. A. E	337
La Pointe, Rev. Pierre	95
Lawrence, Dr. Thomas	58
Lee, Rev. Theodore	430
Light, Rev. S	336
Lower, Rev. William B	338
McClain, Rev. Josiah	59
McConnell, Rev. A. W	336
McCormack, Rev. J. S	154
Martyn, Rev. A. G	154
Moore, Rev. Henry W	250
Payson, Rev. R. A	59
Petrie, Rev. J	429
Riale, Rev. J	154

PAGE.

Riddle, Rev. M. S 59
Schermerhorn, Rev. H. R 219
Shaw, Rev. A. M. 249
Sibbet, Rev. L. W 58
Smith, Rev. Benjamin F 337
Thompson, Rev. James. 154
Tucker, Rev. H. A. 249
Walker, Elizabeth May. 153
Wallace, Rev. R. H 429
Warne, Rev. W. W 151
Weeks, Rev. Thomas J. 431
Whitlock, Rev. John M. 154
Wieman, Rev. W. H. 58
Willard, Fanny. 152
Williams, Mrs. Ida L. 429
Williams, Rev. W. S. 337
Wishard, S. E., D.D. 58
Wynkoop, Rev. D. M 336

ILLUSTRATIONS.

Africa, Bulu Town 493
Africa, Efulen House 493
Africa, Chapel at Kangwe. 105
Alaska, Hyder John's House 199
Alaska, Juneau. 200
Alaska, Map of 529
Alaska, Making Pastoral Calls on the Yukon 525
Alaska, Laplanders and Norwegians in 535
Alaska, Model Cottages, Sitka. 198
Alaska, Pupils at Juneau Mission 201
Alaska, Russian Church at Sitka 197
Alaska, Sheldon Jackson Museum. 200
Alaska, Sitka Mission. 196
Alaska, Totem Poles 197
Alaskan Women 202
Allison, Miss M. L.. 427
"Arbor Church". 110
Argyle, Marquis of. 479
Armenian Orphan 534
Barber Memorial Seminary 417
Barnum, Mrs. M. E 534
Benson, Archbishop 81
Boulder Presbyterian Church, Waterloo, Iowa 66
Boyd, Rev. John, Tombstone of 485
Brazil, Synod of 96
Cattell, William C., D.D., LL.D 195
Chalmers, Thomas 68
Chatelain, Heli. 378
China, Ancestral Worship. 122
China, Christian Congregation at Shanghai. 354
China, Dr. Corbett and Attendants 214
China, Itinerating in 106
China, Itinerating in 212
China, Students at Chefoo. 357
Chinese House Boat 218
Chinese Idols, Tungchow 356
Coleman, William D 379
Colorado, Summit Bible School 319
Colorado University, Hale Scientific. 226
Colorado University, Main Building 228
Cook, Captain, Monument to 6
Creek Indians, Missionary Home 159
Crescent Avenue Presbyterian Church, Plainfield, N. J. . 35
Cumberlands, Cove in the. 131
Cuyler, Theo. L., D.D 533
Dakota, Winter Scene 145
Eaton, Rev. John, Ph.D., LL.D 385
Ebenezer Presbyterian Church, Rome, Ga. 16
Everett, Eliza D 403
Ewing, J. C. R., D.D. 394
Fiske, Fidelia 437
Ford of the Ivy, N. C. 64
Geneseo (Ill.) Collegiate Institute, Atkinson Hall 225
Geneseo (Ill.) Collegiate Institute, Main Building 225
"God on the Rock" 65
Good, A. C., Ph.D 80
Goodrich, Miss. 390
Good Will Church 296
Good Will School. 295
George, Dr. William 476
Hainan, Mission House at Nodoa 395
Hall, John, D.D., LL.D 193
Hawaii, Kamehameha School. 11
Hawaiian Girls, Holiday Attire. 8
Hawaiian Heathen Temple. 7
Hawaiian Hut, Ancient. 7
Hawaiian Woman 9
Haystack Monument 341
Henderson, Alexander 477
Hesser, Mary 436
Hingham, Mass., Meeting-house 513
Home Missionary's House after Snow-storm. 144
Honolulu, Harbor of. 6
Honolulu, Kawaiahao Church 12
Honolulu, Union Church at 10
Hopkins, Samuel M., D.D 382
Hughes, Thomas. 175
Idaho, In a Valley of. 129
Illinois, A Bottom-Land Home 255
Illinois, A Schoolhouse on Stilts 255
Illinois, Every-day Life in "Egypt". 254
India, Group from Hill Tribe. 104
India, Hindu Form of Torture 125
India, Normal Class, Saharanpur Theological Seminary. . 313
India, Toda Mund, Villagers and Hut. 117
Indian C. E. Society 159
Indian Territory, Home and Mission Schools (three views) 149
Indian Territory, Mission Churches in (three views) . . 148
Indian Presbyterian Church, Kamiah, Idaho. 38
Jackson, Sheldon, D.D., LL.D. 383
Jacob, Pastor. 17
Japanese Hotel. 22
Japan, Harbor of Yawatahama 21
Japan, Harvest Scene in (two views) 20
Japan, Mr. and Mrs. Sakai 21
Japan, Paper Carp 21
Japan, Temple Home of Mr. Kikuchi. 22
Jerusalem Chamber 478
Jessup, Henry H., D.D. 210
Joseph and the Boy Jesus. 136
Just Landed 63
Kansas, Lone Star Mission 415
Kansas, Tully P. O 414
Kingsley, Charles 173
Knox, John 67
Korea, Hospital at Pyeng Yang. 498
Korea, Miss Wambold's School in Seoul. 497
Korea, School in 495
Korea, Suburb of Pyeng Yang 496

PAGE.

Korea, Summer Pavilion 340
Korean Throne 343
Laffin, Mrs. J. C 436
Laos, Native Preachers 306
Lincoln University, Vail Memorial Library 282
Map of Alaska 529
Map of Home of Mountain People 386
Map of Monmouth Co., N. J 291
Map of New West 531
Marshall, W. K., D.D 332
McEwen, Rev. W. A., M.D 527
McFarland, Mrs. A. R 199
Mackenzie, John K., M.D 259
McMillan, Duncan J., D.D 194
Mateer, Mrs. C. W 491
Mexico, Native Hut, Vera Cruz 119
Mexico, Native Preachers 308
Ministerial Relief, Seal of Board 232
Nebraska, Irrigation in 506
Neesima and his Wife 355
Nelson, Henry A., D.D 1
Nestorian Girls Carrying Water 253
Nestorian Girls Reaping 342
Nestorian Woman Churning 251
Nestorian Women Grinding 252
Nestorian Mountain Costume 253
Nevius, John L., D.D 72
New West, Map of 531
Niles, Mary W., M.D 161
Niles, Wm. A , D.D 100
Noyes, Harriet 405
Noyes, Henry V., D.D 489
Oldest House in United States 342
Omaha, Theological Seminary 509
Perley, Lucy 425
Persia, Missionary Touring in 223
Persian Entertainment 156
Persia, Theological and College Class at Oroomiah 310
Presbyterian Monument 290
Pym, John 482
Riggs, Rev. Alfred L 168
Roberts, William C., D.D., LL.D 286
Rockies, Far Up in the 130
Rodgers, John, D.D 382

PAGE.

Rouse, Francis 480
Sanders, Dr. D. J., and His Mother 109
Scotland Academy, S. Dak 317
Seal of Monmouth Presbyterian Church 289
Seal of the Presbyterian Church 483
Seal of the Westminster Assembly 478
Sheldon Jackson College 376
Sholls' Mines Mission, Ill 235
Siam Mission Boat 399
Siberia, Native Huts, East Coast 190
Sioux Indian's Hut 158
Spalding, Rev. Henry H 169
Speer, Robert E 163
Stephenson, Florence 389, 427
Stephenson, Prof., L. M 524
Strange People in Our Land 64
Students's International Medical Society 438
Sunday-school Children, Groups 139, 140, 141
Tappan Hall, University of Mich 511
Tappan, Henry P., D.D 512
Tennessee, In East 130
Tennent Church, Pulpit of 470
Thompson, Charles L , D.D 287
Trumbull, David, D.D 302
Twisse, Dr. William 475
Verbeck, Guido F., D.D 381
Waite, Rev. J. T. H 230
Wallis, Dr. John 481
Weaver, Rev. W. H., D.D 15
Webb, Rev. Edward 486
Wheeler, Phebe H 425
Washington, Booker T 285
Willard, Frances E 284
Wisconsin, Group of School Girls 129
Wisconsin, Rib Mission, Nassau 320
Wooster University, Hoover Cottage 413
Wooster University, Main Building 412
Worcester, Samuel A., D.D 143
Wu Ting Fang 160
Yonan, Malek 345
Yonan, Mrs. Isaac M 344
Young, Rev. S. Hall 526
Williamson, John P., D.D 168
Zion Presbyterian Church, Charleston, S. C 516

HENRY A. NELSON, D.D.

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.,
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F ELLINWOOD, D.D., LL.D, BENJ. L. AGNEW, D.D.,
EDWARD B HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., EDWARD C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Current Events and the Kingdom, . . . 3
Editorial Notes, ... 5
Hawaii, the Paradise of the Pacific (nine illustrations), *Rev. William Waith, Ph.D.*, . 6
Hawaiian Evangelical Association, *Gen. John Eaton, LL.D.*, ... 12
FREEDMEN.—Rev. William H. Weaver, D.D. (with portrait)—Fraternal Relations (illustration), ... 14
FOREIGN MISSIONS.—Notes (with portrait of "Bishop Jacob"), ... 17
Bible Incidents in Foreign Missions, . . . 18
A Missionary Tour in Japan (six illustrations), *Rev. B. C. Haworth*, ... 20
Missions and Sociology, *F. F. Ellinwood, D.D.*, 23
Notes from Treasurer's Department—Why the Debt should be Paid, ... 24
Concert of Prayer, Topic for January, . . 26
Whence Missionary Inspiration, *H. H. Jessup, D.D.*, ... 27
Foreign Missions and the Bible, *Edward W. Gilman, D.D.*, ... 29
Mission Interest in the Home Church, *Wallace Radcliffe, D.D.*, ... 31
The Missionary Duty of the Church, *The Archbishop of Canterbury*, ... 33
Letter—A Missionary Lady in the Bush, *Rev. W. C. Johnston*, ... 34
EDUCATION.—Address of Elder Horace Churchman (illustration), ... 35
PUBLICATION AND SABBATH-SCHOOL WORK.—Brevities (illustration)—Twentieth-century Movement, *James A. Worden, D. D.*—Appeal for Clothing, . . . 38
COLLEGES AND ACADEMIES.—Why "Education Day"? 41
MINISTERIAL RELIEF.—Report to the Synod of Ohio, *Robert C. Galbraith, D.D.*, . 43
CHURCH ERECTION.—A "Preferred Creditor"—To Our Correspondents—True as Gospel, ... 46
HOME MISSIONS.—Notes, ... 47
Nebraska Synodical Missionary Report, . . 50
Concert of Prayer—Our Country, *Asa S. Fiske, D.D.*, ... 53
Letters—Appointments, ... 57
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR. — Notes — Home Mission Pictures — "God on the Rock" — Boulder Church—Missionary News by Telephone—A Suggestive Program—Christian Training Course—Presbyterian Endeavorers—John Livingston Nevius, D.D., *Mrs. Albert B. Robinson*—Questions for Missionary Meeting, ... 61–75
With the Magazines, ... 76, 77
Readings from New Books, ... 78, 79
Book Notices, ... 80–82
Necrology, ... 83
Receipts of the Boards, ... 84–92
Officers and Agencies, ... 93, 94

THE CHURCH AT HOME AND ABROAD

AND ITS FRIENDS.

**** A Michigan pastor writes: "The 'Church at Home and Abroad' is always full of inspiration—the best periodical that comes to my study table."*

**** A business man in New York, remitting for 1898, adds a generous sum to send the magazine to others, and testifies: "It is the best periodical published in the interests of our Church."*

**** One of our interested readers in New York writes: "I shall keep on sending subscriptions. I have just offered $10 towards general subscriptions in the ——— Presbyterian Church, if they will go ahead."*

**** An intelligent student of missions says the current numbers of "The Church at Home and Abroad" should be the "missionary annex" of each Sunday-school. The twenty-two volumes of this magazine certainly constitute a missionary library of great value.*

**** In a letter enclosing two dollars, a Presbyterian pastor writes: "I said a word to our people for 'The Church at Home and Abroad' from the pulpit last Sabbath, and the result is these two subscriptions." Cannot every pastor make a simular effort?*

THE CHURCH
AT HOME AND ABROAD.

JANUARY, 1898.

CURRENT EVENTS AND THE KINGDOM.

Methodist Missions.—At its annual session in November, the Methodist General Missionary Committee made appropriations for the year 1898 as follows: for domestic missions, $442,430; for foreign missions, $577,480.

In Memory of Whitman.—Memories of greatness should be inspirations to noble living, said Mr. Justice Brewer at the Whitman memorial service in Washington, D. C. Gen. O. O. Howard read a character sketch of the hero of Oregon; the Rev. Dr. Newman gave a graphic history of the famous ride, and Senator Wilson told why it was worth while, proposing as a subject of the last panel in the fresco in the rotunda of the Capitol below the dome, Marcus Whitman riding 3000 miles to save the great empire of the Northwest.

Presbyterian Union in South Africa.—The General Assembly of the Presbyterian Church of South Africa was constituted at Durban, September 17, 1897. Twenty congregations did not favor the union, but it is likely that some of them will soon come into line. One anticipated result is a new impulse to the spirit of self-help. The Assembly resolved unanimously to make the effort to raise $100,000 within two years to be devoted to Church extension. It was also resolved that steps be taken at once to provide means for the training of ministers, and arrangements were made for the issue of a magazine.

Progress in China.—The civil service examinations in China are intended to provide educated men for the service of the State. About two million candidates are admitted every year, and only one or two per cent. succeed in passing. Literary criticism, history, agriculture, military affairs and finance are covered by the examinations. Until recently the questions have been limited to Chinese affairs. Now, however, it is reported that the examiners recommend the Old Testament as a text-book, "because it is the classic of Christian countries," and a new question on the examination papers this year is: "What do you know of the repeopling of the earth by Noah and his family after the flood?" Who can estimate the good results of requiring two million educated Chinese to study "the classic of Christian countries"?

The Railway in Africa.—Henry M. Stanley has said that the railway is civilization's *sine qua non* for securing possession of Africa. The opening for service of the railway to Buluwayo, so recently known as Lobengula's "place of slaughter," and the discovery of coal at that place, are two important events in the industrial development of Africa. Buluwayo is described as having the appearance of a modern European town, with well-paved streets, public buildings and electric lights. The railway is to be extended northward to Fort Salisbury, where it will join a line to Beira on the Indian Ocean, and the time cannot be far distant when it will be possible to travel in a comfortable coach from Cape Town to Cairo. The recent transmission of a telegram from Blantyre to a missionary secretary in Edinburgh, in about three hours, is mentioned as an illustration of the rapidity with which the interior of Africa is opening

to the world. All these material developments are added facilities for the spiritual conquest of this mighty continent.

The New Metlakahtla.—Mr. Marsden's interesting story, in a recent number of this magazine, of the removal of William Duncan's Metlakahtla Indians to the island of Annette, must have been recalled by many when reading the report of the Secretary of the Interior. Mr. Bliss expresses the opinion that these Christian Indians are worthy of becoming citizens of the United States. Commenting upon this, an exchange says: "Would that all our Indians could be made worthy of citizenship on earth by being made fellow-citizens with the saints, and of the household of God."

The Whang-Chei of Dai-Han.—The "hermit nation," having but recently emerged from the obscurity of centuries, now proclaims itself on equal standing with other powers. Since the tragic event in Seoul, of October 8, 1895, Korean government officials have repeatedly petitioned the king to assume the title of emperor, believing this was the best possible means of convincing the people that the sovereign of Korea is independent. Yielding at last, the day for the coronation ceremony was fixed, and at three o'clock on the morning of October 12, 1897, his majesty went to the Imperial Round Hill, where, on the uppermost of three circular stone terraces, the Altar of Heaven stands. Sacrifices were offered, and a ritual composed for the occasion was read, after which the sovereign of Chosun solemnly assumed the title, Whang-Chei of Dai-Han. The new name, which means "Great Han," is thought to be fitting, since Korea is composed of the three Hans, three original sovereign kingdoms. The imperial edict declares that "through lack of goodness on our part we have been experiencing many misfortunes and troubles during our reign, but heaven has taken compassion on us and mercifully granted us peace instead of danger. We have inherited the royal throne by the will of Heaven, and we now assume the imperial honor by the wishes of our people. We desire to abolish the old customs and endeavor to adopt the new, with the constant object in view to aggrandize national glory and to promote the welfare of the people."

The People's University.—Evening lectures in the public school buildings of New York city were begun eight years ago for the benefit of workingmen and their families who might desire such an educational opportunity. Health and hygiene, travel and geography, national and municipal government, history and literature, were among the subjects that received practical treatment in the one thousand lectures given in 1896–97. The attendance of more than 426,000 persons was gratifying to the Board of Education, and to Dr. Leipziger who first suggested this extension of the influence of the public schools. *The Outlook* believes that as positive a return has been made to the city for the money expended in supporting these courses of lectures as can be shown for the expenditure of money in any one department of city government; for the lectures have been to thousands a means of education and recreation, and have provided places where the young people from overcrowded homes in the tenement-house districts could spend an evening under proper educational, hygienic and recreative conditions.

Readers of THE CHURCH AT HOME AND ABROAD will be glad to look upon the portrait which forms the frontispiece of this number, and to be reminded of the positions of usefulness and trust occupied by Dr. Nelson previous to his eleven years of editorial service.

Graduating in 1846 from the Theological Seminary at Auburn, N. Y., he was at once ordained and installed pastor of the First Presbyterian Church in that city. In 1856 he was called to the First Church in St. Louis, where his pastorate of twelve years included the period of the Civil War. His influence in the affairs of the State of Missouri at this time is well known. From 1868 to 1874 he was Professor of Systematic Theology in Lane Theological Seminary, and from 1874 to 1883 pastor of the First Church in Geneva, N. Y. This pastorate was followed by a visit to Syria and Persia. Returning, he became pastor of the church in Independence, Mo., and also assumed the charge of the Young Ladies' Seminary in that town; but was soon after invited, in 1886, to become editor of THE CHURCH AT

HOME AND ABROAD. Dr. Nelson was Moderator of the General Assembly of 1867, and as a member of the Reunion Committee had much to do with the union consummated in 1869. "Home Whispers" and "Sin and Salvation" are two excellent and helpful books published by Dr. Nelson. Many kind expressions of affectionate regard and hearty appreciation of his editorial work, have come to this office since his departure for Wooster, Ohio.

PASTORS can coöperate in the effort to bring the Christian Training Course to the attention of the young people, by giving lectures on the topics. For many who have not recently gone over the ground it will be an attractive list. See the outline as given in the September number, page 222, or send for descriptive circular.

HOW many American church-goers, says a writer in the *Christian Intelligencer*, realize the fact that there is a sinful neglect on their part by continuing in ignorance of how little is done toward providing the necessaries of life for those whose best years have been spent in ministerial duties.

DR. CHARLES A. BERRY, of England, in his address to the students of Union Theological Seminary, mentioned these qualifications of a minister: He must believe the message he delivers, and know it as a matter of personal experience; must know the men to whom he speaks; and must believe that he is divinely called.

THE first Presbyterian house of worship in Illinois, erected in Sharon (White county), in 1816, was built of hewed logs with a roof of clapboards. A single four-pane window near the pulpit gave light for the reading of the Bible and hymn-book. A flat rock at the centre of the floor served as a hearth on which to burn charcoal in very cold weather.

AN old man, eighty-one years of age, recently baptized in Nakawn province, Siam, by Dr. E. P. Dunlap, was heard to utter this prayer: "Jesus forgive me, I have served false gods all these years. I did not know about thee; now I believe that thou art the only Saviour, and will serve thee the rest of my days."

LET us honor the men who work in the small fields and recognize the greatness of their work, says a writer in the *Advance*, who protests against judging the success of a minister by the size of the church he serves, forgetting that it is much harder to serve in the smaller church, that success is not so easily seen there, and that failure is more apparent.

IN his article on "The Country Church in America," in *Scribner's Magazine* for November, Mr. William B. Bigelow mentions the Rocky Spring Church near Chambersburg, Pa., as a characteristic example of the churches erected in early days by Scotch Presbyterians. It is built of brick, imported from Holland probably, upon a stone foundation several feet high. The window-shutters are of plain wide boards, without paneling or moulding, and the doors are almost as plain. The interior is as severe as the exterior; the pews are stiff and high, and the aisles and a place in front of the pulpit are paved with brick. The old-fashioned pulpit, still in place, is painted a deep harsh blue, and a quaint sounding-board has a rude representation of a star in red. Two old tin-plate stoves—doubtless among the first cast in this country—still stand, their stove-pipes going straight up through the ceiling and roof. The original church was built in 1740, and the present structure about twenty years later.

A FAITHFUL elder in the church at Nakawn, Siam, has recently died. Not many months before his sickness the chief commissioner of the district, having learned of his upright life, offered him an important position with good salary. This he declined, saying, "I am a disciple of Jesus, and I desire to spend my time in his service." During the past year he not only kept up regular services in Nakawn, but once a month walked twelve miles to the village of Haw-Mok, and joined the elder there in holding services at his home. He was also faithful in visiting the disciples, encouraging them in good work and ministering to them in sickness and trouble. It seemed to be his delight to publish the gospel. He was deeply interested in building a chapel at Nakawn, and during his sickness placed a good sum in Dr. Dunlap's hands, and also a lot of lumber for that purpose.

BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

The Harbor of Honolulu.

HAWAII, THE PARADISE OF THE PACIFIC.

REV. WILLIAM WAITH, PH.D.

Nearly in the centre of the vast expanse of the Pacific Ocean there is a spot upon which converging lines drawn from the principal points on the distant shores of the two continents may be taken to represent a concentration of the civil, military, commercial and religious interests of several of the leading nations of the world. Captain Mahan with his concern for the proper distribution of the "sea power" of the world, the United States government with its newly conceived project of annexation, Japan with its growing naval and commercial importance, and Great Britain with its ever-watchful instinct of empire, have their eyes continually upon the spot we have mentioned, marked by a group of islands passing under the general name of *Hawaii*, which is the principal island of the group.

BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

Monument to Captain Cook.

These islands, from a physical point of view, well deserve to be called a paradise. They are a veritable garden of delights, whether we consider their happy situation in relation to the rest of the world, the calm seas by which they are surrounded, their enchanting scenery, their lovely climate, or their luscious fruits.

Known originally as the Sandwich group, they lie about 2100 miles from San Francisco in nearly the same latitude as Hong Kong, from which city they are more than twice as far as from the Golden Gate. Of the eight inhabited islands there are five—Oahu, Hawaii (formerly written Owyhee), Maui, Kauai and Molokai—which contain the bulk of the population; and there the principal mercantile and industrial enterprises are found.

Concerning the history of these islands, romantic and interesting as it is, we have space for but a mere outline. It was not until three years after the Declaration of American Independence that they became known to the civilized world. Capt. James Cook, the famous British navigator, discovered them, and three years later lost his life there at the hands of the natives who first worshiped him as a god, and then became disenchanted, as may be read in Walter Besant's interesting narrative.*

The native people belong to what is called the Malayo-Polynesian race, which is said to be distinctly traceable to Farther India. They are generally large, muscular and

* English Men of Action, "Captain Cook," pp. 146–154.

Ancient Hawaiian Hut.

comely, with pleasant cordial expression of countenance, gentle manners and kindly disposition. They are powerful swimmers and divers, skilled boatmen, and have much aptitude for athletics and the mechanic arts. Their language is one of the softest and most musical imaginable, abounding in vowels, and almost destitute of gutturals. "*Aloha Nui*" is the greeting of the islanders, an exclamation which expresses all the kindly sentiments of the heart.

But as almost always happens when a highly civilized people come into permanent contact with an uncivilized race, these interesting people have been greatly diminished. In Cook's day they numbered about 400,000. Forty-two years later the first Christian missionaries found them reduced to about 150,000, and to-day the native stock would fall below 40,000, the balance of the total population of the islands (about 109,000) being made up of Japanese, Chinese, Portuguese, and American or European in about the proportions respectively of twenty-four, fifteen, nine and fourteen thousands.

The people have had their ups and downs, their periods of turbulence, revolution, able rulers, and triumphs of rational liberty. Kamehameha was an able, humane and comparatively enlightened monarch, but was a heathen, and insisted on the terrible restrictions of the *tabu*. He was succeeded by rulers who abolished these restrictions, destroyed the idols, and dismantled the temples, and this even before the missionaries came. In 1843, Lord George Paulet seized the islands for Great Britain; but the same year Admiral Thomas restored the Hawaiian flag, and the independence of the country was formally recognized by Great Britain and France, and has not since been disturbed. The rulers surrendered one after another of their despotic powers until there was established a fairly good constitutional monarchy with Queen Liliuokalani upon the throne.

Then came the revolution, the particulars of which are so recent, and have been so

Hawaiian Heathen Temple.

thoroughly discussed, that there is no need of giving them in detail. Enough to say that the queen was undoubtedly at heart a bad woman. With all the varnish of Christian civilization upon her, she was at heart a pagan, and her palace was the scene of much that was corrupting and disgraceful in the extreme. At last, drunk with power, she audaciously endeavored to break down the Constitution, and behaved so like a fury, that the intelligent and governing class revolted, the queen was deposed, and in January, 1893, a provisional government was organized, out of which emerged the present Republic of Hawaii, with Sanford B. Dole as president.

Whether this republic shall become part and parcel of the greater republic of the United States of America is one of the critical political questions of our time, for the discussion of which the pages of this magazine are hardly a suitable place. It is a question which divides the judgments of the ablest, best informed, most thoughtful and religious men of our country; and we should earnestly pray that no action may be taken that has not been carefully and intelligently considered from every point of view.

Early in the present century the American missionaries, headed by Bingham and Thurston, found their way to these islands, and began a work which has proved one of the most fruitful in the annals of modern missions. Scarcely seventy-five years of evangelical labor have shown triumphantly the beneficently transforming power of Christianity. Great obstacles were surmounted, great perils were faced. The language was reduced to writing. The gospel was faithfully preached and found ready hearers. Common schools were established. One reform after another was effected; and results like those of the old pentecostal days were realized.

BY PER. OF THE CHRISTIAN HERALD, NEW YORK.

Hawaiian Girls, Holiday Attire.

The political papers have, within the past two or three years, been very liberal with their flings and innuendoes about the missionaries and the missionaries' sons; but the animus of these things is perfectly understood, and candid and intelligent people are not deceived. It is due primarily to the missionaries and their work that the islands have become so inviting a spot. The Hawaiian islands now, instead of being a good place to get away from, as in Capt. Cook's day, are a good place to visit, and a good place to live in as a permanent home. Chinese, Japanese, Portuguese and half-castes are there. But also there are thousands of foreign residents with the same ideas of civilization, Christianity, education, refinement and elegance that prevail in England and in

our own country. When the steamer rounds Diamond Head, one sees the steeples and flagstaffs of a bustling modern city; and on coming to moorings in the port of Honolulu, he sees the waters kissing the feet of a town of 25,000 inhabitants.

Here is the home of the celebrated Claus Spreckels, the millionaire sugar king, the mills of whose company are capable of turning out a hundred tons of sugar in a day. Here, to say nothing of the guavas and other delicious fruits, are the great and growing coffee plantations, promising to be one of the world's great sources of supply. All kinds of vegetables grow in such profusion as to astonish those who have lived only in Northern climes. Green and sweet corn, potatoes, Irish and sweet, cabbages, tomatoes, beans, lettuce, radishes, all of the very finest quality, can be had every day in the year.

Then for the climate, it is that of endless spring or early summer. It is never hot in the shade, and rarely chilly. There is so little humidity that, as a rule, it is never sweltering. There is perhaps no other land on earth so sweetly and equably temperate. Cold waves, hot waves, are things unknown. There are no scorching Arizona deserts to breed siroccos; no icy polar tundras to pour down blizzards. Just one great, sweet, cool, unchanging ocean flows around for thousands of miles, and tempers the air to unvarying June or May. Hurricanes and typhoons are unknown; even gales of much severity are rare. Hardly once in a year does a ship need to have her topsails closely reefed.

Hawaiian Woman, with Hair Necklace and Whale's Tooth.

As to the scenery of the islands, they are all scenery. There is nowhere anything tame, nothing common. There are ever new and striking combinations of sea and shore, of mountain slope and mighty precipice, of smooth leeward ocean and creamy beach, of rugged lava capes and high-flinging surf, of vast canyons, lofty pinnacles, and knife-like ridges, of green paddocks and barren deserts, of hideous ragged lava seas and lovely parks, of mountain torrents and leaping cascades.

We have left ourselves but little space to speak of the volcanoes, without some account of which no description of the islands would be complete.

Kilauea, probably on the whole the most picturesque and wonderful of all the active volcanoes in the world, is on Hawaii, and seems to be the very mouth of hell. It is best seen after nightfall. Then what had been a dull gray crust by day over the surface of the pond glows darkly red. Long cracks are seen keenly flaming along their whole extent. Horrible sheets of white fire burst forth; and huge cakes of the dark crust heave and tilt, and plunge into the blazing vortices. It is the one spot on earth where the fire-fountains play copious and perpetual in human sight, and the one outlet where the mighty hidden throbs of earth's secret heart are constantly discharging its boiling rage. In 1881 a mile-wide river of lava crawled and twisted for six months down through the woods until the town of Hilo could feel its scorching breath; and only ten years ago the waves of the sea at one point were hissing against red-hot rock piles where three hundred acres of new land had two days before been rolled out into deep water; a million cubic yards of half-molten clinkers had rushed down the mountain with a roar like that of a thousand earthquakes.

Hawaii, as will be at once inferred from what precedes, is a country of astonishing contrasts. Tourists, like Helen Mather, in her entertaining little volume entitled "One Summer in Hawaii," make us at one point shudder under the description of awful places like those which Dante saw, and at another introduce us to scenes like those of "Araby the blest." In illustration, take a few lines from different pages of the work above mentioned. Speaking of the volcanic region, she says:

"The black expanse before me looked as if the heaving billows of some stormy sea had been suddenly stilled, and turned into stone. As we wended our way across this floor of adamant we saw countless fissures, yellow with the stain of sulphurous vapors. Great coils of obsidian lay like petrified cordage about us. Cyclopean monsters with distorted limbs sprawled across our pathway. Chasms yawned here and there which disclosed profound depths and vast subterranean caverns."

Again, speaking of her impression of some of the homes she visited, she writes:

"Here, suspended in a hammock, one

Union Church at Honolulu.

can watch the white-fringed reef, where the long Pacific surges break, can hear the thunder of the waves which roll in one continuous sweep from far Ind and Cathay. Below you lies the town in indolent repose. You drink the mellow air, and are lulled by the rhythmical vibration of the leaves; you dream with open eyes, and drift on Lethe's fabled tide to the realms of unutterable peace." "The wealth of tree and flower born of the generous earth and liquid sunshine is marvelous. The Ponsiana Regia, type of royalty, lifts itself to the light with wide-spreading branches, its top crowned with scarlet blossoms of great beauty, out of which spring pom-poms of feathery stamens." "Another variety, called 'the golden shower,' forms a picture of gorgeous color. Its huge clusters envelop the tree as with a mantle of gold." "But sweetest of the sweet, and fairest of the fair, is the feathery algeroba. Its delicate sprays shed a soft dreamy glow which forms, with the dark leaves of the hibiscus, a symphonious wave of color." "I shall always picture paradise hereafter as an umbrageous island."

One sad spot there is in the islands of which a word must be said before closing. It is the island of Molokai, containing the leper colony where Father Damien lost his life amid the unhappy sufferers to whom he ministered. Here they are segregated by government authority, and visitors are seldom allowed to go there. There, in a charming spot, on a verdure-covered plain, swept by the cool trade winds of the north, "where every prospect pleases, and only man is vile," the poor leper, banished from his kin and from all society, sinks down, and gradually perishes, to be in many instances, let us hope, rehabilitated on the happy shores where no impurity can ever come.

In so brief a sketch as the foregoing, it has been impossible even to mention scores of deeply interesting things belonging to this island world. We wonder if the late queen of the islands, who has been our guest of late, and who is now only plain "Mrs. Dominis," has not wished more than once that she had been at least a truthful, kind and righteous ruler, in which case she might still be sitting on the throne of the Paradise of the Pacific.

Lancaster, N. Y.

Mrs. Pauahi Bishop. Kamehameha School.

Kawaiahao Church, Honolulu.

HAWAIIAN EVANGELICAL ASSOCIATION.

GEN. JOHN EATON, LL.D.

There has just come to hand the Thirty-Fourth Annual Report of the Hawaiian Evangelical Association, originally organized in 1823, reorganized in 1863. It appropriately bears the following motto: "The isles shall wait upon me, and on mine arm shall they trust."

The meeting reported was held June 1–7, 1897, in the Kawaiahao Church. The names of the officers indicate their nativity. Rev. J. B. Kahaleole, the moderator of last year, took the chair; the scribe was Rev. G. L. Kopa. The officers elected for the current year were Revs. S. W. Kekuewa as moderator and S. L. Desha as scribe. There were reported present fourteen from the Association of Hawaii, pastors and delegates; from the Presbytery of Molokai and Maui, twelve pastors and delegates; from the Presbytery of Oahu, ten; from the Association of Kauai, ten; members at large, fifteen, among the latter being Rev. Drs. Hyde, Bingham and Bishop. The five days' sessions were well filled with work. The religious and spiritual conditions of the islands and the work of evangelical Churches were brought fully to view and the statistics reported.

The statistics of churches connected with the Association appear under two heads: Hawaiian churches, total members, 4627; added by profession, 179; Sunday-school scholars, 2279; total receipts, $14,453.95. Foreign, total members, 1425; in both Hawaiian and foreign, 6052; united on profession, 140, total, 319; foreign Sunday-school scholars, 1070; total Hawaiian and foreign, 3349; foreign churches, receipts, $14,688.71; total Hawaiian and foreign, $29,142.66. The largest foreign element in these churches is the American. Among disbursements the following specifications tell a significant story whether we consider the objects or the amounts given:

Home Missions	$2,648 55
Kohala Girls' Schoool	3,023 28
Gilbert Island Publications	210 25
Chinese Mission	5,374 92
Publications	1,142 12
Foreign Missions	1,949 32
Japanese Mission	3,281 60
North Pacific Missionary Institute	2,020 00
Gilbert Island Bible Benevolent Fund	125 00
Portuguese Mission	3,175 05
Whitney Parsonage Fund	522 20
Cash on hand and in bank, May 5, 1897	2,011 04

Not only is the work of home churches maintained among the natives and Americans, but effective mission work is done among the Chinese, Japanese, Portuguese and on the Gilbert Islands. Are any of our American communities more attentive to the several objects demanding their religious action? Rev. F. W. Damon is superintendent of the work among Chinese, and has an effective corps of assistants, and sees good cause for encouragement. In this department Mills' Institute with sixty-eight students is a busy hive. It has two halls, and is sustained in part by fees from students. Over the main building in gilded Chinese characters one may read, "The institute where truth is sought." Theological work is developing, two students fitting for the ministry. Rev. O. H. Gulick is superintendent of the work among the Japanese and has twelve assistants. Eight thousand dollars was raised for a building, the Japanese contributing $686.36. There is maintained a school with forty-five children and a kindergarten with forty-eight.

The three Japanese congregations report $1345 in contributions. Rev. A. V. Soares, pastor, and Rev. R. K. Baptist, pastor, report on the work among the Portuguese. In addition to regular preaching and evangelistic efforts, a school and kindergarten are carried on with promising results.

In the foreign department the *Morning Star* is considered in connection with the A. B. C. F. M., bringing into view specially instructive facts. Beyond a government republican alike in form, in its legislative, judicial and executive departments; beyond its public schools, American in principles and methods, now giving instruction exclusively in English; beyond all data giving evidence of agricultural and commercial prosperity, there is among the native and foreign population according to this report effective Bible activity. Indeed, all there is desirable of a higher order may be traced to the introduction of Christianity by American missionaries. It is not surprising, therefore, that the devout in America who have coöperated in securing this result should sincerely hope that Hawaii, the gem of the Pacific, may be saved from a return to paganism and become a permanent outpost of American Christianity in the impending struggle between American and Oriental civilization.

I should not forget that there is before us also the report of another coöperative evangelical agency—the Twenty-sixth Annual Report of the Woman's Board of Missions for the Pacific Islands, with 276 life members, about one-fourth of whom reside in the United States and the others on the islands. Something of the extent of these coöperative efforts is seen in the fact that the treasurer reports $1963.90 as the receipts of the year. In addition to gifts of money and services compensated, woman's activity has taken on a variety of forms. Many physical and spiritual wants have been supplied. They have been Bible readers, nurses for the sick and the insane, made garments for the poor, comforted the afflicted, maintained a home with forty-seven inmates and specially promoted temperance and purity and borne a special part in Sabbath-school and kindergarten work. Miss Mary E. Green, superintendent of the Hawaiian, Miss Arcenia Fernandez, superintendent of work among the Portuguese, and Miss Annie E. Gulick among the Japanese, report efforts full of promise.

It should not be overlooked that of the 109,020 people on the islands, according to a recent census, 21,616 are Chinese and 24,407 Japanese, or a total of 46,023 against 31,019 native Hawaiians.

This census shows that 14,246 children are of legal school age, that is, between the ages of six and fifteen, and that there were in attendance 13,744, or 96.20 per cent. Under the head of religious classification the report says, "If we calculate with the whole population as the base, we find that 21.35 per cent. are Protestants, 24.18 per cent. are Roman Catholics, 4.14 per cent. are Mormons and 49.99 per cent. are Buddhists or other Eastern creeds or profess no form of religion."

Washington, D. C.

NOTES ON HAWAII.

The illustrations which accompany the preceding articles, except those otherwise credited, are from Alexander's "The Islands of the Pacific," and are here reproduced by permission of The American Tract Society.

A recent visitor in Honolulu writes: On the sidewalk Hawaiian women sat, making their fresh, fragrant *leis*, or flower wreaths, of which the islanders are so fond. Men wear them as hat bands, and women hang the long brilliant garlands about their necks, sometimes being fairly weighed down with them.

No pen can describe and no camera can convey to the eye the beauty of Hawaiian foliage. The leaves are so clean and shining that they would seem to have been varnished, and have almost the variety in color which is found in flowers. Trees that look like gigantic flowering plants laden with richly colored flowers and overhanging the winding roads, magnificent palms lining the avenues, and the beautifully kept homes and gardens make the city of Honolulu a garden of Eden.—Rev. Frank S. Scudder in the *Christian Intelligencer*.

Hawaii's national motto is, "Na mau ka aea o ka aina ika pono," "The life of the country is in righteousness."

When the American Board withdrew from the Hawaiian Islands, there were about 15,000 Christians gathered into sixty self-supporting churches, more than two-thirds of which had native pastors.

King Kamehameha died just before the arrival of the missionaries in 1820. On his death-bed he asked an American trader to tell him about the Americans' God ; but, said the native informant, in his broken English, "He no tell him anything."

The first baptized native was Keopuolani, the mother of king Liholiho.

At a Sunday-school celebration at Hilo, where thousands of children were gathered in holiday attire, an aged woman was noticed moving about in great distress. When asked the cause of her weeping on so joyful an occasion, she replied : "Why didn't the missionaries come before? These hands are stained with the blood of twelve children, and not one remains of my flesh to rejoice here to-day. Oh, why didn't the missionaries come before?"

Besides the excellent Government schools there is the noble Oahu College, for higher education, and many Christian boarding-schools for Hawaiian children. One of these boarding-schools, the "Kamehameha School," was endowed by Mrs. Charles R. Bishop, by an investment worth $500,000.—Alexander's "The Islands of the Pacific."

A happy result of the evangelization of the natives has been the formation of a Christian colony of the descendants of the missionaries and of foreigners who otherwise would never have been attracted to the islands. In this portion of the community there are six churches of the English-speaking people. The largest of these is the Union Church of Honolulu, which in 1893 had a membership of 460, and built, and dedicated without debt, a house for worship at a cost of $125,000, and has always most liberally contributed to the Hawaiian home and foreign mission enterprises.—Alexander's "The Islands of the Pacific."

The Kaigan Church, in Yokohama, the first Protestant house of worship ever built in Japan, was erected, in part, with money contributed by native Christians in Hawaii. The last king of Hawaii, in the course of his journey round the world, attended an anniversary service in this church, at which time the statement was made that his Christian subjects, though but recently evangelized, had contributed the first $1000 used to erect the building.

An American ship approached an island of the South Pacific, the character of whose inhabitants was unknown. The mate went ashore, and would soon have graced a cannibal feast but for the fact that there was on the island a Hawaiian missionary, Kekela. This man purchased the life of the American by giving the chief his six-oared boat; and members of his family warned others of the crew not to come ashore. When President Lincoln learned of the incident he was so impressed with the commercial value of Christian missions that he sent Kekela $500 in gold that he might buy a new boat and continue his missionary work.

FREEDMEN.

REV. WILLIAM H. WEAVER, D.D.

Rev. W. H. Weaver, D.D., recently appointed as special agent of the Board of Missions for Freedmen, was at the time of his appointment pastor of Madison Street Presbyterian Church, Baltimore, Md. He had been pastor of this church for seventeen years. It was his first and only charge. Dr. Weaver is a native of Baltimore, and grew up in the congregation of which he subsequently became the pastor. He is a graduate of Lincoln University in both the college and theological departments.

In 1896, the Presbytery of Baltimore sent Dr. Weaver as a commissioner to the General Assembly that met that year in Saratoga. Members of the Board were impressed from what they saw and heard of Dr. Weaver in the Assembly at that time with his peculiar fitness for the position which he now holds and which was offered to him by the Board subsequently without any knowledge whatever on his part that the Board was contemplating such a step. The Assembly had for several years recommended the appointment of a special agent to secure the endowment of Biddle University, at Charlotte, N. C., but the stringency of the times had made it unadvisable for the Board to press the matter of the interests of the University upon the attention of the friends of the Freedmen's work. The fitness, however, of

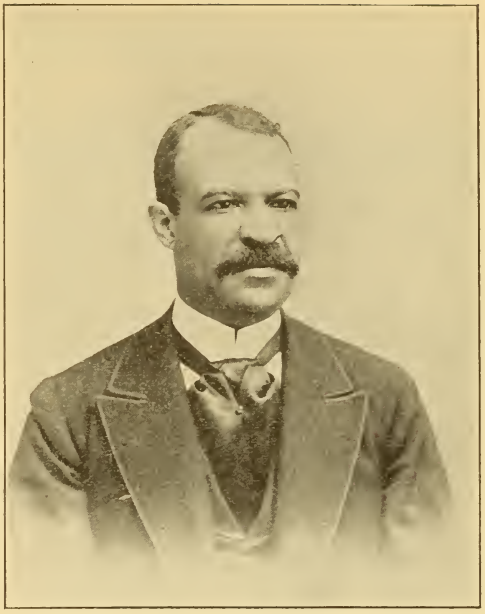
the man for the place and the prospect of improved condition in the affairs of the country led the Board to take immediate steps toward the securing of his services for the work that had been under contemplation for a number of years. The appointment was made early in May, and the General Assembly in session at Winona Assembly Grounds, Eagle Lake, Ind., that month, indorsed the appointment and adopted the following resolution:

"That the Assembly renew the recommendations of former Assemblies with reference to steps taken to secure the endowment of Biddle University, in order that the burden of its support may be lifted off the Board, and that they approve of the appointment of Rev. Dr. Weaver to act as financial agent of the University."

While Dr. Weaver was appointed as financial agent for Biddle University, and so approved by the General Assembly, it has been thought wise to widen his sphere of operation somewhat, so that he may, as occasion presents, represent the general interests of the Board as he may travel from place to place, and thus secure not only the interest of the benevolent public in the University, but also enlist the great heart of the Presbyterian Church more and more in the general work that has been assigned to this Board of educating and evangelizing the people of his own race. It will be to the interest of pastors and churches who desire to do more for missions among the Freedmen to secure the services of Dr. Weaver whenever it is possible, and pastors may be assured in inviting him into their pulpits that their people will be instructed and edified, and their hearts touched with the earnestness and eloquence of the speaker.

About the same time that the Board determined upon placing an agent in the field for Biddle University, the plan was conceived of securing photographic views of various phases of the Board's work in the South, and presenting it in this pictorial form in such churches and congregations as a representative of the Board might have access to.

Rev. Dr. Breed, pastor of the First Presbyterian Church, Pittsburgh, Pa., volunteered to undertake the work of securing the views, and along with Dr. Cowan, the secretary of the Board, made an extensive



Rev. W. H. Weaver, D.D.

trip through the South early in the Spring, and during his leisure hours of vacation transformed these views into lantern slides, coloring them by a process only known to himself, and thus secured to the Board a series of views at once attractive, interesting and impressive. It was then thought wise to place these views at the services of Dr. Weaver, and ask the privilege of making the exhibition of the Board's work in this form in all such churches as might desire to obtain better information and to become more interested in what is being done. The churches of Pittsburgh almost without exception opened their doors to the exhibit, and Dr. Weaver proved himself to be quite as successful in this method of reaching the hearts of the people as he was previously known to be as a platform speaker.

These views have been exhibited night after night in the churches of Pittsburgh during the whole of November last and part of December, including Wednesday nights and Sabbath evenings, for the service is a religious one, and as eminently proper for a Sabbath-evening service as is any other missionary meeting that might be held.

Dr. Weaver will begin a series of exhibitions of the work of the Freedmen's Board

in Philadelphia in December, beginning about the 20th of the month, and continuing possibly through the month of January.

The testimony of every pastor in Pittsburgh in whose church these views have been exhibited is unstinted as to the praise of the impressiveness of the pictures and the marked ability of Dr. Weaver in drawing from them the lessons that the people are to learn.

Dr. Weaver, armed with the natural ability that God has given him, and the Christian consecration which he has received by divine grace, and aided with the valuable accessories that come to him in his skilled use of the lantern slides, has opened up before him in the providence of God a work which without doubt will be crowned with abundant success.

FRATERNAL RELATIONS.

The Synod of Atlantic met on Wednesday, November 10, in the Ebenezer (colored) Presbyterian Church at Rome, Ga., and an interesting episode occurred during the sessions of this Synod that increases the interest with which the friends of our work will look upon the picture of this little church as it appears in connection with this article.

Ebenezer Presbyterian Church, Rome, Ga.

The incident referred to is pleasantly described by Rev. D. J. Sanders, D.D., the president of Biddle University, who was in attendance upon the sessions of the synod, and took part in the exercises that attracted especial attention, and the following is the substance of an editorial that appeared the next week in the *Africo-Presbyterian*, of which the doctor is the editor.

"The Synod of Georgia (Southern Church) and the Synod of Atlantic (Northern Church), (and only colored members present) were both in session at the same time in the city of Rome, Ga. Their presence there at the same time was a mere coincidence. For two days each kept a respectful distance from the other. There seemed upon the surface no reason for supposing that *status quo* might not be maintained and each complete its work and retire from Rome with indifference to the other.

"But it had not been so decreed; so to the agreeable surprise of the Synod of Atlantic an official delegation from the Synod of Georgia, consisting of Rev. Dr. Gaines and Rev. Mr. Rice, bearing greetings and Christian salutations from that synod, appeared. They were cordially received and heard with special interest and pleasure. Their timely and eloquent words were highly appreciated. At the request of the moderator, Dr. Dillard made an able and fitting response, so much so that Dr. Gaines expressed his personal indebtedness for the facts and information contained in the response.

"The Synod of Atlantic met the conditions as might have been expected, and immediately reciprocated by appointing a similar delegation, consisting of Drs. Dillard and Sanders, to bear their greetings and Christian salutations to the Synod of Georgia. They repaired to the First Presbyterian Church, where the Synod of Georgia was in session. Business was suspended, and they were received with all the usual formalities. Their brief addresses were evidently listened to with pleasure and surprise. The moderator responded in a pleasing manner. The delegation retired, and thus ended the most interesting, and perhaps significant, episode in the history of our work on the Southern field. The effect in both churches, Northern and Southern, must be for good. Why not?"

NOTES.

Another Nestorian Landmark Gone.

One of the earliest converts of the powerful revivals which have visited the Nestorian Mission in Persia was "Bishop Jacob," as he was then called, being in line to succeed in the bishopric of the old Nestorian Church, and had been consecrated from infancy to that office. While studying under Mr. Stoddard, of blessed memory, he was converted, and, renouncing his candidacy for the bishopric, he married in 1850. Graduating from the theological training class, he labored for twenty-seven years in the large village of Superghan. It was no easy field, but by his dogged perseverance and strength of character, together with the gentle spirit of his most excellent wife Moressa, he won many souls from darkness and Old Church prejudices to a living faith in Christ, and built up a church there. Twice in his life, with his wife Moressa, speaking English, he visited England, and, through aid received from English friends, he gave himself to the evangelization of the Jews and Moslems of Oroomiah, independent of our mission, but in general harmony with it. In the later years of his life he has been active to promote a larger degree of harmony and cordiality of feeling between the different sects of his own people. He died the past summer. His funeral was a notable one, attended by many representatives of the Old Church and the Roman Catholics, as well as from evangelical churches. The general feeling was, that a good man belonging to us all has passed away.

"Bishop Jacob."

Bible Translation.

There are now 381 languages and dialects in which Bibles and parts of the Bible are made available in the evangelization of the world. It is estimated that there are twelve hundred millions of mankind who may be reached through these languages. For this vast population, therefore, the equipment of the divine message in their own tongue is now prepared, and it only remains for the Church to rise up with a missionary zeal adequate to the full proclamation of the gospel message so prepared. There are, however, still other languages and dialects, numbering probably hundreds and representing two hundred millions of people, into which the Bible has not yet been translated. We learn from the Bible Society record that of the 381 languages above named, only about thirty-eight were in the possession of any version of the Bible before the present century. It is the glory, therefore, of this missionary century that it has opened the way for the gospel through 343 different tongues. This surely is a grand achievement; but there remains still much work to be done in the way of revision and in completing the work where only parts of the Scriptures are yet available.

The Benga Scriptures.

The American Bible Society, to which the Board of Foreign Missions has been greatly indebted in past years, has had in hand for some time several of the books of the Old Testament in the Benga (West Africa) language, as revised by Dr. Nassau, of our mission. Four of these have been printed, but it will require $575 to complete the work, and the funds for the purpose are exhausted. These books of the Old Testament are most urgently needed by our theological students and native ministers. Will not some friends of Christ and of Africa come to the rescue by sending to the American Bible Society (Bible House, New York) the necessary funds?

Lambeth Conference and Foreign Missions.

One cannot help commending the candor with which the encyclical letter of the late Lambeth Conference of the Anglican Church confesses the inadequacy of the Book of Common Prayer to represent the high place assigned to Foreign Missions, either in the New Testament teachings or the teachings of the Holy Spirit in the minds and hearts of the Church at the present day. The letter says, "It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book that this matter (Foreign Missions) should be in the heart of every one who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel."

The excellent article of Rev. Dr. H. H. Jessup referring to this subject (see p. 27) points out a similar lack of foreign missionary emphasis in the Westminster Confession and Directory for Worship. The truth is that both the framers of the Westminster Confession and those of the Book of Common Prayer of the Anglican Church differed among themselves precisely as good men differ in the Church to-day. Then, as now, the great body of the Church was not enlisted. Some were greatly interested in Foreign Missions, others were not. While the references to the evangelization of the heathen world are few and inadequate in our standards, it is a historic fact that a large number of the Westminster divines were most deeply interested in the spread of the gospel among the heathen.

During the years of their sessions they had pending before Parliament an earnest petition for the establishment of missions among heathen tribes of North America, "for the promotion of the gospel in America and the West Indies." The petition was signed by three Scotch members of the Assembly and "approved" by many more. But one thing should not be forgotten, namely, that the chief question for to-day is what is our own present attitude with respect to missions? The framers of Christian creeds two and a half centuries ago were responsible for the enlightenment of their generation which has passed away; but a new generation confronts the Christian Church of to-day and the responsibility for their enlightenment rests with us. If the present missionary spirit is higher now than in the seventeenth century, it is not as high as in the apostolic day, and is far indeed from reaching the standards of the Great Commission and of the whole New Testament teaching.

Dr. Matthews in Oroomiah.

Dr. Matthews, secretary of the Presbyterian Alliance, visiting Oroomiah in October, was received with distinguished honor, not only by the Presbyterian Christians of the district, but also by the officers of the Persian government.

BIBLE INCIDENTS IN FOREIGN MISSIONS.

An Incident in Puebla.

One of the Society's colporteurs in Mexico, Senor Cortez, tells of a man who came one day to the market stall where he was selling Bibles, and became interested in reading the New Testament. On pretense of going to bring the price, he left his cloak and took the book to his priest, whom he met coming that way. The priest pronounced it "false," and was about to tear it up when the man said, "But it is not paid for; I left my cloak as surety." Then the priest handed him a piece of money to pay for the book, which, proving to be of lead, Cortez had to refuse. The priest then came up saying, "But your books are false also." "Very well," said the colporteur, "let us go to the judge and settle both questions at once." The priest, however, decided to pay good money and tear up the book before the crowds of people who had gathered around. The wind carried the leaves about, and many were picked up and

read. That was on June 14. In December, Cortez offered his books to a woman, sitting at a sewing machine by a window in the same city; she said that she wished only one book, which she did not suppose that he would have—a religious book, about the ten virgins. He showed a large New Testament, opened at the parable, and she bought it without hesitation. He could not but ask how she came to be looking for it. She replied, taking a single leaf out of her prayer book, "My boy found this in the plaza some time ago, and as it has only part of the story, I have been looking for the whole book." The leaf was of the size of the Testament torn up in the market in June.

Items from Syria.

In one village the people are wholly Moslem, but their teacher has been persuaded to use our voweled gospels in teaching the children to read. Not far away from this village there is a Nusaireeyeh village, where thirty Nusaireeyeh boys are studying the Gospel of John with their own sheikh. In still another village the boys from a Bedawee school are taking their Bibles with them to their tribes. The emir of the tribe, who not long ago was at the village, was much pleased with the progress some of his boys were making. He himself owns a handsome copy of the Scriptures.

Pioneers in a Wide Field.

The ninth annual statement of the Arabian Mission reports that the sale and distribution of the Bible and other books has been continued with even greater success than ever before. From each station as a centre, and from the northernmost limit of the Busrah vilayet for more than a thousand miles along the coast of Arabia to Rasel Had, the colporteurs offer the Scriptures to all who will receive them, and speak with all who will hear. They are the real pioneer evangelists, and their work breaks down prejudice and opens the way for work of all kinds in the future. Six colporteurs were employed for a whole or part of the year 1896, and the four book shops were open for twelve months without intermission. At Busrah a small circulating library for English-reading natives was started in connection with the Bible depot, and the stock of Arabic and English educational books is larger. The prime object is, of course, the circulation of the Scriptures. To this end the mission received aid from the American Bible Society for Bahrein and Muscat, and from the British and Foreign Bible Society for Busrah and Amara; and it has only been from lack of missionaries to accompany the colporteurs and so extend their journeys into new territory, that the annual circulation has not still more increased. As it is, the number of portions of the Bible sold this year is five hundred more than last. Of these sales, eighty-seven per cent. were made to Moslems.

Dr. Mary Eddy's Twofold Work in Syria.

Dr. Mary Eddy writes as follows:

"I took a large supply of books with me on a tour which lasted two months and a half. My Bible woman had a special talent for selling them, and even sold at the last my own little pocket Testament, as our supply was exhausted. Since then, on every tour, long or short, I take with my medical supplies a full assortment of Bibles, Testaments, and separate voweled portions. The first tour after the New Year opened, five Napoleons' worth of books were in stock. Miss Ford, my associate, sold all of these to the patients, and since then two more orders have been exhausted. One little boy sold a treasured pack of cards to gain possession of the Gospel of John. During my last trip thirty-one portions were sold in a village where the light of the gospel had never before penetrated. The Bible woman before mentioned is to be constantly with me now, and I shall make the Scripture sales the most important feature in her work, as we have access to so many places and persons never before reached by any Christian workers.

"At Banias I spent nineteen clinic days and had six hundred attendances from thirteen villages, while at Dibble, where we have forty new evangelicals, I had thirteen clinic days and five hundred and twenty-five attendances from twenty-three villages. Miss Ford visits many of these villages with an evangelist, and they sell portions after holding services. It has been such a joy to be the means of scattering the light for the first time into some of these ignorant, benighted communities. Our motto is, "My word shall not return unto me void," and God in his own good time will cause this seed-sowing to spring forth into abundant harvests.

A MISSIONARY TOUR IN JAPAN.

REV. B. C. HAWORTH.

Here at Osaka on the 27th of May, taking a Japanese steamer, I went to Yawatahama, the extreme western point of my field, the voyage taking over fifty hours.

Yawatahama is a thriving little port nestling at the feet of the cliffs which guard its beautiful little harbor close to the water's edge. Indeed, so narrow is the foothold along the beach that the enterprising inhabitants have said to the rocky spurs, "Be ye removed and cast into the sea," and by dint of toil they have gained a site for their city. But so narrow is it that men must pay well who live in rented houses. Our little upper room there costs us more than any other of our country preaching-places. But it is a good investment for all that. No one of our outstations has shown such good results during the past year as Yawatahama. At every visit here I have had the pleasure of baptizing converts. On that last Sunday in May seven persons were baptized. Last year sixteen were received, altogether twenty-three baptisms in a little more than a year. As things have been going lately in Japan this is a remarkably good showing for one small country town. The blessing of God has manifestly attended the faithful labors of Evangelist Sakai and his wife, both of whom are unusually zealous workers. The wife, desiring to fit herself more fully for Christian work, took a course of training in a mission school in Tokyo, and returned last year to her family. Her labors among the women are bearing much fruit. But both she and her husband attribute all their success to the grace of God.

The greater part of Sunday was spent in receiving calls at the hotel from the Christians, who were greatly exercised about the cut in our estimates and its possible bearing on the Yawatahama work. They are more than willing to assume the financial burden as rapidly as possible, but it is out of the question at present for them to do more than pay the rent of the preaching-place if they can do even so much. If the work continues to prosper for the next two years as it has in the past two years, they may be able to organize a self-supporting church.

Harvest Scenes in Japan.

The power of the gospel to convert sinful men is attracting the attention of the people of Yawatahama. One of our converts is a local official whose profligate life was notorious, an inveterate drunkard and dissipated man. Since he was baptized he has been a changed man, steady in habit, faithful in duty, and in every way exemplary in life. His neighbors have taken note of this fact with wonder. Buddhism and Shintoism have no such power to cleanse. I was sorry to have to put off one earnest man who wanted to be baptized with the others. He is also an official, a man in good standing and apparently sincere in his desire to serve the Lord. But his examination showed such a meagre knowledge of the Scriptures and the great doctrines of our faith that I thought it better to defer his baptism.

I was especially pleased with the examination of one young man, whose replies showed an unusual grasp of the truth. On the being and nature of God and such doctrines he was very ready. Being asked what was the most important precept in the Bible, he at once answered, "Thou shalt love the Lord thy God," etc.

One of the pillars of the Yawatahama work, Dr. Nakagawa, is a physician of the modern school, who by the introduction of his improved methods and instruments has already built up a large practice in his new field. He and his wife and parents are earnest Christians.

Mr. Sasaki of Ozu went as far as Nagahama with me, and he and Mr. Kikuchi held a meeting that night. On account of the reduction in our estimate, I have decided to drop Nagahama as a separate outstation, and have Mr. Kunizawa visit it occasionally from Ozu. This announcement was a disappointment to the Christians at Nagahama, but we are obliged to drop something in order to meet the reduction. The cut revealed an unlooked-for degree of ability at this place. They offered to pay a considerable proportion of Mr. K.'s salary if he could be left there. Heretofore they have paid scarcely anything, and I did not suppose they could do so much.

On the way from Ozu to Nagahama Mr. Sasaki and I took a small boat down the river and the trip was delightful. It is a journey of about five hours along a beautiful watercourse with charming scenery on both sides. At one or two points we left the boat and I was able to get some views of harvest and threshing operations and other objects—characteristic Japanese scenes. The view of the harbor at Yawatahama is better. The one representing the large paper carp swinging on poles was taken on the road between Ozu and Nagahama. During the month of May these bright-colored emblems of manly perseverance, swinging from every house where there are young boys, in every part of Japan, add not a little to the picturesque beauty of the landscape. By the help of Mr. Sasaki I was able to get a picture of your missionary sitting in Japanese style at the "Hotel Yasuda," at Nagahama. All the furniture with which a Japanese room is supplied is shown in the picture. It was late, almost sunset, when I took a view of the temple home of our Nagahama worker, Mr. Kikuchi. Mr. K. and his daughter are standing near the *Torii* or sacred arch.

Mr. and Mrs. Sakai.

Paper Carp.

From Nagahama to Osaka I took second-class passage on a Japanese steamer. Even first-class on these boats is far inferior to the trans-Pacific steamers in point of comfort, but when it comes to second or third-class there are few foreigners who attempt it. This time there were comparatively few passengers, however, and I got on very

well. The second-class apartment is a large room in the stern, next to the wheel, calculated to accommodate forty-four persons, but fifteen persons lying at full length would cover the whole floor space! Of course there is no room for toilet purposes. All must go to the upper deck to wash their faces.

In such a trip one is brought into close contact with the natives, and if he can stand the inferior food, the tobacco smoke, the incessant chatter, the smells and the fleas, he has good opportunity for missionary work. My ability to sit *à la Japonaise* and to eat with chop-sticks put me in touch at the very first meal with admiring fellow-passengers.

It was late in the evening when we sailed from Nagahama, and I soon turned in. For twenty sen the cabin boy rented me a *futon*, a sort of bed-quilt, and a Japanese pillow. Covering the futon with a sheet and the pillow with a small feather pillow which I carried, and using my blanket for a covering, I had a bed which my fellow-travelers might envy. But getting to sleep was another matter. The Japanese are inveterate talkers. The distinction of day and night is made little of. The only comfort one can get out of such a situation is the opportunity it gives to study the Japanese language "as she is spoke." But even the most garrulous tire of talking in time. Toward midnight the chatter died down and sleep began to seem possible. But there were other travelers still to be taken into account. I think Japan must be the original home of the flea. The mats on the floors give them perpetual shelter. That second-class cabin was full of them. They seemed to enter into competition in exploring the missionary and only when they had satisfied themselves was sleep possible. It was sweet when it did come, but all too short. At half-past four in the morning I was incontinently wakened by the rough shake of the cabin boy, as he shouted in my ear, "Uye San! Uye San!" (Uye San means something like, "Superior Sir"), and bade me get up and go above and wash. There was nothing to do but comply or miss my breakfast; for the meals are served all at once and it would not do to be in bed while the rest were eating. The boy gave me a toothbrush, a little stick of soft wood with one end frayed into fine fibres, such as the Japanese use. I did not use it.

In a Japanese Hotel,

On deck I found most of my companions who had preceded me on the way to the washing place by the rail on deck. Each one carries his own towel, and the boy busies himself in dipping water into the two little brass basins which serve for the whole crowd. Some who had already completed their ablutions were devoutly worshiping the sun, now on the point of rising. Others were still polishing their teeth.

The face washing over, I returned below and got my Bible and Meyer's "Present Tenses of the Blessed Life," and began my devotional reading, handing a Japanese New Testament to one of my neighbors, suggesting that he might like to see what the Chris-

Mr. Kikuchi's Temple Home.

tian book was like. The man showed interest in the Book, and so I gave a brief explanation of the nature and contents of the Bible, during which conversation I soon found myself surrounded by some half-dozen or more other men who seemed eager to hear. The man to whom I had handed the New Testament continued to read it for several hours, and then handed it to another. His questions from time to time showed that his attention had been aroused. May the Holy Spirit enlighten his heart! Wherever we go in Japan now we find ready hearers. On the deck during the day I was approached by a young man from the third-class cabin whose home is in Usuki in Kyushu, where our mission has work. He seemed to know nothing at all of Christianity, but was desirous of learning about it and promised to call at my home in Osaka, where he was to be for a day or two on business.

MISSIONS AND SOCIOLOGY.*

F. F. ELLINWOOD, D.D.

The great work of Dr. James S. Dennis on the Sociological Study of Foreign Missions demands something more than a passing notice. It is the achievement of the year, if not of the decade, in this department. Only the first volume has yet appeared, but that embraces 468 pages literally packed with matter of the very first importance. The work is an enlargement of a course of lectures delivered before the students of Princeton Theological Seminary in 1896. The request of the Faculty for a course of lectures on this particular subject was doubtless influenced by the increased attention now everywhere given to sociology and the related subject of anthropology, and by a desire to gather and collate the testimony which a century of missionary work among all non-Christian races has to give on these subjects. Dr. Dennis was eminently qualified for such a task by his many years of service as a missionary in the Orient by his wide range of reading, his intellectual grasp, well-balanced judgment, scrupulous candor and accuracy, and by his concise and finished literary style. He may be said to have given the last few years to a thorough mastery of this broad and difficult subject, sparing neither labor nor expense. By an immense correspondence, not only with missionaries, but with other residents in foreign lands, who might add to his steck of knowledge, he has gathered a great mass of material at first hand. At the same time, he has prosecuted an exhaustive study, not only of missionary records but of government reports and the records of Asiatic research. On the principle that every tree is known by its fruits, Dr. Dennis has striven to ascertain and to demonstrate the influence of the various non-Christian cults upon the social life of mankind.

Just here is the real essence of certain questions now mooted by the Christian and anti-Christian literatures of the day. Are the ethics of Hinduism, Buddhism and Islam as good or even better than those of the New Testament? What is their trend and influence in their own lands respectively? What have they accomplished in the lapse of the ages until now? Ought we to be ready to receive them into equal partnership and union in the one final religion of the race?

It is at once apparent that all investigations along such lines ought, if they would be convincing and conclusive, to be marked by studied candor and backed by authorities which none can reasonably dispute. And this is a leading characteristic of Dr. Dennis' book. The reader feels that he has found an authority, and that on every step he is on safe ground. The illustrations by which the different systems are tested are found in the spheres of caste, marriage, the home, the treatment of women, of the aged and of children, education, beneficence toward the unfortunate and the poor, slavery, humanity or cruelty in war, justice or injustice in taxation, honesty or dishonesty in commercial life, public purity or the reverse, the direct or indirect influence of religion on the national life. This encyclopedic mass of missionary literature should be widely read. Every pastor especially should possess it, and all others who would greatly extend their acquaintance with the moral and social conditions of mankind. It is a valuable accession to the literature of sociology, as well as to that of Christian missions.

* *Christian Missions and Social Progress.* By the Rev. James S. Dennis, D.D. Two vols. Fleming Revell Company, New York.

NOTES FROM THE TREASURER'S DEPARTMENT.

THE BOARD OF FOREIGN MISSIONS.

Comparative Statement of Receipts for Months of October, 1896 and 1897.

	This Year.	Last Year.	Increase.	Decrease.
Churches	$10,535 02	$8,551 94	$1,983 08	
Women's Boards	14,948 13	16,771 42		$1,823 29
Sabbath-schools	1,387 15	938 63	448 52	
Y. P. S. C. E.	721 03	3,089 63		2,368 60
Legacies	4,503 37	1,037 37	3,466 00	
Miscellaneous	4,061 36	4,918 85		857 49
Total	$36,156 06	$35,307 84	$848 22	

Comparative Statement of Receipts from May 1 to October 30, 1896 and 1897.

	This Year.	Last Year.	Increase.	Decrease.
Churches	$50,846 32	$47,322 78	$3,523 54	
Women's Boards	49,771 20	41,825 09	7,946 11	
Sabbath-schools	6,008 65	4,560 90	1,447 75	
Y. P. S. C. E.	5,658 58	9,068 46		$3,409 88
Legacies	37,140 89	42,784 07		5,643 18
Miscellaneous	26,819 32	28,722 58		1,903 26
Total	$176,244 96	$174,283 88	$1,961 08	

The General Assembly recommended the Church to raise $1,068,168 69

The Board's Appropriations to October 1, 1897.

Appropriations made May 1, 1897	$829,694 67
Appropriations added to November 1, 1897	25,672 01
Total appropriated	$855,366 68
Less amounts appropriated and not needed	1,159 80
Total appropriated	$854,206 88

Amount of Debt.

Reported to the General Assembly, May 1, 1897 . . . . . $97,454 47

Amount Subscribed to November 1.

By Missionaries	$9,293 01	
By Synod of New York	5,459 30	
By Individuals*	18,954 56	
		33,706 87
Balance needed		$53,747 60

Chas. W. Hand, *Treasurer.*

*A portion conditional upon entire amount being secured by January 1, 1898.

Extract from a letter of B. P. Wayne, treasurer of the New Hamburgh Church, New York:

"C. W. Hand, *Treasurer*, 156 Fifth Ave., N. Y.:

"*Dear Sir*:—It gives me great pleasure to inform you that the New Hamburgh Presbyterian Church pledged $807.78 in addition to the amount forwarded (viz., $335), making the total amount $1142.78 subscribed by this church for the liquidation of the debt of the Board.

"We have cause to thank God that he has opened the hearts of this people so that nearly all contributed something toward this amount."

Note.—This church has a membership of 104 and a $10.98 per capita interest in foreign missions.

REASONS WHY THE ENTIRE DEBT OF THE BOARD OF FOREIGN MISSIONS SHOULD BE CANCELED BEFORE THE CLOSE OF THE PRESENT FISCAL YEAR.

1. Its missionary work has been crippled more seriously than ever before since the time of the Civil War. No missionaries have been sent out except to fill the most needy vacancies, and even that upon the condition that they should secure by private subscription the amounts needed for outfit, transportation and salary for at least one year. This arrangement is without precedent in the last thirty years.

2. In view of the prospect of a heavy debt the appropriations for the present year were so severely restricted as to involve a retrenchment of between thirty and forty per cent. upon the work of the native ministry and helpers, and upon schools, hospitals, etc., etc. This process of retrenchment, if continued for another year, must work disaster upon many fields.

3. From a deep and painful sense of this condition of their work, 380 missionaries, up to November 15, subscribed $9622, or over one-tenth of the whole indebtedness of $97,457. The practical appeal of this example as an expression of their sense of need should not fail of a response adequate and complete from the whole Church.

4. It is a year of twofold commemoration in the Presbyterian Church. It is the two hundred and fiftieth anniversary of the adoption of the Westminster Standards, and the sixtieth anniversary of the formation of the Presbyterian Board of Foreign Missions. Some of the Presbyteries have signalized the occasion by a review of the two and a half centuries' work, but it behooves the Church from this coygne of vantage to look forward as well as backward, and to strike a new note of advance for the future, rather than open a new quarter millennium with a heavy and discouraging debt.

5. Sister denominations have signalized this year by clearing off the debts against their missionary Boards, which had accumulated during the last two or three years of business depression. In one instance nearly one-half million has been raised for this purpose. In another $160,000 has been paid. In still another a successful effort is in progress for the removal of a burden of $200,000. The Presbyterian Church, probably the wealthiest of all, should not be behind.

6. The year has been signalized by the most abundant harvest that our country has ever known, and the value of this harvest has been enhanced by the very sufferings of other lands through drought and famine. Every branch of industry has improved greatly. The voice of Providence reiterates the words of the Master, "Freely ye have received, freely give."

Here is a New Inspiration.

Rev. A. A. Fulton writes from Canton, China:

"I visited eight of my outstations, and find the people willing to begin to take hold of work, independent of foreign help.

"I found a new chapel in a market town, where I had never been before. This chapel was fitted up and rent paid entirely by Chinese at a cost of $85. Here I baptized four adults.

"At another place where we have a few Christians, one man has given an excellent site, and the Chinese raised about $150 to begin the erection of another chapel. Not far from that place the Chinese have raised $200 for a chapel.

"On this trip I baptized forty-two adults and five children."

MISSIONARY CALENDAR.

DEPARTURES.

November 2—From New York, returning to the Syria Mission, the Rev. O. J. Hardin and Mrs. Hardin.

November 5—From New York, returning to the Brazil Mission, Miss Ella Kuhl.

November 18—From San Francisco, to join the Korea Mission, the Rev. W. O. Johnson and Mrs. Johnson.

November—From San Francisco, returning to the Canton Mission, Miss Hattie Lewis.

ARRIVALS.

November 11—At New York, from the Guatemala Mission, Mrs. W. F. Gates.

November 17—At New York, from the Gaboon Mission, Mr. M. H. Kerr.

December 1—Rev. W. F. Gates.

RESIGNATIONS.

From the Gaboon Mission, the Rev. W. S. Bannerman and Mrs. Bannerman.

From the West Japan Mission, Miss M. E. McGuire.

From the Canton Mission, the Rev. E. P. Fisher.

Concert of Prayer For Church Work Abroad.

January.—The Bible and Foreign Missions.

(*a*) Bible authority for Foreign Missions.
(*b*) Bible motives for Foreign Missions.
(*c*) Bible beginnings of Foreign Missions.
(*d*) Bible encouragements to Foreign Missions.
(*e*) The Acts of the Apostles continued in Foreign Missions.

The monthly concert program for January is as follows:

(A) *Bible Authority for Foreign Missions.*—If there were nothing more than the one Great Commission (Matt. 28: 19), which came direct from the lips of Christ, the Son of God, there would be no lack of authority; but four distinct commissions were given by Christ. This first was delivered in the mountains of Galilee, where Christ met his disciples by appointment. Another, found in Acts 1: 8, 9, was given on the Mount of Olives immediately before the ascension, and is more specific than the first as to the division and apportionment of missionary effort. The third is recorded in Paul's address before Agrippa (Acts 26: 18, 19). The fourth was communicated to Paul in a vision of the night, and under the representation of a phantom Macedonian; which however, the context shows to have been Christ himself.

(B) *Bible Motive for Foreign Missions.*—There is motive enough in the fact that our blessed Lord commanded his Church to go and teach all nations. But there is a variety of motives indicated. The love of Christ who enjoins this commission, and the fact that the lost millions of men are purchased by his blood, renders missionary work a loyal service toward him and for his love's sake. The motive of proclaiming Christ as a witness of the grace of God and of the infinite compassion of his dear Son, is also important and imperative. Another motive is pity for the lost. None can read the touching commission to the apostle Paul without feeling that the work of missions is a veritable rescue, from blindness and darkness and from the power of Satan. There is more of philanthropy, if there were nothing else, in this divine appeal than can be found in all human schemes of amelioration taken together. There is also a motive which should appeal to all Christendom, suggested through Christ's call of the phantom Macedonian. That was a call on behalf of the heathen populations of Europe and America. It meant the evangelization of all the nations that are now called Christian. It included us. Freely have we received, freely let us give!

(C) *Bible Beginnings of Foreign Missions.*—For the *very* beginnings we shall need to go back to the teachings of the Old Testament—to the promise made to Abraham that in him all nations should be blessed, to the various prophecies of Isaiah, and even to the counsels of eternity, when according to the dramatic description in Isa. 49: 6, the Father is represented as having given the Commission of Redemption to His Son: "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

In the New Testament the work of John the Baptist was a missionary work, and that of the chosen seventy, as well as of the twelve apostles. The discourses of the apostles at Pentecost were delivered to an audience gathered from the nations. It was the first great message of the Christian Church to the Gentiles. The preaching of Philip and others in Samaria, and the glad tidings which he delivered by proxy to Ethiopia, the proclamation of the truth by the scattered exiles from Jerusalem, and the preaching of the gospel by the apostles throughout Asia Minor, in Corinth, and Athens, at Ephesus, at Philippi and in Rome—these were beginnings and only beginnings of the great missionary work.

(D) *Bible Encouragements to Foreign Missions.* The great ingathering at Pentecost was surely a seal of divine approval. The success of Philip and others in Samaria, where so many were gathered that the apostles were sent for to instruct the converts, offers great encouragement. The continuous revival in Antioch, the fact that many were won to the truth in all parts of Judea and even to Damascus—all this was welcomed as an encouragement by the apostles. The missionary meetings in Jerusalem and elsewhere, in which Paul and his associate recounted the triumphs of the gospel in many and distant cities, were eminently calculated to overcome the doubt

and hesitation of the conservative apostles at Jerusalem. As an outcome of these Apostolic efforts the gospel was soon proclaimed to the then known world and Christianity became the dominant faith.

(E) *The Continued Acts of the Apostles.* The same work continues in our day. Every missionary, so far as the preaching of the gospel is concerned, is an apostle; that is the meaning of the word. Many noble heralds of modern date are worthy of a place with Paul and Timothy and Silas.

FROM WHENCE DOES THE CHURCH DERIVE ITS MISSIONARY INSPIRATION?

H. H. JESSUP, D.D., BEIRUT, SYRIA.

In these days of rapid transit, newspaper enterprise, fervent appeals of returned missionaries from all parts of the world, and a vast missionary literature on the religions, language and customs of distant nations, with the constant craving for some new stimulus to maintain the interest of the Church, we may well inquire on what, primarily, is our missionary interest founded? All that is sensational, sentimental or personal, is necessarily transient. Have we no permanent perennial fountain of inspiration? We want something which will sustain the weary laborer amid torrid heats and pagan abominations, and stimulate the zeal of the indifferent believers at home. It is fortunate for the Presbyterian Church and the Reformed Churches generally, that they do not depend, for their missionary character, on their doctrinal symbols, their Confessions of Faith or Catechisms.

In the answer to Question 191 of the Larger Catechism we read, that "in the second petition (thy kingdom come), acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, *the gospel propagated throughout the world*, the Jews called, the fullness of the Gentiles brought in, the Church furnished with all gospel officers and ordinances, purged from corruption, countenanced and maintained by the civil magistrate . . . . and that Christ would rule in our hearts here, and hasten the time of his second coming, and our reigning with him forever," etc., etc.

This answer is perhaps too general to be effective, and is virtually unknown to the rank and file of our people.

Among the proof-texts adduced, the golden text for Foreign Missions (Matt. 28: 18–20 and Mark 16: 15) are conspicuous by their absence; and the words of our Lord, Matt. 9: 38: "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest," are used as proving that we should pray that "the Church be furnished with all gospel officers and ordinances."

In the 102d answer, in the Shorter Catechism, which is the only catechism familiar to the Church, "we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened."

In the Directory for Worship, ministers are advised in public prayer to make "intercession for others, including the whole world of mankind, the kingdom of Christ and his Church universal."

That clause in the 191st answer in the Larger Catechism, that "the gospel be propagated throughout the world," indicates that the framers of our Standards had *some* conception of the Church's duty to the heathen world, and enjoined prayer for the propagation of the gospel, but it seems to have had little effect on the life of the Church before the beginning of the present century.

The symbols of the Church of England are even more deficient. The "Thirty-nine Articles" do not allude to the Church's duty to the heathen world.

The recent Lambeth Conference of 194 bishops, "in full communion with the Church of England," held in July, 1897, in addition to a lengthy, eloquent and admirable report of a committee of fifty-seven bishops on Foreign Missions, which states that "the cause of missions is the cause of our Lord Jesus Christ," issued an Encyclical Letter, giving Foreign Missions a larger amount of space than any other subject.

The opening sentences on this point are worth quoting: "Lastly we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfill.

"We have especial reasons to be thank-

ful to God for the awakened and increasing zeal of our whole communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries, it may be said, we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies. The body as a whole has taken no part.

"The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that book that the matter *should be in the thoughts of every one who calls himself a Christian*, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the gospel.

"We are beginning, though only beginning, to see what the Lord would have us do. He is opening the whole world to our easy access, and as he opens the way, he is opening our eyes to see it, and to see his beckoning hand."

One thought occurs to us in reading our own standards and this admirable encyclical letter. Why has not the newly awakened Presbyterian Church added to its Confession of Faith and Directory for Worship a brief and earnest statement of the Church's duty to a perishing world? And why did not this Lambeth Conference, in its wisdom and missionary zeal, propose the addition of a distinctively missionary prayer to the Prayer Book?

Our conclusion from the above facts is, that our Church must in the future as in the past depend chiefly on the Bible, and not on our standards, for missionary inspiration. And in the Bible we find enough, and more than enough, to put life into our dry bones.

Christ's last command, "go teach all nations," should be reiterated in our homes, our Sunday-schools, our Young People's societies, and our pulpits, until it shall no longer be true in our Church, as the 194 bishops confess it to be true in theirs, that "the body as a whole has taken no part" in the foreign missionary work.

It may be said *we* "have slumbered" as well as our British brethren.

"The cause of missions is the cause of Jesus Christ," and why should not *every member received into our churches covenant* to aid this cause by his gifts, his services and his prayers?

Why is it that the "body as a whole has taken no part in Foreign Missions," and been content to leave it to "individuals and societies"?

Fifty years ago, in my childhood, it was even more "left to individuals and societies" than now.

There were monthly concerts of prayer, and the appeals of Scudder, Poor and Stoddard stirred the churches, but the children had hardly begun to be reached by the means of Scriptural missionary education.

I distinctly recall the remark of Mrs. S. C. Perkins in Philadelphia in 1878, in speaking of the then growing Women's Work in Missions: "We have now enlisted the women and the girls, but we have not reached the men and the boys. Something is needed to enlist the boys in missions, in order to insure the interest of the next generation of men."

The Young People's societies have now taken the boys in hand, and their missionary educational feature is one of the most hopeful signs of our times.

The foreign missionary character of the Bible should be taught to all the youth in our Sunday-schools and Endeavor societies. We should emphasize the Scriptural ground and sanction for the missionary work. Let the young feel and believe that their interest in the work grows out of the fact that it is God's command, God's plan and an essential part of Christianity, and not out of special appeals or thrilling missionary reports.

An eminent politician said, "a great nation cannot have a little war," nor can a great Church, the Church of the omnipotent Christ, be satisfied with a little work of missions.

The best army in Europe is the best educated army and the best missionary church is the one best rooted and grounded in the word of God and the Scriptural sanction for missions.

The Bible gives us the glowing words of prophecy and promise; the example of Christ; his last command; the promise of the Spirit; the life and labors of the apostles, and makes it clear that the missionary work is the work of our Lord Jesus Christ.

The Church of Antioch, the first church founded outside of Jerusalem, was a typical

missionary church. It selected its two best men and sent them forth to preach the gospel, evidently regarding this as their first and highest duty.

It is well to train our children in the Catechism, but we cannot depend on any of our creeds or Catechisms for our missionary inspiration. It must come from the fountain head.

The Church at home needs to hold on to God's word to prevent reaction amid financial reverses and disappointed hopes. The missionary abroad needs the same, in heathen and Mohammedan lands, when confronted with darkness and ignorance, the difficulties of a new language, and the gigantic obstacles which oppose him at every step. What else, but the word of God, the "marching orders," of Christ, the great Captain, can sustain him?

Sight does not sustain him. There is little or no sight as yet. His inspiration must come from faith, faith not in the pledges of a Board or a Church, or in the sympathy of loving friends at home, but faith in the command and promises of Christ, the glorified Redeemer.

Let the Church then enter on an educational campaign, education for missions, education drawn from the Church's textbook, the word of God.

FOREIGN MISSIONS AND THE BIBLE.

EDWARD W. GILMAN, D.D.,

Corresponding Secretary of the American Bible Society.

Assuming that the warrant for Foreign Missions is found in the Bible, it is pertinent to ask what the missions have to do with the Book itself.

There can be no doubt that it was the plan of our ascending Lord to have the foundations of his terrestrial dominion laid in written records of his earthly ministry. He commanded his disciples to go into all the world and preach the gospel, that is, to proclaim good news of salvation with a summons to faith and duty. Disciples were to be made and then taught to do whatsoever he had commanded his followers. It was in obedience to that command that they went everywhere giving oral utterance to the gospel. It was in further compliance with it that before the witnesses of his ascension passed from earth, the written gospels appeared, attesting for all time the grand facts which they record. If "the Scriptures principally teach what man is to believe concerning God and what duty God requires of man," the Scriptures of the New Testament principally teach what men are to believe concerning Jesus Christ and what duty he requires of them; and that revelation of truth and duty, made in the very words which the Holy Ghost has inspired, is a divinely appointed agency for subduing the world to Christ. Said the Rev. Dr. Storrs in a recent address at New Haven: "The power to transform the world is in the New Testament of our Lord Jesus Christ as accompanied by the energy of the Holy Spirit." The Christian missionary of to-day goes to Africa, it may be, or to India, with enthusiasm kindled by a book, with assurance founded on a book, with faith inspired by a book, with the supreme object of winning men to believe in the Lord of whom that book tells and submit themselves to his sway. Were it not for the book there would be no mission, and the missionary himself would be a pagan and an idolater.

If the missionary is a wise man he will follow among pagan people the course pursued by the apostles of our Lord; that is to say, he will go among them, telling as best he can "the old, old story of Jesus and his love," and winning men to discipleship; but his oral statement will surely need to be supplemented by something in writing or in print, it may be first a parable, then a chapter, then one gospel after another, until they have in their own possession the authentic narrative as told by the four evangelists and all the other Scriptures which are able to make men wise unto salvation through faith in Jesus Christ. This is easy to say, but hard to do; harder than one thinks who has not tried it; but this is just what has been done by Protestant missionaries all around the world, and what must still be done until the everlasting gospel has been told in all human tongues.

Great help in all this comes from having a book completed eighteen hundred years ago and accepted by all Christian people as of divine origin and undisputed authority, which does not now need to be composed or

rewritten. But the missionary, having this book, must proceed to translate and circulate and explain "the oracles of God." This imposes on him the task of learning the spoken language—its vocabulary, its phrases, its idioms, its grammatical peculiarities—and then of enriching the language with new thoughts and compelling it to render service in the proclamation of the truth. Perhaps it is an unwritten tongue, like the Bulu, to which the lamented Dr. Good devoted some of the best work of his life, and then the ear must be trained to catch articulation and breathing and accent, and reproduce them by characters which the eye can see long after the translator's life, is ended. The missionaries among the Nestorians in Persia, on the other hand, found a traditional form of Christianity, with sacred writings which no woman and but few men could read, but the speech of common life was so different as to necessitate an entirely new version of the Bible.

The difficulties grow as we consider them. The book must be translated; but how is one to represent the loving care of the Good Shepherd to Indians of Alaska who think more of "a first-class mountain hunter" than of the kind guardian of a flock? How tell of ice and snow to Africans on the banks of the Gaboon? How reproduce the parable of the ninety and nine for Micronesians who never saw a four-footed beast? How talk of sapphires and emeralds and pearls to people whose highest idea of value is represented by cowries and wampum?

Very few missionaries are called to translate the entire Bible as Dr. Hepburn and his associates did in Japan. Many of them have the work already done to their hands, but no one can count the years of patient toil and study involved in what has already been accomplished in this century of missionary enthusiasm and progress. We may say, in round numbers, that a hundred languages at the present day have complete Bibles, another hundred the entire new Testament, and a hundred and fifty more, one, at least, of the gospels. All this requires time. The Benga mission of the Presbyterian Board had Matthew ready for the press forty years ago in 1858, and the translation of the Old Testament is not yet completed.

The first translation of any part of the Bible is almost of necessity experimental. Years of use and repeated revisions are needed to make it perfect. The modern Syriac Bible, translated by Dr. Justin Perkins and others in the early days of the Persian mission, needed careful revision in our generation to make it available for certain mountain tribes whose dialects were not well understood half a century ago. If an African translator unwittingly chose a word by which the parable of the sower was made to teach that *carnivorous* birds devoured the seed which fell by the wayside, some reviser must change the term lest the parable be understood to involve a miracle. It may be that revision is even more difficult than the original translation.

A translation of the Scriptures, even if it be provisional, needs to be written out and manifolded; printed, it may be, from wooden blocks as formerly in China and Japan; or by lithographic process, as now to some extent in India; or by type-writer and mimeographs, after the methods of reproduction in vogue just now; or from movable type or electrotype plates; made legible in some way, that the mind may receive the gospel through the lenses of the eye no less than by the pulsation of sound upon the drum of the ear. And this involves detail of circumstance which it is impracticable to consider here, and selections between innumerable devices of alphabet and syllabary and symbol, by which in different parts of the world the record of human thought is presented to the eye and handed down to the coming generations.

And here, certainly, if not at a much earlier date, the help of the Bible Society is most generously proffered and as heartily welcomed, for the printing and distribution of the versions whose fidelity and accuracy are attested by competent judges. This may be done by printing on its own presses at the Bible House such volumes as the books of the Old Testament in Benga, now in press, the Bulu, the Mpongwe and others; or by printing, on a much larger scale, Arabic Bibles in Beirut, Siamese in Bangkok, Japanese in Yokohama, Ningpo and Mandarin in Shanghai, and so on through all its long list.

Scriptures thus printed need to be circulated among the new disciples, and in the regions beyond. Sometimes they are sent in advance of all missionary effort as first

heralds of the gospel; sometimes they are sold or given away on missionary tours to arrest attention and deepen the impressions of oral discourse; they are in demand all the time in schools and other institutions which owe their existence to missionary zeal, and of course they must be owned and studied by every convert and placed in every Christian home for the perfecting of Christian character and the extension of the kingdom of our Redeemer.

The Book gives the warrant for the mission, and it is the privilege and the duty of the mission to give the world the Book.

MISSION INTEREST IN THE HOME CHURCH.

WALLACE RADCLIFFE, D.D.

The mission interest of the individual congregation has expression and development according to its definition of the Church. We need a reëmphasis upon its divine institution. An expedient or experiment will have the response of expediency or experiment. The divine creation impresses the dignity and authority of its Author. Calvin was wiser than his fellow-reformers in emphasizing the divine appointment and form of the Church. The desuetude of the doctrine is by no means innocuous. The Presbyterian Church should be taught in Scriptural churchliness. This divine origin is to a distinct mission. A worldly conception will readily account for its worldly and limited uses. If it is only a human idea its organization may very justly be variously appropriated, for social advance, intellectual entertainment, or political ambitions. But its divine origin gives nobility of endeavor and purpose. Its commission is worthy of the divine Mind. Its ministry and comprehension are God-like. The disciple becomes a co-worker with God and shares in his thoughts and triumphs. In these days of bewildering and multitudinous voluntaryisms, through all sorts and conditions of convention life, it is well to be reminded that after all the Church is first and authoritative. It has claim and authority which no earthly organization can have. It lived before they were born, and will live after they are dead and forgotten. Let the minister preach and preach again and not be afraid to preach about the Church. And in the better knowledge of its origin and mission will come reverence and love and the inspiration of that divine life which will multiply and ennoble gift and service. There are certain special methods of developing this mission interest, not new, but which may help in the rehearsing of them.

1. *The Mission Atmosphere.* The Church awake to her divine origin and commission will not wait for special occasion of assertion. The conviction will pervade and color and vitalize the atmosphere. It will have expression every Sabbath in the public prayer. It will have frequent voice in the hymns selected. The sermon will often have illustration, passing allusion, a darting thought, "a bow shot at a venture," which reveal the underlying interest. It will mutiply for young and old its opportunities for missionary gift and activity.

2. *The Missionary Sermon.* This has been tabooed. It has become the target for easy ridicule and the signal for empty pews. Pastors have apologized for preaching them. I have been told that conspicuous Presbyterian pulpits have not known a missionary sermon for years. Such unfaithful pastorate merits presbyterial discipline. Such men deny themselves the most exhilarating experiences of their work and close their eyes to the most delightful studies. The student will find no inspiration like that of the disinterested appeal of brotherly love, no biographies like those of the modern Acts of the Apostles, no poetry like the romance of missions, no trophies to narrate like those gathered by missions in the fields of science and literature, no achievements like its transformations from barbarism to light and purity. Let there be a revival among the ministers. Like priest like people. The pews will be languid if the pulpit is timid. Restore the missionary sermon.

3. *Revival of the Missionary Concert.* I can imagine that the usual midweek program—Christian graces, Church duties, Scripture exposition—may be followed and every service, prayer, hymn and exhortation be informed with missionary ardor and enterprise. But the concert has its legitimate place and should be a recognized factor in every church life. The rut brings monotony. It is not necessary to sing always the same old hymns. Even

"Greenland's Icy Mountains," by reiteration, may chill the meeting. The missionary fire glows through many inspiring hymns. It may be well to follow once or twice a series of monthly studies upon the missionary countries. But for an indefinite term of years maps, even though they are large and highly colored, lose their winsomeness. But I can testify to the attractiveness of such studies. I remember one year taking my people through a successive study of Presbyterian Home and Foreign Missions by means of stereopticon views which brought large congregations and proved very helpful. The slides and lectures for the foreign views can be had very cheaply from the Board, and the material is abundant and attractive for the home field.

The field of heroism, romance, adventure, achievement is illimitable, leaving no excuse for repetition or monotony of subject. Thought, a little system, enlistment of lay talent, variety of subject, judicious advertisement, would make the monthly concert an event.

I have sometimes thought that a little money and consecrated energy would even construct a missionary praise service which would prove attractively and literally a missionary concert.

4. *The Missionary Literature.* We pastors are very much at fault that we do not persistently urge and force our literature. Every voter must have his daily paper. Every Christian should have his Christian periodical. Every Presbyterian should have his Church paper. The grand success of our women's movement is largely due to their brave push of their own literature. Men do not give because they do not know. They are not interested because they have not heard. Give them the facts. With our *Assembly Herald* published so well and economically, each session should place it in each household of the church it serves. If we could put THE CHURCH AT HOME AND ABROAD and one Church weekly into each Presbyterian household the multitudinous rills of money now flowing to every point of the religious compass would quickly converge and flow together into one full mighty stream of Church benevolence.

5. *The Missionary Offering.*

(1) The *law of the tithe* has continuous obligation. It is as mandatory for substance as that of the seventh for time. It existed before Abraham and was not abrogated by Christ. Its obedience can scarcely be called benevolence. It is the rendering of just dues. Its recognition would give immediate solution to the disgraceful problem of Board debts and cause mission enterprise to leap to quick and world-wide success. The Tenth Legion is the best idea in Young People's work of to-day. It can train a generation of stalwarts. We talk and pray much about revivals, but we generally begin at the wrong end. The pressing need of the Church is not quantity, but quality, and in the improved quality will come the increased quantity. The revival the Church must have is not a revival of evangelism, nor of mysticism, nor of mere spiritual enjoyment, but a plain, practical, conscientious revival of the tithe. That way lies spiritual blessing. "Bring the tithes . . . . prove me . . . . I will open the windows of heaven." It is God's promise. Pastors should preach it. Sessions should study it. Disciples should prove it. The church adopting it will have a comfortable mind, peace of conscience and a ready treasury for every good work.

The tithe in its distribution must have

(2) *The systematic plan.* It is not inconsistent with the Scriptural law that the financial responsibilities of the whole Church be so apportioned year by year that each synod, presbytery and congregation have an approximate knowledge at least of its share of that responsibility. If by any the authority is questioned the information may yet be accepted. It is a folly to announce a budget in the General Assembly and take no further steps to meet the obligation. The information should be so organized that the responsibility would be felt by the humblest member of the remotest congregation. If that is High-Churchism then God make us all High-Churchmen. It is business, and the gospel means business.

Among the many systems in vogue, I venture to present one which has vindicated itself by its eminent success. It will not commend itself to the very wealthy or very poor for obvious though not worthy reasons.

At the beginning of each church year the session printed and issued to each member and adherent of the congregation (*a*) a letter explaining the needs and method of Presbyterian Church work and the scheme as in force in that church; (*b*) two blanks

as below; (*c*) a package of twelve envelopes, bearing each the name and date of the special object and a blank for the donor's name. The circular of the scheme was as follows:

Providence permitting, I agree to give to the causes named below through the stated offerings of the Presbyterian Church,
, for the year 18 :

Total, $.....

DIVIDED AS FOLLOWS:

And to be deposited on the last Sabbath of each month.

Foreign Missions	Jan.,	$....
Freedmen	Feb.,	$....
Hospital, Free Bed Fund	March,	$....
Our own Church Mission Work, including Mothers' Meeting, City Missions and Sessional Fund	April,	$....
Board of Education	May,	$....
Church Erection	June,	$....
Sustentation	July,	$....
Publication	Aug.,	$....
Ministerial Relief	Sept.,	$....
Aid for Colleges	Oct.,	$....
Home Missions	Nov..	$....
Our own church Sunday-school	Dec.,	$....

Signed,.....
Address, ...

NOTE —If you prefer, you can subscribe so much for each Sunday, indicating here the amount which may be paid either weekly, monthly or quarterly, and be apportioned as designated in accompanying circular.

N. B.—In case of absence at any special collection, the amount can be handed or sent to the treasurer.

A duplicate of this was retained. The original was sent to the treasurer, and was strictly confidential. This scheme presented all the work of the Presbyterian Church, gave opportunity for local needs, made the offering a systematic and thoughtful gift, reserved three Sabbath mornings and evenings of each month for other offerings if desired, and made all benevolence of the Church a distinct and special act of worship.

THE MISSIONARY DUTY OF THE CHURCH.

(From Sermon of the Archbishop of Canterbury at the opening of the Lambeth Conference.)

If there be one thing beyond all others that really raises the Church and the members of the Church to a more heavenly life, that really teaches them to believe in Jesus Christ and what it is to live with him in heart, it is the lesson that is learned in the act of endeavoring to bring other human souls to see the Lord as they themselves have already seen him. The Christian who feels the power of Christ in his soul and longs to share that feeling with all mankind, the Christian who is thrilled through and through with the power of the wonderful cross, the Christian who has learned in some degree to understand that marvelous love beyond all other love—he assuredly will find that of all things that he can do there is one that beyond all else will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and for whom the death of Christ has not yet its real power, because they have not yet heard his name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task, and takes no interest in the progress of the work, and knows nothing and cares little whether or no the power of the love of Christ is made known to his fellowmen who breathe the same life, who are children of the same humanity, who have been redeemed by the same Redeemer.

The doctrine of the communion of saints, which teaches us that we must live in one another, calls upon every soul to pray that God's work may be done, and do his part, however little.

My brethren, it is time for the Church to awake to all the fullness of what the Lord requires. We have been too long without sufficient thought of what the death of the Lord means, we have been too long content with thinking only of ourselves. It is time to arouse ourselves, to stand on a higher level, to take our part in a greater work. If we are indeed the Lord's, we have to be witnesses for him to the uttermost parts of

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27 N Y

the earth. That witness we have either to bear ourselves or by every means in our power to send forth by true men who shall do what Christ has given us to do, and do it with their whole souls devoted to the task. It is time that this great work should not be passed aside by any single soul that lifts the heart to Christ, by any single soul that has begun to love the Lord. Love the Lord, and you will not fail to take your part in that for which the Lord and Saviour died; love the Lord, and you will be unable to keep away from the great work which at the beginning of the gospel was necessarily the main work which the Church had to do, and which still, as long as the Church shall last, until the Lord our Redeemer comes back to earth to welcome all his own, shall still be the task which he has given us. We have been on this earth's surface now for nearly nineteen hundred years since the Lord was born, and yet a very, very small fraction of the world has been converted to the faith. We have to do our share, to do it for the sake of the Christ that bought us. Let us no longer be slack, but earnest in the great endeavor. It is the Lord that calls. I charge you, follow the call.

A MISSIONARY LADY IN THE BUSH.

REV. W. C. JOHNSTON, EFULEN.

Mrs. Johnston and I recently made a trip to Elat. It was quite different from the one we made from the beach to Efulen shortly after our arrival in Africa. On that trip Mrs. Johnston had a hammock and four carriers (five the last day), but this time she had but one carrier. The round trip, including all personal loads and the cook, cost us less than the hammock carriers alone on our first trip from the beach. But it is not the cost I wish to speak of, nor do I disapprove of the hammock and four. In our case it was not necessary. We had the man who carried Mrs. Johnston over streams carry for her a pair of rubber boots, so that when we came to a place where the path followed a shallow stream for some distance she could exchange her canvas shoes for rubber boots and wade the stream with as much satisfaction as a native. This man also carried a hammock so that we should have it for an emergency, but the entire trip was without accident.

The road to Ebolewo'e (where our station Elat is located) being nearly altogether through towns, we met plenty of people and had enough to amuse us all the way. It was our purpose to make the trip an evangelistic tour, but in taking the caravan, which numbered forty-nine, we were obliged to push along during the day, holding meetings only where we spent the nights. It is well-nigh impossible to hold a meeting in a town where you have just arrived with a caravan, there is so much running here and there, bartering, and sometimes a little quarreling between the carriers and people, that you cannot get them to listen to you. But on this last trip the crowd would divide its attention between seeing the *white woman* and selling food. Some places where I wished to buy food for the men I would find the women so excited at seeing a white woman that they would not take the trouble to tell me whether they had any food in hand or not. They would flock about Mrs. Johnston very much as the sheep used to do at my home when I went out to the pasture to give them salt in summer. And as they would escort her through the town they would call to the other women ahead of them, "Come and shake hands with her, she will shake hands with all the women." "She passes all for being friendly," and "O, my mother, isn't she pretty?" Such were expressions we heard at nearly every town.

The work at Elat is encouraging in almost every respect. The station is so located that the missionaries are right with the people and cannot help but know what is going on. They have pretty good ground and are getting food planted that will make them nearly independent of the supply from the people, if it should be necessary. The work of planting and taking care of the food will give work for the school-boys. When we were there they had about fifteen boys boarding who worked two hours for their food, and after that were paid a cent an hour for their work. The missionaries gave the boys a week's vacation after we went up there, and those who wished stayed and worked, and a prouder lot of boys are not easily found than those were at the end of the week when they got their new clothes. Some of them made themselves (after the cutting was done for them) little jackets, which, with a dark cloth about the waist, make them look very neat. And the boys thought much more of their clothes than if they had been given to them without their having earned them. Considering the kind of work they did I think they earned every cent they got. They are making good progress in school. There were twelve reading the Bulu gospels when we were there, and there are more by this time. There were about fifty in school and all with the understanding that what they learned in school was all they would get out of it. No gifts were to be expected.

EDUCATION.

Crescent Avenue Presbyterian Church, Plainfield, N. J.

ADDRESS OF ELDER HORACE CHURCHMAN BEFORE THE SYNOD OF NEW JERSEY.

It seems to me that in presenting the cause of the Board of Education, I need to consider but two questions.

1. *Is our system of aiding candidates for the ministry to secure a thorough education a wise and desirable one?*

And in discussing this question, let us see, first, *what aid has been given.*

I learn that in the seventy-eight years of the Board's history, it has received $3,777,-328. With this sum it has encouraged and enabled 8613 young men to take the training which the Church requires of her ministers. These 8613 men have taken, under the Board's care, approximately 45,000 years' tuition; that is, the equivalent of one year each for 45,000 men. The aid given has averaged about $80 for each year of tuition taken. The maximum allowance under the Board's rules is $150 per year. I find from a statement furnished me that during the ten years preceding last year the aid allowed varied from $110, in the years 1886–7, to $80, in the years 1892–3, 1894–5 and 1895–6. I have not the figures for last year, but feel sure they did not exceed $80. They were probably less.

Now let us next inquire, *What have been the results?* I am advised that of the men aided, more than 100 are now at work in foreign mission fields; between 500 and 600 are engaged in home mission work; about thirty of the aided men are college presidents; forty, college professors; twenty, secretaries, and twelve, editors. Now it is

manifest that the services of a considerable proportion of these, as well as of those who have faithfully filled and are filling pastorates, were secured to the Church by the Board's aid, and would have been lost to the Church without such aid.

Let us next consider *what objections are made* to the system of aiding candidates. It is said there are already too many ministers. To this I reply:

Not so, while the Church imports from other denominations an annual average of ninety-six ministers. Not so, while every year there are 1000 to 1200 churches reported vacant. It cannot be so, considering that in the period 1835–40 there was one candidate to every 387 communicants and every 24,800 of our population; while in 1894 there was but one for every 625 of communicants and 47,000 of population. It cannot be true that there are too many ministers, for the need of faithful preachers is constantly growing, and upon all hands is heard the cry, How shall we reach the people?

No! there are not too many of the right kind of ministers. And yet there may be need of a more decided missionary spirit on the part of the Church's candidates. The General Assembly has expressed its view by giving its approval to a plan for bringing about, to as large a degree as possible, the employing of the probationers for the ministry in mission stations for a period at the conclusion of their studies.

Another objection sometimes made is that it injures the character of candidates to receive aid from the Board. Now, if this objection is sound, it lies with equal force against every public school, free institution, or training-school. It lies against West Point and Annapolis. It lies also in great measure against every university and college in the land. For every endowed educational institution (and where do they thrive without endowment?) gives a large amount of free aid to those seeking education.

Those who claim that aiding a student injures his character claim too much; they thus disparage nearly the whole ministry of our own and of other Churches.

If a candidate for the ministry is injured, if he becomes fat and saucy, pampered and pauperized on the princely allowance of $80 per year, what debased and flabby creatures our West Point cadets must be with their stipend of $540 per year in cash, and no dread of a cut because of a depleted treasury hanging over their heads!

If it is injurious to character to aid faithful and devoted students for the ministry to the extent of $80 per annum, what demoralization must result from the scholarships, fellowships and prizes founded in all colleges, which enable men to take post-graduate courses at home and abroad!

But the best answer to this objection is furnished by experience. This shows that such aid has not injured the character of those aided. I refer you, in the first place, to the facts and figures already quoted as to the career of a large number of aided men. In the next place, the general record of the ministry of our own and other Churches entirely refutes the statements of these objectors. We should also remember that there are fewer failures among graduates in the ministry than among those in medicine, dentistry or the law. Of our merchants, ninety-five per cent. do not succeed. Do ten per cent. of our ministers, aided or unaided, fail to do good work for Christ?

2. Is our Board of Education a satisfactory executive of that system?

In order to get a clear understanding of the matter, let us first inquire, *What is the Board's work?*

First, there is the receiving from churches, Sunday-schools, etc., and distributing to worthy candidates, money contributed for their aid, and keeping accounts with about 1000 such students.

Then there is the extensive correspondence with presbyteries, sessions and individuals concerning the receiving of, and caring for, recommended candidates.

Next, we have the watching over, and advising, about 1000 young men in many parts of the land, partly by correspondence and partly by personal visits—*a most important part of the work of the Board,* and especially of the corresponding secretary, and one which is often overlooked by many of the pastors and elders of our churches. *It is by this means that the Church seeks to eliminate unfit and unworthy men from among those whom she is aiding to reach the ministry.* In the words of another, "The Board should therefore, more than ever, in the present crisis, have the encouragement and assistance of the Church. It is evident that the work abroad is likely to demand in the

immediate future a great accession of laborers, and there never was a time when the command of Christ concerning the largeness of the harvest and the need of an increase in the number of laborers more imperatively lay upon the conscience of the Church."

The duties of the Board next to be mentioned are advertising—that is, keeping the Church informed and stirred up concerning this branch of her great task; the editorial work; the care of investments and funds.

Now let us inquire, *How has the Board done its work?* First, as to *receipts and disbursements.* From a table furnished me, I find that in the ten years preceding the last fiscal year, the Board paid to candidates the sum of $751,392. Of this amount, $553,183 was received from churches, Sabbath-schools and Young People's societies, the whole of which went direct to the students for whose benefit it was given, and the Board supplied from other sources, $198,208.

I find that last year the Board received from

Churches, Sabbath-schools, etc. (every penny of which was paid over to students).	$44,661
And added from other funds	4,046
Making a total paid to students	$48,707

I find also that last year the Board's income from sources entirely outside of amounts contributed by churches, Sabbath-schools and Young People's societies, besides yielding the aforesaid $4046 to aid students, also paid all cost of administration and $5198.61 in partial liquidation of the Board's debt.

By the facts just given it will be seen that the receipt and distribution of these contributions is but a small part of the Board's work, and further, that these contributions are not taxed in the least for the expense of handling, or for any other expense whatever, but instead are paid over *in toto* to the students.

Second, as to *the necessary extensive correspondence of the Board.* This is conducted entirely by the corresponding secretary personally and one clerk, except, of course, such as relates to the acknowledgment of contributions and the remittance of money, which are attended to by the treasurer.

In the next place is *the supervision of candidates,* which is conducted by the corresponding secretary personally. For example, last year, besides visiting the Synods of New Jersey, Indiana and Wisconsin, he met and advised with students in many seminaries and schools. Bearing in mind the amount of traveling last year involved in the work just described, let us look at the expense account in the last annual report of the Board. What charge do we find there for traveling expenses? But $57.05! How is this inconsiderable sum explained? Let these words, quoted from a recent circular of the Board, answer: "The whole work of visiting students in academies, colleges and theological seminaries, in all parts of the country, and of addressing congregations, presbyteries, synods, and Assemblies, in behalf of the Board has been accomplished *without any cost to the treasury for a number of years,* the small charge for traveling being incurred when the Board has found it necessary to dispatch a trusted agent to look after some investment or other financial matter requiring personal attention."

The next feature of the Board's work, *the advertising,* involves a good deal of thought and labor and expense in devising forms of circulars, etc., and superintending their preparation and issue. Does it pay? The report states that last year there was an increase of 222 in the number of contributing churches, an increase in great measure, doubtless, due to this advertising work, But even yet there remained 4149 churches, out of a total of 7573, which gave nothing. How necessary, therefore, it is to keep up this advertising! I am glad, however, to note, and to call attention to the fact, that the Synod of New Jersey has done well in this respect. Out of a total of 330 churches, only eighty-one, or less than one-quarter, gave nothing. No other synod has done so well, though Baltimore very nearly equals it.

Of the *editorial work of the Board* I need not speak, as it speaks every month for itself in THE CHURCH AT HOME AND ABROAD and in the *Assembly Herald.*

This address may well end by emphasizing the important fact that *no inconsiderable part of the expense of advertising is due to the necessity of overcoming objections, answering criticisms, and stirring up the indifferent.* Much could undoubtedly be saved by an increase of fidelity on the part of the pastors and sessions of our churches. Will not my brethren exert their influence in this direction?

PUBLICATION AND SABBATH-SCHOOL WORK.

First Presbyterian Church (Indian), Kamiah, Idaho.

BREVITIES.

The receipts of the Sabbath-school and Missionary Department for October were: From churches, $1845.48; Sabbath-schools, $4350.33; individuals, $133.34; total for the month, $6329.15.

As compared with October, 1896, the receipts from churches and Sabbath-schools were larger by $208.69, while donations from individuals show a falling off of $776.16, which more than offsets the advantage gained by the increase from churches and Sabbath-schools, and makes the total for October of this year less than the total for October, 1896, by $567.47.

The increase of contributions from churches and Sabbath-schools, though not large, is very gratifying, and shows, we trust, that this cause is steadily gaining in the affections of our people. The decrease in individual contributions will, we earnestly hope, attract the attention and draw towards us the donations of some of our liberal friends.

Up to November 1, the total contributions for the current year show a falling off from the corresponding period of last year of $2181.88.

This is not a large sum, but it would more than pay the salaries and expenses of two first-class Presbyterial missionaries on the field for one year.

There are thousands of earnest Christians in our Church who could by a stroke of the pen change the deficit into a surplus, and not feel much the

poorer. Could such generosity be more worthily bestowed?

And there are tens of thousands who could send a personal gift of five or ten dollars as a New Year's offering to this work of our Church among the children in America.

An urgent appeal comes from Arkansas: "Our Church here," says the writer, "is young; in some localities the name Presbyterian is unknown; what we do must be done through the young, and there are thousands of them who never see the inside of a Sabbath-school—many know not what a Sabbath-school is."

The superintendent of the First Church, Kamiah, Idaho—an Indian congregation—sent us a contribution of $51.65 as a Children's day offering—sent it promptly, and accompanied it with the names of the 160 contributors whose offerings made up the amount and ranged from five cents to four dollars each. The writer, Mr. L. W. Jonas, says: "My pastor, Rev. James Hayes, and the elders are working very hard in our church; so we are desiring the help from God through your prayers, dear elder brothers, for you know more and better the divine name of our Saviour than we Indian brothers." Many a prayer will we know ascend to our heavenly Father for these dear Indian brethren who of their poverty have sent so liberal a gift to the Sabbath-school work.

The Sabbath-school of the Devon Chapel, in Chester Presbytery, Pennsylvania, sent us a Children's day offering of $100.01. The superintendent writes: "There was much enthusiasm in the school and they took great pleasure in making the amount as large as they possibly could. We all enjoyed the giving as much as you the receiving for the work."

TWENTIETH-CENTURY MOVEMENT.

Endorsements and Encouragements.

JAMES A. WORDEN, D.D

So far the responses to the proposal for a united and general effort to bring into Presbyterian Sabbath-schools before April, 1901, a net increase of half-a-million scholars are unanimous in its approval. From all States and Territories, from Sabbath-school superintendents and faithful teachers, from pastors and home missionaries, from editors, theological professors and college presidents, have come only words of indorsement and cheer. All seem to say with Prof. B. B. Warfield: "In God's name, go on!"

The most encouraging fact demonstrated by this correspondence is that the Spirit of God is moving deeply in the hearts of ministers, superintendents and teachers, and that he is lifting up their souls to hear and heed as from God the call to the Twentieth-century Movement.

From a Pastor in the State of Washington:

The suggestions of the paper breathe such a spirit of love, and appear so much in harmony with the mind of Christ as revealed in the Scriptures, that I can only say, that in no better way could we, as a Church, seek to honor our Lord or fulfill his will than by seeking to carry them out.

So far as this coast is concerned there is nothing we need more than to bring our young children into the Sabbath-school.

From a Denver Pastor, Colorado:

I heartily commend your Twentieth-century Sabbath-school Movement as outlined in your recent circular. The increase might well be doubled, it seems to me. Since coming here four years ago our Sabbath-school has about doubled, and we hope there will be as large an increase during the next four years.

It is surely not too much to expect of a Church like our Presbyterian Church that there should be two millions of scholars in her Sabbath-schools.

From a Wisconsin Pastor:

I very much like your idea of placing before our churches and schools a high standard of attainment in the way of practical results, and then urging them to work up to it. In part, at least, the key to success is ever to have before us some definite task which is worth accomplishing; and certainly there is no grander work than that of gathering the children and youth into our Sabbath-schools, and then giving them the instruction which is unto salvation. I shall gladly coöperate with you in the proposed movement.

From a Pastor in Illinois:

I have carefully read your circular and I not only look upon it with favor, but stand ready to second, in my feeble way, any plan which under the guidance of the Holy Spirit will lead to greater efficiency in soul-saving through the Sabbath-school.

From an Editor:

The plan of your paper proposing a Twentieth-century Movement seems eminently fitting and

practicable. The measures heretofore proposed to commemorate some special event or mark some particular era have mostly called for means and not results. What you mention will turn the leading thought, as you indicate, in the way of work for results, and means will be brought forward as the necessary accompaniment of the work, and will not be wanting when once there is the earnest purpose to put forth effort.

From a Pastor in Washington City, D.C.:

The proposition is feasible and grateful. Your presentation of the scheme is comprehensive, intelligent and inspiring. It would be an easy thing to accomplish and one of the most impressive, if we can lead our Church to such a magnificent effort. I wish you abundant success, and promise coöperation.

From the Superintendent of one of our largest Sabbath-schools:

I gladly give my opinion that your plan is an excellent one, and that the scheme is entirely practicable. I might only add that I never like to do things by halves, and that you might just as well bring in a round million while you are about it.

From the President of a College:

The idea is a capital one, the project is feasible, nay more, it ought to be done, and I trust the Lord will so lay it on the hearts of his people, that they will have no rest or peace until Zion is aroused, and the saints of God, in answer to the command, "Go out into the highways," will go, and by love "compel them to come in." May the Lord greatly bless the work and the workers.

From a Professor in a Theological Seminary:

It is a noble movement and it will command the sympathies of all that love the Lord and the souls of his little ones. Of course, I say: Go on, in God's name.

From a New Jersey Pastor:

Your plan for a Twentieth-century Movement seems feasible. The Church needs it. Let the Church fall on her knees—the "7000 who have not bowed the knee to the Baal" of worldliness and indifference and formalism—and pray yearningly for the Holy Spirit's power now, in the hearts of God's children in our land. My heart and prayers are with you—commending and aiding this grand scheme the Holy Spirit hath put into your heart. May Ephes. 3: 20 be your power—your unlimited resource.

From a Baltimore Pastor:

I believe the plan is not only suggestive, but practicable. Such an effort is timely. The results anticipated are not too large. From an extended personal experience as superintendent of a large mission Sabbath school prior to entering the ministry, and a still more recent experience as pastor of a church with a large and successful Sabbath-school, as well as chairman of Sabbath-school Committee of our Presbytery, I am decidedly of the opinion that the Sabbath-schools of our Church are not doing all that they are able, with their equipment and opportunities, to meet the responsibilities laid upon the Church by Christ to evangelize and instruct the millions of youth in our country "without God and hope."

From a Michigan Pastor:

The paper sent me in reference to the proposed Twentieth-century Movement in Presbyterian Sabbath-schools was received. I have given it careful consideration. The more I have thought of it, the more it has approved itself to me. The only thing needed is united, persistent effort and God's Holy Spirit. To quote the old Scotch proverb, "At it, a' at it, a' aye at it." Oh that our people would wake up everywhere to the magnificence of the opportunity.

From the Chancellor of a University:

I read your circular and count it interesting and forceful. It is likely to move people to effort. One good thing—one best thing—is, that it is an exhortation to go for persons and not things. While our Mission Boards are asking loudly for dollars, this asks for souls.

A Pennsylvania Pastor writes:

As president of a County Sabbath-school Association and chairman of the Standing Committee on Sabbath-school Work of our presbytery, I am in a position to know what a wonderful work the Sabbath-school is doing. But, what a wonderful work is yet to be done! I most heartily approve your plan and shall do all I can to coöperate with you in the work.

From a Florida Pastor:

I am sure "we are well able," as a Church, to accomplish the end you propose. Marshal your leaders under the blue banner of the cross and command me for humble but devoted service in this part of the field—the sunny South-land—which needs the mighty help of the divine Healer.

A College President in Pennsylvania writes:

I am very much pleased with your plan of campaign, and pray that you may have abundant success.

APPEAL FOR CLOTHING.

To Presbyterian Women's Societies, Sabbath-Schools, Young People's Societies and Benevolent Individuals:

Christian Friends:—The Lord Jesus said: "Ye have the poor with you always, and whensoever ye will ye may do them good." There are in our Sabbath-school Missionary fields thousands of children who are prevented from attending the school of the Word for want of decent clothing. Our missionaries to whom supplies of clothing are sent for distribution among the needy, are men of tried character and prudence. The garments for which we now plead will not be given away indiscriminately, but will be made to go as far as possible in supplying the needs of children and youth as well as of persons of riper years. Not a great deal will be given to any one, but just sufficient to complete a decent outfit for Sabbath-school attendance.

I am confident that you cannot send your donations of clothing where they will accomplish more for the amount expended than in thus fitting boys and girls and young men and women for the house of God. Strong appeals have come to us, setting forth the destitution in the communities in which our Sabbath-school missionaries are laboring.

I pray God to give you grace to respond to this call which I believe is the call of his providence. Please write me giving assurance of your disposition to send boxes or barrels of clothing and also stating your preference, if any, for a particular part of the field, and I will send you the name and address of a Sabbath-school missionary to whom you may send your gift directly. And remember the words of the Lord Jesus, how he said: "Give and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom" (Luke 6:38).

Faithfully yours,

JAMES A. WORDEN,
Superintendent Sabbath School and Missionary Department.

In sending your box, please notify the Sabbath-school missionary in such way that he may identify you as the sender and appropriately acknowledge your kindness; also advise me of the shipment and state the estimated value of the goods sent.

In approving the foregoing appeal I desire to express my hearty commendation of the object thereof. The plan of providing clothing for needy and almost naked children has proved of great benefit in the past and promises equal, if not greater, good in the future.

E. R. CRAVEN,
Secretary.

COLLEGES AND ACADEMIES.

WHY "EDUCATION DAY"?

There are too many "days" now, to please either preacher or congregation. Besides the Boards of our Church, each claiming one or more Sundays of the year, there are Young People's societies, Bible societies, tract societies, Young Men's and Young Women's Christian Associations, temperance and good government organizations, social settlements and hospitals, various sorts of asylums, and not a few other general or local organizations and good causes, each requesting, some even demanding, a special Sabbath. Why did our honored General Assembly inflict another "day" upon the Church, as it did in adopting the fifth recommendation of its Standing Committee on the Board of Aid for Colleges and Academies: "That, as the Day of Prayer for Colleges is the last Thursday of January, the Sabbath preceding or succeeding be observed throughout the Church as Education Day, when the subject of Christian Education shall be presented from the pulpit and offerings be made for this Board"?

An answer is easy: Because our Church is in lamentable need of the instruction

which such a day is designed to give, and of the interest it is meant to awaken.

Dr. Howard Crosby, of noted and blessed memory, was one of the earliest and staunchest friends of this Board. His nephew, the Rev. Arthur Crosby, D.D., the founder and principal of the Mt. Tamalpais Academy near San Francisco, has the same convictions and spirit. I find a copy of a sermon preached by him six years ago, on "Christian Education," which takes for a text: "The fear of the Lord is the beginning of knowledge, but the foolish despise wisdom and instruction;" and says among other good things these words, very much in point here:

"It becomes evident, first, that a living Christianity must make much of education; and second, that all true education must recognize and be regulated by the principles of Christianity. . . . .

"Especially is this true of the Presbyterian Church. With us learning has always been honored as an important part of a true Christian development, and educational facilities have been provided as necessary adjuncts to the work of the Church. Nor does our Church seek only to secure an educated ministry, but constant efforts are made to provide educational advantages for all the people.

"We realize the vast importance of having intelligent, broad-minded, well-informed elders and laymen. It is characteristic of Presbyterianism to encourage parents to keep their boys and girls at school as long as possible, and to give them every opportunity to cultivate their intellectual powers. And so it has come to pass that in almost every community where there is a Presbyterian Church you will find the bulk of the better-educated people in that church, while it is acknowledged that our General Assembly is probably the most learned and able deliberative body of its size that is ever gathered together in any country. . . . . It is an educated and an educating Church. . . . .

"Our second proposition is that all true education must recognize and be recognized by the principles of Christianity. Until within a comparatively short period this statement would have needed no argument to sustain it. . . . . But of late years this position has been vigorously assailed in the interests of an aggressive infidelity. We are told that religion has nothing to do with education, and should have nothing to do with it; that the minds of our children should be left to acquire all knowledge without being prejudiced by the superstitions of Christianity; that a thoroughly secular education is the only path by which truth can be reached, since all religious preconceptions are sure to warp and trammel the mind and unfit it for the clear perception of truth. The worst of it is that the exigencies of our common-school system, the necessity, on political grounds, of excluding the Bible and all definite religious instruction from these schools, have done much to strengthen the hands of the infidels in this matter. In our eagerness to defend our public schools against the attacks of a powerful religious sect, we have, I fear, gone too far. We have made concessions and sacrifices which as Christian men, as believers in an exclusive and universal religion, we had no right to make, so that there is some plausibility in the charge that is often made that our schools are Godless. . . . .

"It is unfortunately true that the non-religious character of our public school system, and the emphasis given to this feature of it, has had a strong influence in spreading the impression even among Christian people that education need not be religious. But this whole position, whether held positively and aggressively by avowed unbelievers, or negatively and carelessly by Christians, is utterly false and injurious. . . . .

"If we could bind over the devil and all his allies to keep hands off during the school and college years, this demand for the non-interference of Christianity would be more plausible. . . . .

"We must remember that the school years are the most impressionable period of life; that then character is forming, and that the ideas of God and duty which are then instilled will mingle with and modify all the knowledge that is being acquired, and will affect all the habits of mental activity which are being formed; but how is it possible to know truly and accurately or to reason clearly and correctly if the mind is detached by unbelief from the source of all knowledge, the fountain of all wisdom?"

The close of the sermon presents an eloquent and beautiful picture of a practical

education, every part of which shall be pervaded and informed by reverent faith in our God and Saviour; and it closes with the words:

"Let this be our mark, then, and let us never rest until we have succeeded in providing the opportunity for such an education for our children and our children's children."

The West far more than the East has need of positive religious education for its young people, if our Church is to have the sort of material in its congregations which it requires, and if those vast and populous regions of our beloved country are to be won and held for our Redeemer and his kingdom. Every pulpit should use Education Day for instruction on this subject. The College Board will furnish suggestive literature to preachers.

MINISTERIAL RELIEF.

REPORT TO THE SYNOD OF OHIO ON MINISTERIAL RELIEF.

REV. ROBERT C. GALBRAITH, D.D.

We do sometimes, and with good reason, feel like boasting about our Church. The order and regularity of its services, the purity of its doctrine, the prosperity in all temporal affairs of its members, its stalwart Christian men, its lovely, devoted, elect women, its steady growth like that of some great tree fed by all the forces of nature, which stands erect during all the storms of winter, holding out its bare arms defiant and then in the spring puts on its garments of green and in the genial summer sunshine continues its growth, strengthened by the very tempests of winter for its summer's work, and then by the warmth and moisture and increase is prepared to the better endure another winter, every season adding to its beauty and its worth, giving to it whatsoever of increase or solidity the season has to bestow. We *are* proud of our Church and well may we be.

We have also in our Church many who are rich in this world's goods, who have, by their superior business ability, accumulated great fortunes to themselves; many of whom give most liberally of their abundance to every good cause that presents itself, or is properly presented to them.

We need the poor and we need the rich, and should thank God for giving us of both classes. These members of our Church, both poor and rich, the best people in all the world, do give, in proportion to their numbers and wealth, more than any other people. Their contributions average more, *per capita*, than those of any other denomination in our land; and when we see the general results tabulated and comparison made with amounts given by others we feel a kind of pride, or complacency, that inclines us to raise shouts of triumph, or to chant our own praise.

When we consider how little we have given to the support of our fathers and mothers in God, and how we have called upon other parts of the Church to help us in the pittance doled out to them, verily shame doth become us. It is honorable to be ashamed for this, it is dishonorable to permit that cause for shame to remain. And when you consider that, as Dr. Agnew said to the General Assembly, "Just as certain as the laws of life insurance, one in every ten of you or your families will apply to this Board for help," even an enlightened selfishness should cause all the ministers of this Synod to use more active exertions to plentifully furnish the table at which one in every ten of us, we know not which, shall be fed, and to replenish the wardrobe from which one in every ten of us shall get his clothes. Brethren, this is *our* cause, and the most brilliant and earnest and devoted of our number may, in the providence of God, be brought to the necessity of asking their presbyteries to apply for aid for themselves.

There is a great deal of outward respect paid to old men in our presbyteries and synods. When an old man who by the infirmities of age is often kept from attendance upon the stated meetings, does find himself present, he receives a kind of ovation, and the poor old man, delighted

with his welcome, feels that he is walking on the delectable mountains. All of this is right and proper, is homage heartily rendered and every one has all good wishes for him whose head is hoary, whose limbs are tremulous. It is a pleasure to grasp hands that have been so often raised in benediction, that have sprinkled the cleansing waters of baptism upon so many heads and to hear the voice, now feeble, that once in trumpet tones called men to Christ and portrayed the sweetness of the love of God, and the horror of separation from that love, thrilling assemblies with his utterances as in conscious power he stood before them, God's ambassador, in God's name, and by his authority, making clear the plan of salvation and urging, entreating, exhorting men to fall in with its provisions.

All men can unite in honoring such men. But good wishes, polite expressions, enthusiastic welcomes, hearty assignments to places of honor, that have no profit connected with them, butter no bread, and these old men flattered, honored and delighted with the kindly expressions of their brethren, often go down to neighborhoods where they are only known as old preachers, out of work, where they have hung about them no crimson and purple and golden banners of praise, to narrow homes whose perplexities make them look forward with longing to that narrower home in which we all must rest. The light of heaven falls upon these old men's faces. But while they wait the Master's call to go up higher they must be fed and clothed. They have not yet become so ethereal and spiritual that they can live on air, even though it be sweetened with many compliments, but they need a little honest meal stirred in their broth, something that will thicken and make it more substantial than bushels of praise and empty words of commendation of their former work. To a man with a full stomach it may be grateful to hear men speak of him as one of the heroes of old wars and tell to his honor of what he did in founding and building up churches and making neighborhoods fit places for honest men's habitation by enriching them with earnest, devoted Christian men; but a hungry man finds not his hunger appeased by words of praise even the most extravagant, and while he praises God for what he has been enabled to accomplish, he thinks it strange, it is strange, that those whom he has blessed do not remember and act upon the words of Paul (Rom. 15:24): "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." You will notice that Paul makes this giving not a favor, not a mark of gratitude, but the payment of an actual debt, the discharge of an obligation that is due; it is duty—something that is owed and must be paid—to the payment of which common honesty should be sufficient compulsion.

"Even so hath the Lord ordained that they which preach the gospel should live of the gospel." To hold back then from the giving to these men, who have borne the heat and burden of the day, that which is theirs, set apart to and for them, by ordination of God, is not only a shame, but a sin, is not merely a venial offense, but is an act of downright dishonesty and should be so regarded, and yet we have all sinned in this matter, and if we would have the blessing of God on our persons and on our work, is it not a present pressing duty for us to repent and to do works meet for repentance?

These venerated men brace themselves to bear without murmur the burden that is upon them, and often smile and speak hopefully when their stomachs are empty and their backs are cold. Their goodness, their excellency cannot turn the stones to bread, nor cover their bodies with garments of fine wool; and the righteousness of Christ, that garment white so as no fuller on earth can whiten, is not designed or fitted to shut out the piercing winds or exclude the frosts of earth; nor will our saying in presbyteries and synods and General Assemblies, "Be ye fed; be ye clothed," fill their mouths with good things, or cover their persons with protecting garments when the east wind blows, scattering the treasures of hail and snow upon the earth and whitening its surface with hoar frost like ashes. We must, the Church of God must, see to it that they have actual food and raiment and a sheltering roof-tree over their heads, or we must go against the ordination of God. When we come to appear before God, to answer for the deeds done in the body, it will be no excuse for our dereliction that we did not know the wants of our brethren and fathers. We ought to have known them. It was our duty to know them. If we do not know them in time to relieve them, we are worse

than the black ravens that God made the almoners of his bounty to his prophet of old, who knew the way to the prophet and came, with heavy wing, bringing him food. God does not now use such instruments because he has those who should be better. Can it be that we shall be more negligent than they ?

The men who have been helped deserved and had earned what they received. More, far more, was actually their due. What was given them was not like the charity that is doled out to a pauper. But how about the presbyteries, in the synod ? Are they not putting themselves in the shameful rôle of paupers, and not of helpers, in this good work, when they ask so out of proportion to what they give ? when they take out from this partnership fund so much more than they have put in ? I merely ask the question, not proposing to answer it, but leaving it to the brethren to answer as knowledge may enable and conscience dictate.

But if we should find that we are to be degraded in being numbered with beggars and paupers, shall we not make strenuous efforts to get out from this condition and become ourselves almoners of God's bounty, to God's children, by giving, what we have ourselves earned, to their help, rather than what we have begged from those whose sense of duty is higher than ours, or whose understanding of the situation is more perfect ?

CHURCH ERECTION.

A " PREFERRED CREDITOR."

Under the laws of certain States, it is permitted, when a business man finds himself pecuniarily embarrassed and unable to meet his obligations, that he should name certain creditors as " *preferred;*" that is, in assigning his assets he may give them a preference above other creditors. Ordinarily such " preferred creditors " are those with whom his relations are not merely those of business ; they are frequently friends or relatives who have advanced money to aid him in the time of his embarrassment.

Is there not something analogous to this in the relation that the Board holds to churches to whom it has loaned money ? These loans are quite distinct from the grants that are made to feeble churches. The latter are made from the General Fund and are in the nature of a free endowment from the mother Church ; but the former are from trust funds that the General Assembly permits to be loaned to churches that are strong enough to care for themselves if they can have accommodation in the matter of a loan at low interest with easy payments running through several years.

Where a church has taken advantage of this permission and has borrowed from the common funds of the mother Church, it would seem as if every consideration would impel it to consider this as a " preferred claim "—to be kept constantly in mind and honored quite as promptly as bills for ordinary expenses or additional repairs.

Yet, strange to say, one of the embarrassments that confronts the Board in its attempt to carry out the carefully matured plan of the Assembly for its Loan Fund is the disposition of too many of the churches to whom loans have been made to take precisely the opposite view, and act as if every other creditor was to be shown a preference over the Board.

A letter received the other day, in reply to a reminder that an installment upon a loan was due, simply stated, as if the answer would be entirely satisfactory :

" We have been asking considerable of our members on our pastoral collections, and do not want to ask them now for money for the loan."

Another church that for several years has made none of the promised payments writes reproachfully, begging that the Board will not disturb it by such uncomfortable questions, and enumerates other debts that it is obliged to pay.

The Board has no desire to press unduly any church that acknowledges its obligations and is manifestly doing its best to meet them, but it would be untrue to the important trust committed to it, if it failed to insist that churches which have taken advantage of the Assembly's confidence

and liberality should, as they are able, acknowledge indebtedness and form wise and far-reaching plans to meet it.

May it not be further said that even where appropriations have been received as *gifts*, there should be in after-years a remembrance of help received and a desire, so soon as ability makes it possible, to return the sum received in the time of weakness that it may again be used for the benefit of another church in the struggles of its infancy?

This would seem to be the most natural prompting of gratitude that recognized the help that had been so vital to its early development. Especially should this be true if it were remembered that the fund from which relief came was contributed by the thousands of small offerings of congregations not more richly dowered than itself with material wealth. The fact is, that in this department the Board may be considered as a Mutual Church Insurance Society, drawing its income from the small payments of the many to be redistributed for the salvation of the weak and struggling. It is a simple literal fact that if the congregations of our Church that in their infancy were aided by the Board were to return to it annually *five per cent.* of the amounts they had received, its income from church offerings would be immediately doubled.

In view, then, of the fact that each year witnesses the organization of scores of new churches that pray for the same assistance given to their predecessors, and that the Board is far from able to meet the growing demand, is it much to ask, that both those congregations that have received loans and those that have obtained grants should place the Board in the position of A PREFERRED CREDITOR.

TO OUR CORRESPONDENTS.

In view of the fact that the corresponding secretary receives and answers annually nearly four thousand letters, he ventures to call attention to certain ways in which his correspondents without trouble to themselves can facilitate his work in replying to them.

1. It is a convenience to have the heading include the name of the State as well as that of the town.

A large percentage of the letters received omit the former. It is of course quite natural that one whose correspondence is mainly within the bounds of his own State should omit the abbreviation that indicates his commonwealth; but its presence is a matter of some importance to him who receives the letter. The majority of post-office addresses are duplicated in other States, and there are some that are found in almost every State. There are no less than thirty Washingtons, Lincolns, Unions, etc.

2. If the letter is a reply to one received it establishes the connection to have the date of the former mentioned.

3. If the subject concerns a place of another name, which is frequently the case, it saves time in the reply to have the name distinctly given.

4. Proper names are often hard to read, and should be plainly written. This is especially true of the signature. It is a curious fact that often the most illegible word in a letter is the writer's name. Not infrequently it is necessary to hunt for the name in the index of the *Minutes*, and in the case of some laymen whose names do not there appear, we have at last been driven to cutting out the signature and attaching it to the back of the return envelope.

Other points might be suggested, but if these four suggestions were heeded some of the minor trials of letter writing would be happily obviated.

TRUE AS GOSPEL.

Rev. W. S. Freas, president of the Board of Church Extension of the Evangelical Lutheran Church, writes: "The work of church extension among us is regarded as equally important with home missions, and a necessary supplement to that work. What is the use of bringing congregations into existence unless we are prepared to house them? We could at any time organize amongst us a hundred congregations, but we could not provide them with houses of worship: so the work of propagating the gospel waits on our ability to shelter the little communities that spring into existence of themselves." To all of this we say, Amen, and especially would we emphasize the following sentence: "*What is the use of bringing congregations into existence unless we are prepared to house them?*"—*Business in Christianity.*

HOME MISSIONS.

NOTES.

The Discovery of Gold.

James W. Marshall, the man who discovered gold in California, was a mechanic who went from New Jersey to Oregon with Dr. Marcus Whitman. He drifted down into California and, while engaged in building a mill for John A. Sutter, made the discovery in the stream by the mill site.

Home Mission Receipts.

From our treasurer's statement, on another page, it will be seen that receipts are falling far below last year. When the General Assembly of 1896 so cordially approved and commended the Board's new departure in apportioning at the beginning of the year to presbyteries the amounts that might be depended upon for the year, it was confidently predicted by the secretary who addressed the Assembly that if the receipts were normal, the debt which was then $300,000 would be paid in two years. The first year closed last April with the debt reduced to $147,000. There remain but three months of the current fiscal year in which to wipe out the remainder, less than half. The times are reported somewhat easier. Will not everybody do at least as well as last year? Some, perhaps, cannot. Will not others who can, do a little better? What an era of good feeling would dawn upon the Church if this could be done?

A Special Effort.

The General Assembly recommended a special effort in behalf of Home Missions this year. Many presbyteries have already held special conventions with encouraging results. Others are following their example.

A Zealous Missionary.

An interesting story comes from Arizona of a fruitful revival, the result of the simple preaching of a poor Mexican young man, Mr. Alexandro Villa. When this young man was a lad of seventeen, a poor ignorant Roman Catholic, he was employed as a miner. One day he lighted two fuses, and, hearing an explosion, he supposed it was safe to venture in, but on entering the mine the second charge, which had been slow in igniting, exploded, tearing off a hand above the wrist, destroying an eye, and so disfiguring him that, seeing his mutilated face in a mirror, he attempted suicide. Failing in this, he came providentially under the influence of our missionary, Rev. John G. Pritchard, now of Bisbee, Ariz. He became a Christian, went to our College of the Southwest, at Del Norte, Colo., and after two years' study and careful training under that godly preceptor, Rev. F. M. Gilchrist, he began to preach to his benighted and misguided countrymen. He drew crowds which grew from twenty-five to fifty—then to one hundred and five hundred. He was in danger from the infuriated priests, but under the protection of friends he escaped bodily harm. His preaching was so blessed at Sonora that he called for help. Mr. Pritchard responded, riding 125 miles horseback, and at considerable expense. He found a large company of persons who professed to be converted. After two weeks of careful instruction and training, Mr. Pritchard examined and received ninety adults and baptized a full hundred adults and infants.

At Skagway and Dyea.

Our Board in its straitened financial condition, being unable to send a missionary to Skagway and Dyea, Alaska, the Presbyterian Church of Canada have occupied that field. Their minister, Rev. Mr. Dickie, has begun a very encouraging work.

Denominational Loyalty.

In our neighborhood each man loves his own wife and children better than his neighbor's—not because they are better or prettier or brighter, but because they are his own. He spends his money on his own spouse and not on his neighbor's. That's why we have peace and good-will among us.

There is a bit of philosophy in this which it would be well for Christians of all denominations to ponder. If each would be loyal in all his duties to his own Church, and

thoughtfully kind and neighborly to others, there would be genuine confidence and mutual esteem among the churches. The millennium may not destroy separate church organizations nor erase denominational lines. It may make them more definite, more loving and more harmonious. They may remain, as F. W. Robertson in happy phrase expresses it, "distinct as the billows, yet one as the sea."

Interdenominational Comity.

It seems to be not generally known that under our interdenominational comity rules, churches of the Presbyterian, Congregational, Reformed and Southern Presbyterian connections are grouped wherever possible under one pastor. For many years such grouping with the Southern Church has existed in Texas, Alabama and Florida. We have grouped with the Congregationalists in Washington and elsewhere.

Dr. Nelson's Resignation.

By the terms of his resignation, Dr. Nelson ceased to be editor of this magazine with its last issue. For eleven years his name has stood at the head of its columns. He has been its only editor. He and the magazine have seemed to be one and the same. Henry A. Nelson has been synonymous with CHURCH AT HOME AND ABROAD. What will either name mean without the other to define it? From that editorial watch-tower Dr. Nelson kept his eye steadily on the operations of the Church in all its agencies and benevolences at home and abroad. To him we have been accustomed to look with the inquiry, *Watchman, what of the night?* And while in times of depression he has been compelled to testify to the fact that *the night cometh*, his faith has caught a glimpse of better things, and inspired the shout, "*and likewise the morning.*" What will the magazine do without him? What shall we, the editorial correspondents, do, who have banked with unlimited confidence upon his patience?

We shall *have* to do without him, for he means what he says. If any man has a right to retire from official work, it is the master of that tireless pen which for more than half a century has served the cause of Christ and humanity, and still retains its freshness and vigor.

D. J. McM.

Synod of Iowa.

The Synod of Iowa, at its recent session at Des Moines, adopted and sent down to its churches the following recommendations:

1. That the churches be urged to contribute at least fifty cents per member through church collections to the Board of Home Missions.

2. That every church be earnestly exhorted to remember this cause with an offering, so that there shall not be one non-contributing church to report next year.

3. That each presbytery be recommended to stir the churches under its care to do their utmost for this cause, and that home missionary conferences, home missionary pulpit exchanges, and other methods, be employed as may be deemed best.

4. That the Sabbath-schools be requested to contribute to missions, that the children may be early trained to love and aid the cause.

5. That the Young People's societies be urged to contribute to Home Missions, and forward such contributions to the presbyterial secretary and treasurer for young people's work, and in addition to contribute one cent per member for the dissemination of missionary information in Iowa.

6. That the permanent committees of Home Missions and Sabbath-school Work be directed to hold joint meetings as frequently as practicable, for mutual counsel over the interests of the work committed to their care.

7. That in view of the fact that our synodical superintendent, Rev. T. S. Bailey, D.D., has completed fifteen years of service, the gratitude of the synod be expressed to the gracious Lord who has given us a missionary superintendent wise in judgment, faithful in service, true and loving in character. That the Rev. T. S. Bailey, D.D., be assured of the approval and confidence of Synod, and of its earnest desire and prayer that he may long be spared to carry on the work so successfully begun, and that he be chosen synodical superintendent of Home Missions for another year, and recommended to the Board of Home Missions for reappointment, at the same salary as heretofore.

8. That the synod express its approval of the plan of the Board of Home Missions, in increasing the presbyterial responsibility in the matter of administration of the Home

Mission funds, and respectfully urges upon the Board the continuance of the plan, with such improvements as experience may suggest.

A Thrilling Experience.

Missionaries seldom give the details of their hardships. The unwritten history of many of them would be stranger than fiction. We have missionaries 175 miles from a physician of any kind, but the number of miles give little idea of the real distance when it lies over unscalable mountains, or through unsailed waters that are treacherous. The Rev. Alvin C. Austin, of Hoonah, Alaska, is so situated. He found it necessary to seek medical service for his family. He gives an account of his homeward voyage in a private letter which was not intended for publication, but which is worthy to be permanently preserved in THE CHURCH AT HOME AND ABROAD. It is not strange that after the memorable voyage so graphically described in the following letter, he should find on reaching home that he has "an ulcerated tooth and a touch of rheumatism for inseparable companions."

I finished loading the Mayflower and left anchorage about 3 P.M., but only got outside a little way when the wind all died out and I anchored just north of Point Sophia in the cove. It is very fair anchorage, except with north wind, and that was just what I got along about 2 A.M., and had to get out and travel. There was just enough wind to drive me out, and then it calmed down and left me "nowhere" as the sailors say.

I worked hard all next day and anchored in Spasskaia harbor, which is only about seven miles from Point Sophia and a very poor anchorage.

I had one anchor only, and was afraid to take any chances of being driven ashore. I was blown out again in the night, and headed across Icy Straits toward Canoe Pass, thinking possibly I might go through there at high tide if it were light enough.

I finally abandoned the attempt and "beat" my way down to Point Couverdon, where we came so nearly going ashore last spring, and drifted for a half day in a dead calm with no chance for anchorage.

Next in order was a "southeaster," which caught me with all my canvas up and sent me up Linn Canal at a rate which would have insured me first place in any yacht race. It did very well as long as the wind was steady, but a squall struck me, put a slit in the mainsail almost the whole length, another in the jib about half the length and loosened the block on the peak halliard which went clear aloft and kinked there so it could not be moved to make sail. I was then about three-quarters of a mile south of Point Retreat and was obliged to run as near shore as I dared to and take the chance of finding any bottom until I could get my sails in better shape. Of course I knew there was no anchorage there, but it was the only chance, and just a possible chance, that the anchor might catch on a rock and hold long enough to give me time to work a little. I cast the lead until I got about ten fathoms and threw the anchor, my only hope, overboard. The waves were rolling up like mountains, and it seemed like a "forlorn hope" to expect a seventy-five pound anchor to hold fifteen tons, plunging and pulling like some wild beast trying to free itself. The next thing on the program was a trip up to the peak to get the block loose and back where it belonged. To see a sailor go up the shrouds in calm weather and still water is very much like the Indian watching the white man mow with a scythe: looks "mighty easy," but with the wind blowing a gale, and a boat rocking like a cork, it is quite a different thing. I went up, swinging and swaying from side to side and finally got the rope untangled, but when ready to go down I found the lower end of the halliard had caught on the rigging, which prevented my taking the block down. I went below, loosened the rope and started up again, but had not quite reached the cross-trees when an unusually heavy sea whirled me around, twisting the shrouds together with my foot between them. It was some time before I could free myself from this position, and I was then too much exhausted to go further aloft. I had anchored at high tide, and as the tide went out I could see the rocks coming out of the water nearer and nearer to the boat. Had the wind shifted a trifle so that the vessel would have pulled straight toward shore, nothing could have saved her from being ground up on the rocks. While resting before making another attempt to go aloft, I did my resting with a cork jacket on, the first time in my life that I have ever had any occasion to put on a life preserver. It is quite a novel sensation.

After a good rest I made a successful trip to the peak, and got a part of my mainsail so it could be used if my anchor gave away. That constantly expected but long looked-for event took place about two o'clock Sunday morning, and I managed to get into Barlow Cove, where I anchored over Sunday. Monday was an uneventful and unprofitable day, in which I would gain some headway and then drift back and lose what I had gained. This pro-

gram changed about 3 P.M., when a fair wind came down from the Klondyke or some other place in that direction, and carried me as far as Point Hilda, where I anchored.

Left Hilda at 2 A.M. and arrived at Marmion Island at 7 A.M., where I anchored to wait for turn of tide and to get breakfast.

Of course the wind that sprung up at that time was a head wind, and I had to beat into Juneau, which I did in four hours.

There was quite a fleet of vessels at Juneau, laid up for the winter, and about the first thing they asked me where I was on Saturday when the south-easter was blowing. A sloop of that size, which needs a captain, first mate, two good deck hands, cabin boy and cook, is too much of an undertaking for one man in Alaska waters.

When hanging "on the ragged edge of despair" off Point Retreat, I promised myself that if I got to Juneau the Mayflower would be sold if I had to go home in a canoe or on a plank. I kept my word, but it was a part of the stipulations in sale of the boat that the purchaser was to man the boat and land me with my winter's supplies at Hoonah. The present owner of the Mayflower was a full week looking for a man to send over with me, but when the time came to sail it was a crew of men that came on board.

There are only two kinds of craft fit to travel in on Alaskan waters: a large ocean steamer or a small canoe that can be picked up and carried high and dry above tide. Then you can pitch your tent and rest in peace until the weather suits you. That is the Indian way. One man here has a record of sixty miles in seven weeks.

NEBRASKA SYNODICAL MISSIONARY REPORT, OCTOBER, 1897.

GENERAL VIEW.

The last twelve months have been marked with special favors by a kind Providence, both in material supplies and in spiritual blessings.

The Lord has crowned the year with his goodness, so that our garners are filled with plenty, and the cattle on our thousand hills are well supplied with suitable provender. With good crops abounding in nearly all parts of the State, we have this additional cause for devout gratitude that the Holy Spirit has been manifesting his convincing and converting power in large measure during the year. He has followed the preaching of the gospel and applied it to the hearts of men, so that our Zion rejoices that a growing multitude comes up to her solemn feasts.

Along all the lines of church work the entire year has been replete with earnest, active effort, so that the results in their completeness can neither be enumerated in detail, nor correctly measured. The record of what has been done, as well as what has been left undone, is already made on high, and it cannot be changed by any feelings of regret on account of our shortcomings.

NO DEATHS TO BE RECORDED.

For the first time during a period of twelve years, we come up to our annual gathering as a synod with no deaths to report among our ministers to cast a shadow over our deliberations. To a large extent the health of our active workers has been mercifully preserved, and the work has gone forward in all our presbyteries without interruption. For this continued favor of our heavenly Father, we have special occasion for the most fervent gratitude.

MINISTERS REMOVED.

While none of our ministers have been called to their heavenly home, many of them have heard and yielded to the urgent calls to other fields of labor, so that they no longer mingle with us in our councils, or coöperate with us in our active endeavors. During the last year sixteen ministers have removed from our bounds. The Rev. E. W. Miles has discontinued his labors, and has asked his presbytery to allow him to demit the ministry.

GAINS IN NEW MINISTERS.

Nineteen new names have been added to our band of workers, either by ordination or removals from other synods. Five licentiates have been at work during almost the entire year, and are looking forward hopefully to the time when they may be ordained to the full work of the ministry.

STUDENT WORKERS.

On account of the limited amount of money appropriated by the Board of Home Missions to our dependent fields, it has been necessary to employ students to supply many of our vacant and feeble churches.

These young men have thrown their youthful energy into their work, and have

not only kept the feeble churches from actual spiritual starvation, but have done much in enlarging the membership, and in affording encouragment in aggressive Christian effort. Twenty-six students have been actively employed, either during a part or the whole of the past year. Some other student workers spent a portion of the year in active service who have either been ordained, or soon will be set apart to the full work of the ministry. These twenty-six young men are all candidates for the ministry, and are engaged in preparation for their chosen life work. In some of the presbyteries steps are being taken to prevent the students from engaging in active preaching work during the term while their time should be fully occupied in their college or seminary studies. In exceptional cases this rule may not be enforced, but each case must be decided on its own merits. Several students have already broken down from this excessive work, hence the demand for such presbyterial action as will prevent injury to health.

NEW CHURCHES PLANTED.

On account of the lack of funds to support new work, we have pursued a conservative policy in the planting of new churches, believing most decidedly that it is better to hold the ground already occupied, rather than push forward into new territory where the demand for missionary money would be greatly increased. Since our last annual meeting it has been deemed wise to plant five new churches.

The organization of these churches became necessary as the result of revival meetings carried forward largely by our faithful Sabbath-school missionaries, whose self-denying efforts will be given in detail in another report. A petition has been presented for another new organization in the Presbytery of Hastings, and a committee has been appointed to visit the field and make a report as to the desirability of granting the request of the applicants.

SPECIAL EVANGELISTIC EFFORTS.

During almost the entire year, in some part of our synod, special evangelistic services have been in progress with evident marks of divine approval. Chief among the evangelists who have labored among us is Major J. H. Cole, who began his campaign last November, and continued his active efforts within the bounds of Hastings Presbytery till some time in September, when he was compelled to bring his work to a close for the present on account of his health, which began to fail under the pressure of continued exertion. Assisted by the Rev. W. F. Ringland, D.D., Major Cole carried forward this evangelistic campaign until the extreme Western part of the State was reached, and many churches were revived and greatly strengthened. Other successful evangelists have been in the field, among whom the Revs. J. C. Redding and Byron Beall are deserving of mention as having together visited several churches, and been the means of leading many souls into the Master's kingdom. Our pastors at large have contributed largely to the success of this evangelistic work which has been so helpful in imparting fresh courage to our feeble and vacant churches, and increasing their spiritual power and influence. With such a noble band of earnest evangelists uniting their efforts with our settled pastors, in the endeavor to win souls, we may confidently hope for a season of great spiritual refreshment during the coming winter.

NEW CHURCH BUILDINGS.

Our advancement along the line of new houses of worship has been somewhat hindered by the prevailing financial pressure, and the difficulty of securing the means for that purpose. In spite of this hindrance, we have made some encouraging advance in the erection of new buildings as well as in the removal of old indebtedness. The following churches have had their new buildings dedicated during the last twelve months, namely, Gordon ($2800), Randolph ($1350) and Ashton, rebuilt ($630). At Florence a new building is in course of construction, and will be completed in the near future. In every advance along this line, we have received substantial aid from the Board of Church Erection, which should be well remembered in our offerings.

CHURCHES REACHING SELF-SUPPORT.

As the times begin to improve and the channels of trade are opening up, our churches are doing what they can to relieve the Home Mission Board of its burden. Four churches have reached the point when they no longer demand aid from the Mission

treasury, namely: Holdrege, Columbus, Palmyra and Broken Bow. It is possible one or two other fields may take a similar position as soon as pastors can be secured. There is room for other churches to follow the example of the four already named, and it is hoped that they may do this soon.

UNEQUAL APPORTIONMENT OF MISSION FUNDS BY THE BOARD.

The new policy of the Home Mission Board in allotting to each of the presbyteries the several amounts they may expect to draw from the treasury during the current year has been in force for the last year and a half. The second and last apportionment is evidently so unequal that some adjustment is demanded. The attention of the secretaries of the Board has been called to this inequality, in the hope that they might see their way clear to modify their apportionment so as to render the amounts allowed each presbytery more in accord with the demands of the fields. In response to the communication, I have been advised to refer the matter to the synod for its consideration and satisfactory adjustment.

THE HOME MISSION DEBT.

Our missionaries have felt very keenly the burden of debt resting on the treasury, yet they have gone forward without a murmur, and have shown their willingness to help the Board in carrying the heavy burden.

If the Church does as well during the present year as last, this debt will be entirely removed before the next General Assembly, and we can then push forward our aggressive work without being halted as we advance. That this end may be attained, it will be needful for every minister to present the cause of Home Missions in all its demands, so that the members of our congregations may be stirred to give more freely and more liberally than ever before. An offering from every church and something from every individual will do much in removing all indebtedness.

COLLECTION OF FEED AND SEED NOTES.

The effort to collect the notes given to the Board of Home Missions in the spring of 1895 for feed and seed grain furnished by the Presbyterian Relief Association of Nebraska has been continued without interruption throughout the year. A large number of notes have been fully paid, and they have been canceled and returned to the givers. Other notes have been paid only in part, and properly credited on the back of the same, and receipts promptly returned in each case. The whole amount collected since the notes were placed in my hands is $1980.91, of which sum $1534.74 is the amount accounted for in this report, including a balance of $74.66 on hand when the last annual report was made. The amount now on hand is $17.40, which will be sent forward to the treasurer at the close of the present month. The vouchers for this entire amount are herewith submitted, with an itemized statement of the receipts and the names of the persons who have made these payments. I desire that these accounts may be examined and audited by the Committee on Finance.

There remain still in my hands for collection notes amounting to a little over $3000.

PERSONAL WORK.

With the exception of sixteen days spent in Colorado in the month of July, your synodical missionary has been at work, during the entire year, visiting vacant churches, holding congregational and sessional meetings, and doing all in his power to encourage the people to press onward in their endeavors to promote spiritual development. He has held communion thirty-three times, has received into church fellowship sixty-three persons on confession of faith and twenty-seven by letter, and has baptized twenty-one adults and fifteen children. He has collected from churches and individuals, $84.74 for the Home Mission Board, which, added to the amount collected from the feed and seed notes, will make an aggregate of $1619.48. Never before have we had as much encouragement to push our work, with the confident assurance that the Holy Spirit is present, and will subdue all our spiritual enemies, and enable us to win a victory for the Lord of Hosts.

THOMAS L. SEXTON,
Synodical Missionary.

SEWARD, NEB., Oct. 11, 1897.

Concert of Prayer For Church Work at Home.

January—OUR COUNTRY.

(*a*) The Church in the development of our country.
(*b*) The importance of Home Mission work in our land and its relation to the evangelization of the world.
(*c*) Presbyterian work—and the work of other denominations on parallel lines.

OUR COUNTRY.

REV. ASA S. FISKE, D.D.

"Behold the Lord thy God hath set the land before thee: Go up and possess it."—*Deut. 1: 21.*

God hath given us this land in marvelous fashion. He hid it for ages, behind the curtaining waves and mists and tempests of inexplorable seas, from the elder world—the historic races—till their ancient theories were tried out to failure, and the new and sublime experiment was ready for the testing—a new chance and a new field for a new type of man. Till Martin Luther, at ten, was beginning to sing the robust songs of Germany, and the renaissance of learning was well under way, this new half-world was safe hid from mortal ken. Colonists even then were baffled, and settlers' intents hindered, till the sixteenth century reformation was well achieved—the shackles riven from the thought of mankind—the conscience freed from the tyranny of a dark age, and manhood had found its great revival—till a free Protestant faith was ready for the magnificent possibilities of a new age in a new world. For more than a century after discovery these scarce-visited shores resounded only with savage war-cries and the hoarse waves of the unsailed Atlantic. Providence waited till men and women, steeled in hardness, matchless in courage, of trained intelligence, sprung of the best blood of man and panoplied in the heroic passions of a pure faith, should be made ready, out of persecution and exile, to lay deep and forever the foundations of a Protestant Anglo-Saxon civilization and liberty. He drove them from their more southern purpose to the rock-bound shores and sterile soils of New England in stress of wintry tempests and laid so the foundations in faith and zeal, in unimaginable hardship, in prayer and in life-blood. From those foundations the structure of the new world proceeded under the rigid domination of the new Christian ideals. Individual character and social institutions and laws, whether in English Puritan New England or Dutch Calvinistic New Amsterdam, or Huguenot incoming to the South, grew to the same type, by the same structural force. Other accessions drawn in were assimilated to it—as the English churchmen in Virginia and elsewhere and the Roman Catholics of Maryland. In the main, it was the elective affinity of a Protestant Christian independency which built up the colonial character, constructed schools, commanded society, local government, and fixed the whole order of things. Every "sort and condition of man" caught the free temper of the New World airs and was wrought by its impulses.

So the good God gave us our land and settled for us the very types of being and life. That free and indomitable spirit fought out the colonial wars, pressed outward settlements, breathed in all the thrilling adventures of the colonial life. It blazed and endured through the long and desperate struggle of the Revolution, achieving nationality. That same heaven-inspired spirit freed the Northern States from the incubus of slavery and established in honor free industry. It created the enterprises of manufactures and commerce. It pushed on into Western wildernesses, carrying everywhere the torch of Christ's free worship and its civilization, creating so the same old type of faith and character over the broad areas which their coming dominated to the Mississippi, nor yet lost itself in the vast unknown beyond. When the great struggle of the brothers came it still prevailed for the unity of the Republic, to ultimate joy and salvation of North and South alike. The mighty struggle was bound to come. Coming—passing—it vindicated the honesty and the heroism of each of the sections, true to its ideals and traditions, and has left us far more a homogeneous people, established in an everlasting unity of heart, thought, hope and passion than we could else have become.

I have now but traced, in broad outline, the germ of our national life in its development under the constant guidance of the divine hand to its present magnificent estate. Our gratitude to God ought to dwell on and emphasize every step of this ongoing and upcoming of the republic—its huge increase in territory till it holds the immense central belt of the continent from the lakes to the

gulf, and from the Atlantic to the Pacific, and peoples it with seventy millions of souls —the freest, the most energetic, the most enterprising, most prosperous, and, despite the calamity-howlers, the happiest people on earth. Aye, and, at this moment, the richest of all the empires of the world, the finest command of the great forces of the future, not only of North America, but of the vast continent south of us. It is no empty boasting, but under sense of an awful and enchanting responsibility, that I say, with finest outlook for moral, political and spiritual influence upon all the continents and all the ages of the future—for the kingdom of God and the reign of enfranchised and glorified man, till the great consummation shall blaze in, the "New Heaven and the New Earth wherein dwelleth righteousness!" All this, I say, in holy purpose to lay upon your souls and upon mine the most solemn weight of the heaviest responsibility that ever lay upon a human heart for the discharge of our unspeakable —our almost inconceivable trust—a trust such as could not have been laid upon any other race, in any earlier age, or on any other continent. To us has been given, and so of us is required, as of no other.

THE CHURCH IN THE DEVELOPMENT OF OUR COUNTRY.

First of all, of us is required that we take and hold for Christ and his crown all, every inch, of this divine grant of territory; every soul, every home, city, State of this mighty and exulting population. We are required to set his banners on every hill-top, in every valley, on every plain and prairie of this wide domain; to marshal under his symbols of history and salvation, and to array in his service, all the vital forces of this young republic.

Hold its territory? Why, in the older States, long occupied for Christ, the very ground is slipping from under our Christian feet! It must be recovered at all costs. Many of the grand old churches are fading out—churches that have done grand work and given us grandest men, in business, in finance, in the ministry, in the professions. Many sturdy old towns which sustained them are diminished in population, and what remains is often not of the old stock. The youth, vigor and ambition of their localities have been drained off to the ever-fascinating west and the ever-alluring cities, where the few great prizes forever eclipse the awful average of failure. As the value of these rural lands has diminished, strangers of foreign habit, speech and faiths, or of no faiths, have come in and taken possession, till the brave old church of the fathers has gone weak and been, alas too often, abandoned. Its cross-crowned spire has given place to another cross of a new and strange significance. All this, fellow-citizens and fellow-Christians, must end! If the population have grown scant, gone unreligious or to a perverted faith, why, then, just there is your mission field—there the greater need of the old church set back into place and power.

Then we must run with the fastest and push with the farthest out from the old centres into all new fields. The young, enterprising, ambitious press out beyond the Mississippi at the rate of a State of Maryland each year. Our and our neighbors' children—sons and daughters—are everywhere in the great West. They go—their only fortunes in their high hopes, their stout arms and their brave hearts. Some of them go established in moral and Christian character, many not so established. They go not in bodies, but scattered widely as the fields of opportunity. They go to lives encompassed by the hardships and privations of wild and sparsely settled regions. They are absorbed in the tremendous work of establishing the new hope and subduing the untaught land. They have neither time, money, strength nor surplus of zeal for setting up churches and establishing the gospel beside them. Without such establishment the Spirit dies out of hearts in which he used to reign, the careless grow unutterably unconcerned. The devil, the scoffer, the reckless, the saloon and the gambling-hell get fast hold ahead of Christ and his Church. Oh, I tell you, you, with your gospel, must get there quick—must go there strong—to save, for your country and for sound citizenship, these leaping nuclei of the great cities and imperial States, of the swift-coming and momentous to-morrow.

Our second great responsibility, therefore, which may well enough be our first, is to see to it that the cross and its herald—the gospel and its Church—be planted in whatever soil of all these new regions of our vast territory men come to till.

Death, sin and the devil go fast and far with every man. We with our Christ and his gospel messengers of grace must ride as fast and far as they, to every hamlet and every home! These broad square miles, these rude regions, to-morrow will be seats of empire, populous and sublime. To-day easily leavened—to-morrow past your saving power! There be eyes here that will read a census of 200,000,000 for the population of this republic, of which the great bulk and mass will be west of the Mississippi. Our centre of population is rushing Westward. It is close upon the banks of the Father of Waters to-day. All these regions and all this swelling tide of the people of this astounding future for the Christ, for righteousness!—for a citizenship worthy of the new world which is its own —of the new world which is coming, and which shall be Christ's!

This, and nothing less, is our supreme responsibility, unhelped of any save the Spirit of our God upon us—that Spirit with purpose and with power! Lord God Almighty, give us that!

But our problem becomes at once more difficult and impracticable, and more practicable, by the crowding of population into our great cities. In 1800 there were but six cities of more than 8000 inhabitants within our borders. There are now 500. One-fourth and more of our entire population is in them. From 1880 to 1890 our rural population increased but eight per cent.; urban, fifty-seven per cent. Our vast immigration tends to lodge in the cities, 500,000 a year flooding upon us! Nearly one-third of our population is foreign-born or of foreign parentage. Much of this is of desirable elements. Much of it is a standing threat to our institutions.

Our great cities are, by majorities, of such origin. Cincinnati, sixty-two per cent.; Cleveland, eighty-two per cent.; Boston, sixty-three per cent.; New York, eighty per cent.; Chicago, ninety-one per cent.! The Protestant churches in these and other large cities are nowhere keeping pace with this multitudinous increase. In 1836, Chicago had a Protestant church to every 1040 people; in 1890, one to 3600. New York, in 1840, had one to 2070; in 1890, one to 4006. In sections of these cities there is no such church to less than fifteen or twenty thousand people, and these sections are crowded with all the vices, depravities, poverties and miseries that darken to crime and despair the lives of men. This flood of incomers from all nations—of many tongues—of all faiths and no faiths, and anti-faiths—of all socialisms and anarchies, settle into our cities in great and distinct sections till there is a big German or Irish or Portuguese or Slavic city in the heart of each of them. They flood, too, over our cheapened Eastern lands, and all over the Western States and Territories. Of the two-thirds of our territory west of the Mississippi nearly sixty per cent. of the population is of foreign birth or parentage! The membership of the evangelical churches of the United States by the last census was 13,500,000; population, 63,000,000. One evangelical church member to each four and one-half inhabitants. But look West, which way the star of empire sweeps. In Oregon the proportion is found to be 1 to 11; Dakota, 1 to 12; Washington, 1 to 16; California and Colorado, 1 to 20; Idaho, 1 to 33; Montana, 1 to 36; Nevada, 1 to 46; Wyoming, 1 to 81; Utah, 1 to 224; New Mexico, 1 to 695. Ah, there is work ahead that needs to be quickly done! We have got to get command, for our safety and our Christ, of these cities, these immense regions, these teeming masses of men—our fellow-citizens —or we cease to be a Christian nation or a secure republic. Taking into account the differences of language, habit, race, the scattered sparseness of the West, the crowded swarms of the cities, the skeptical and scoffing attitude of multitudes, the vices that corrupt society and the toughness of the unrenewed heart—one quails before the immensity of the problem of the home missionary work.

Yet it is not the American way to say "impossible" in the face of any thing that ought to be done. Nor is it the Christian way. What ought, CAN! To solve this problem, we have thirteen and a half millions of evangelical church members, in immediate contact with all the throbbing life of the republic; and they are of the most sturdy, intelligent and influential. We, too, have the intellectual conviction and the moral and social sympathy of the great majority of our fellow-citizens.

In the prosperous decade from 1880 to 1890 the home mission work took on large proportions. New churches were rapidly organ-

ized, not by the Board, but by the presbyteries on the field. In 1889, not less than 239 new ones were so set up. The work of the Board was greatly extended of necessity for their care, though it never kept up with the demands of the presbyteries nor ventured so far as to keep pace with the recommendations of the General Assemblies. In 1893 the panic struck the country and the revenues of the Board. From 1893 to 1894 its income fell off nearly $200,000. The treasurer's report for 1896 shows a falling off of $213,000 from the receipts of 1893. Still the old high-tide work was on hand. As the pinch reached the weak churches, and they were able to do less for their own support, the perpetual cry was for larger aid, which, alas! could not be given. Cut, cut, cut! was the order of the weary days for three years. $730,000 will not do the work of $930,000! It has been difficult for the Board to cut to its income, leaving its commissioned missionaries on the field to starve and freeze or fly and the churches to perish. So it has borrowed the money to pay their meagre salaries, ever expecting the gifts to its treasury to rise again to their old level. So the debt rose to $365,000, and fell to the $147,000 which now confronts the Church, which retards our grand enterprise for Christ and native land, and covers us with shame.

The debt was inevitable. It is not a debt of the Board, but of the Presbyterian Church. It must be paid! Home mission revenues must be brought again to their old mark, and then carried far beyond it.

If you look into the "Minutes" of last Assembly, you will find that our contributions to home missions are there recorded as $1,042,768. The difference between that amount and $800,770, the actual receipts of the Board *i. e.*, $241,898, shows the amount we have given to various phases of home mission work through other channels than our own Board—more than one-fourth of all our giving. This amount turned into its treasury would have cleared the debt and left us jubilant.

Now let us figure a little. We number, as I have said, about a million members. If all the gifts to the Home Board were from members of the churches, which is far from the case, then the gifts to this holy work would be but an average of seventy-seven cents a year, one and one-half cents a week from each of us!—Christians redeemed by the precious blood of Christ—each of us Christian patriots for the salvation to Christ of this great republic! Consider now. Among us are large givers—some of thousands a year, more of hundreds, more yet of fifties, more yet of tens and fives. What, then, is left for the annual gift of the rest? Alack! There must be throngs in our churches who contribute to this most precious and vital of all Christian enterprises—nothing! Nothing to this work so essential to the security and glory of our republic, so vital to the kingdom and the crown of Christ, and to the present and the eternal weal of the multitudes of our fellowmen—the work which has, as matter of historic fact, builded almost all our churches East and West; which has made civilized and Christian all the older States; which has, even this last hard year, given 1700 years of the work of teacher and preacher to 2500 churches and Christian schools and added 8500 converts to Christ, ministering his grace to 3000 congregations that without it would have had no preaching, and to 3000 Sabbath-schools, with 200.000 scholars, which holds up the banner of the cross where it is drooping in the older States; which carries it into the slums of the great cities; which lifts up the Christ for men among the mountains, over the prairies and through the mining regions, among all the villages and towns of the upspringing West. I say, with wonder and humiliation before God and the world, that there are multitudes of Presbyterian Church members who give absolutely nothing—habitually nothing—to this sublime and Christly work. I know whereof I speak. In one of the most generously contributing churches of the whole denomination, with nearly 700 members, the treasurer used to count the pieces, pennies and all, and there were never on the plates, at any annual collection, one-half as many pieces, all told, as there were members on the church roll! We are mightily in debt—in debt to Christ and man! Our gifts this year are falling behind those of the last. The Board has been compelled to borrow to pay the arrears of its missionaries in the field to avert their winter's distress.

About $600,000 must be raised between this date and the meeting of the Assembly in May if our portentous debt is not to be increased.

I have said all this to lay this cause more strenuously, not on the hearts of some of you, for I know that it is borne there in grief and prayer and loving gift to the full measure even of personal sacrifice. But I do want to lay it heavily and forever on every heart that has not yet responded to it in that full measure. No one is too poor to lay some offering—some love gift—on this sacred altar. The widow's two mites brought her eternal fame at the lips of Jesus. Every gift in such work means a prayer with heart in it. The habit of the littles from those who can do but little builds Christian character, enlarges Christian graces and swells to grand volume the gifts of the Church to Christ and man. If every member of our Presbyterian Church should put in a box one cent a day the amount would be beyond $3,000,000! Two cents a Sunday would be a million. A larger amount than the Church has ever given. Then to this the larger givers would add the majestic volume of their great surrenders; and those outside the churches would cast in their loyal gifts and the sweep of our great devotion would swiftly evangelize this land and leap beyond all seas to illuminate and redeem the whole earth. Then Christ would take his crown!

Letters.

MINNESOTA.

Rev. R. N. Adams, *Minneapolis*:—During the last quarter I have traveled most of the time, going from presbytery to presbytery, raising salaries, locating ministers, etc. Just now we have more vacant churches than it is usual for us to report. But with the seemingly indispensable services of our faithful pastor-at-large we manage to keep our hand upon the work and to hold these otherwise shepherdless churches in line.

Some of our most discouraging fields hitherto are now showing signs of new life and hope. It seemed for many months that two or three of our large churches would go under the hammer, but so far as I now see the danger is past and our hitherto discouraged flocks are taking heart again.

The recent meeting of synod was very stimulating and helpful. Dr. Niccolls was fully equal to himself in his best days, and lifted our synod to a better and broader view of home missions than it was ever our privilege to obtain and enjoy.

It is with a sad heart that I report the death of one of our pastors-at-large, Rev. G. G. Matheson, who died on Saturday, November 6, 1897, and leaves a wife and four helpless children. He was a faithful, consecrated and efficient toiler in the home mission field, and in the very prime of life has been called to his rest and reward. Upon whom his mantle is to fall I do not know, but his removal leaves Red River Presbytery in a state of deep sorrow and painful solicitude. We cannot maintain our position without some one to take up the work he has laid down. I hope the two Boards will continue this joint employment of a man in that field. It has worked well under Mr. Matheson and I think the wisdom of the plan has fully commended itself to the entire presbytery. Even if the Home Mission Board has to pay a larger portion of the salary than before, it will still be economy to do so.

Mr. Wm. Harmon, *Bermidji*:—We are sixty miles from the railroad and ours is the only church of any kind in Beltramie county. This county in which we now are was recently organized and our town Bermidji is the county seat.

Our church was organized August 24, 1896, with eleven members—male five, female six. Our church building, which we have erected at great sacrifice, will soon be completed. We have now secured a stated supply in the person of Rev. Chas. Davidson, and are able to pay toward his support the sum of $2.45 weekly.

We have done our best and therefore ask your aid in the support of our pastor, $300 for the period of nine months, beginning June 15, 1897.

This new town and county are filling up rapidly and we must have help to hold and work the field. Our pastor had to borrow money in order to get to our field and must refund it within six weeks. We believe that our prospects for a strong church in the near future are bright.

(The needed aid has been secured for that church.)

CALIFORNIA.

Rev. E. J. Gillespie, *Tehama*:—I have now six preaching places and am compelled to preach three times every Sabbath, alternate Sabbaths preaching at 11 A.M. and 7.30 P.M., at same point, and driving thirty miles for 3 P.M. service. I also preach four nights in the week during the month. There have been twenty-one additions to the churches, five by letter and sixteen on confession of faith; also twenty baptisms, five infants and fifteen adults, since I began the work.

The outlook for the next year is not good financially at Olinda and Cloverdale, owing to another

failure of the fruit crop, but we are laboring and praying for good spiritual results. At Kirkwood it is even more gloomy. In addition to failure of fruit is the failure of a colony near by, and the removal of a large per cent. of the people. The prospect is some better at Vina than one year ago. The debt of $400 still stands against this property with no prospect of getting a title satisfactory to the Board of Church Erection. But I could cancel that debt of $400 for $150, if paid before January 1, 1898, and have a property costing nearly $4000 and now easily worth $2000 and have a clear field.

Rev. W. H. Wieman, *Orosi, Tulare county:*—Those out of the churches have a peculiar notion about a minister. They think he is a kind of genteel professional beggar, always on the alert to get something for nothing. I am winning favor among this class. The method I have pursued is to ask no odds or favors from any of them, but to show them that I can and do work as hard as they. I can break their colts or drive their "big teams," plow more and dig and pitch hay more than they. I then show them that I can do something else which most of them cannot do, *i. e.*, I can be a Christian gentleman and preach them a sermon on Sunday.

IDAHO.

Dr. Wishard writes:—The church at St. Anthony was organized last September (1896) and is the only Presbyterian Church in the county of Fremont. This a large county, sixty miles by one hundred and twenty-five, with no other Christian church in the county except a small Methodist organization in this community, which has no house of worship. It has a membership of fifteen or twenty.

The Presbyterian Church has received a donation of four lots, sufficient for a church and parsonage, and has secured a subscription of nearly $900 for the purpose of building a church. The foundation has been laid, and the material is on the ground for the building, which will be completed as early as possible during the summer. There is a large Mormon population in this county, though St. Anthony is a non-Mormon town. It is the county seat of the county. The town is a little more than two years old and has a population of something over 200. Our church is the most promising organization that we have had in this synod.

The county is filling up rapidly with Mormons. They are taking possession of the agricultural wealth of the county and its great watering privileges. It would seem that in the providence of God, like Esther, this church at St. Anthony has "come to the kingdom for such a time as this."

Rev. L. W. Sibbet, *Lapwai:*—I am with a band of Nez Perces who have been on a missionary visit to the Shoshone Indians who are living on the Lemhi and Fort Hall Reserves. We are just starting back from this visit. We found the Shoshones very destitute of religious instruction and a large number of them anxious to know the better way; but they have no one to teach them. They came about our camp by the dozen and would listen with the utmost attention while we spoke to them through interpreters. I had a very novel experience. A couple of times I was not able to get a Shoshone who understood English. We have in our party a Nez Perce who understands Shoshone but who does not understand English; so I had to talk to my Nez Perce interpreter, who in turn interpreted what I said to the Shoshone interpreter, so that my sermon was spoken in three different languages.

NORTH CAROLINA.

Rev. Dr. Thomas Lawrence, *Asheville:*—Outside of our field it is difficult to realize all that the grand system of schools you have planted means to this part of the South. Could we only make our evangelistic work keep pace with our school work, we have reason to believe that no portion of our home mission field would make richer returns.

The pupils who have come to us have returned to hundreds of mountain villages and hamlets, made brighter and better because brought in contact with the earnest, educated, refined Christian teachers you have sent into the field. The Presbyterian Church has thus become favorably known in many a community where a Presbyterian minister has never preached.

Had we only the men and the means to follow our pupils into their homes and take advantage of the prestige which, returning, they have given to our Church in the home neighborhoods, we would make this mountain wilderness to bud and blossom as the rose.

The Southern Church is energetically pushing her work in the region which our schools are occupying; she is reaping the harvest from the fields which we have sown. A minister of the Southern Church, in conversation with the writer, speaking of one of our primary schools, said: "It is a great advantage to our local church, creating a sentiment in favor of Presbyterianism." "I have just visited another community, to which a number of young women returned from the Normal and Collegiate Institute,

where a Presbyterian enterprise would meet with favor. The young women in question openly expressed their preference for the Presbyterian Church. Some twenty-five of the citizens expressed a desire for the Presbyterian organization."

The influence of our school work is leavening the whole region; but for the past four or five years our church work has been almost standing still. Mr. Duncan and I will probably organize a church at Jupiter, some fourteen miles from Asheville.

Miss Goodrich has moved farther back into the wilderness and has begun the erection of a teacher's home, with money in sight to build in addition a schoolhouse and chapel.

We must have another man to follow up and support her, and to preach at one or two other stations, where there are inviting openings.

Dr. Duncan has just remarked to me, "The influence exerted in favor of Presbyterianism by our schools was the procuring cause of the organization in this region of the new presbytery of the Southern Presbyterian Church." We have reached a crisis in our work, where we must either push the evangelistic work or in the years to come have little tangible fruits from our grand system of schools. Our patrons in the North will in the end judge them by the good accomplished in the shape of organized churches and orthodox Presbyterian communities.

SOUTH DAKOTA.

Rev. Pierre La Pointe, *Greenwood:*—Hill Presbyterian Church is an Indian congregation, and there is no town or village, or post-office or store, within the bounds of the congregation. Neither are there any white people living among us, and only a few of the young people can talk English. So although I understand a little English I could not preach in it, but neither could the people understand it if I did. So I preach the best I can in the Indian language and study the Bible with what helps I can get in Indian, and when I want more help I go to Yankton Agency and see Dr. Williamson. Most of the people within two or three miles are now Christians, but they need a great deal of instruction and they have some wrong ideas yet, but they have improved a great deal since I came. I can remember when they were all heathen, and I am not very old yet. So the Lord has done great things for this people whereof we are glad.

Rev. R. A. Payson, *Woonsocket:*—People in the country, many of them too poor to buy coal, will have to burn straw. I attended on Tuesday, at a point ten miles distant, the funeral of a little girl burnt to death in a prairie fire. There were eight in the family, in a little mud shanty of one room. It makes even the home missionary feel that he is rich.

NEVADA.

Rev. M. S. Riddle, *Elko:*—If we only had more missionaries we could take this country for Christ. Think of one minister with a parish eighty miles long and forty miles wide, with five organized churches and seven regular preaching places, and conducting services at each of the places from two to four times every month! It is impossible for him to do justice to such a parish. I am worn out and feel sometimes that I would be glad to lie down in death and be at rest. But so long as there are such earnest appeals for the "word of life" from starving souls I am moved to go forward.

OREGON.

Rev. W. O. Forbes, *Portland:*—Gradually the ministers are adjusting themselves to the new conditions. This has had a reflex influence in leading both the ministers and churches to cast themselves more and more upon the Lord. There has been a more manifest spirituality I think under these conditions and a greater willingness to spend and be spent and to suffer greater sacrifices in many ways in the Lord's work than was seen before. There is now not only a desire to meet the emergencies as they arise in our work, but a thorough study of methods for meeting them, so that I am persuaded that the well-digested plan of adjustment coming from the Board at this time will have the heartiest coöperation of the committees and the missionaries.

There has no stroke of policy on the part of the Board led to such rigid economy on the part of Presbyterians as this; and just as soon as there comes a permanent adjustment on this plan I believe we shall see a forward movement in our work, hard times or no hard times. It has led to a system of grouping that nothing but necessity would suggest, and this lets money loose from some old churches to be used in the newer and more destitute places.

UTAH.

Rev. Josiah McClain, *Salt Lake City:*—We had a very interesting meeting of presbytery. Not so many present as we usually have at our spring meetings. Good honest work has been done in all of our fields. We received a contribution from every church and station in the presbytery for the Board of Home Missions.

At our last meeting of presbytery, in Richfield, we agreed to raise, if possible, for the Board of Home Missions, $1000. As the figures were reported to me the amount sent to the Board for the year foots up $919.65. If we count what we raised and paid to Mr. Leverett it would be $1219.61. We have gone beyond the amount apportioned to us both for home and foreign missions. But we are not satisfied. This year we expect to do much better.

APPOINTMENTS.

L. M. Stevens, Sorrento and Seneca, Fla.
P. F. Brown, Bartow, 1st, "
W. J. McKnight, Winter Haven, 1st, "
G. W. Phelps, Crescent City, 1st, Cal.
E. T. Lockard, Cayucos and Morro, "
M. D. A. Steen, Woodbridge and Clements, "
A. Robinson, Saratoga, Collins and Brush Creek, Wyo.
J. E. Weir, Salida and Poncha Springs, 1st, Colo.
W. Mayo, Rocky Ford, 1st, "
F. W. Hawley, Synodical Missionary, O. T.
D. N. Allen, Paul's Valley, Ark.
W. Tanyan, Tallahassee and stations, Indian, I. T.
T. S. Bailey, Synodical Missionary, Iowa.
C. F. Ensign, Pilot Grove and Arlington, "
J. Riale, Grango Hall and Meadow Brook stations, "
S. Conybeare, Oelwein, 1st, "
W. E. Ruston, Wilson's Grove, "
J. E. Cummings, Dows, 1st, "
S. B. Fleming, Synodical Missionary, Kans.
F. E. McGillivray, Frankfort, "
A. H. Parks, Pastor-at-Large, "
J. C. Berger, Great Bend, "
W. J. A. Wenn, Walnut, 1st, "
F. E. Thompson, Wilson, 1st, "
D. McDonald, Synodical Missionary, Ky.
W. C. Clemens, Harlan, "
W. H. Simmons, Corunna, 1st, Mich.
W. Coulter, Yale and Brockway, "
O. J. Roberts, Morrice, 1st, "
J. P. Mills, Pastor-at-Large, "
S. Todd, Lafayette, 2d, "
J. M. Dallas, Calkinsville, 1st, "
A. Danskin, West Bay City, Covenant, "
A. B. Strong, Saginaw, Immanuel, "
A. R. Gay, Saginaw—Washington Avenue, "
R. N. Adams, Synodical Missionary, "
J. Wilson, Duluth, Hazlewood Park, Highland and stations, Minn.
F. J. Barackman, Sandstone, 1st, "
M. S. Grimes, Montgomery and New Prague, 1st, "
C. H. Gravenstein, Ebenezer, German, Iowa.
S. H. Beaven, Minneapolis, Elim, Minn.
C. Scanlon, Wheaton, Lakeside and Ashbaugh, "
A. C. Tychsen, St. Paul, Dano-Norwegian, "
L. V. Nash, La Crescent, 1st, and Hokah, "
T. J. May, Drexel, Sharon and Fairview, Mo.
J. G. Knotter, Monett, Waldensian, "
J. W. Shearer, St. Louis, Grace, "
A. I. Goodfriend, White Sulphur Springs, Mont.
G. Edwards, Stanford and stations, "
T. L. Sexton, Synodical Missionary, Neb.
J. Schaedel, Hastings, 1st, German, "
H. D. Crawford, Aurora, 1st, "
S. F. Sharpless, Pastor-at-Large, "
R. M. Craig, Synodical Missionary, Wis.
H. P. Corser, Flagstaff, 1st, Ariz.
W. Boyle, Raton, 1st, N.M.
A. A. Guirre, Florence and vicinity, Spanish, "
G. N. Macdonald, Preble, 1st, N. Y.
C. S. Dewing, Pastor-at-Large, "
H. McGilvray, Portland, 1st, Me.
F. Carruthers, Taunton, 1st, Mass.
H. P. Hamilton, Branchport, N. Y.
B. J. Morgan, Circleville, "
G. Bergen, Durham, 2d, and station, "
V. Pisek, N. Y. City, Bohemian, "
C. Doench, New York City, 2d, German, "
W. B. McCallum, Morton, 1st, "
J. B. White, Parma Centre, 1st, "
T. H. Peutchell, Plessis, "
S. Nelson, South Trenton, "
F. A. Wales, Pound Ridge, Patterson Memorial, "
T. K. Fisher, Hillsboro, 1st, N. D.
I. G. Smith, Sanborn, 1st, Eckleson and Spiritwood, "
W. C. Hunter, Minot, Logan and Burlington, "
T. J. Lamont, Portland, Forbes, Wash.
E. J. Thompson, Pastor-at-Large, Oreg.
L. J. Earhart, Pleasant Grove, Octorara and Marion, "
H. P. Carson, Synodical Missionary, S. D.
D. M. Butt, Britton 1st and Amherst, "
W. Graham, Carmel, Minnesela, Vale and Hay Creek, "
D. Renville, Crow Creek, Indian, "
A. T. Wolff, Sioux Falls, 1st, "
C. A. Duncan, Synodical Missionary, Tenn.
E. P. Searle, Piney Falls and Spring City, "
J. W. C. Willoughby, New Decatur, Westminster. Ala.
T. S. Day, Pearsall, 1st, Dilley and Cibolo, Tex.
B. F. Stone, Menardville, Milburn and Lohn station, "
F. W. Blohm, American Fork, Pleasant Grove and station, Utah.
O. S. Wilson, Nephi, Huntington, "
W. S. Smith, Caldwell, 1st, Ida.
A. Adair, Pastor-at-Large, "
J. Hines, Lapwai, 1st, Indian, "
T. M. Gunn, Synodical Missionary, Wash.
J. M. Pamment, Chehalis, Nisqually, Mud Bay and Puyallup, Indian, "
W. A. Sample, Auburn White River, "
R. Gow, Wellpinit and Spokane River, Indian, "
T. C. Armstrong, Northport and stations, "
J. E. Stewart, Loomis, 1st, "
P. O. Williams, Bethel, Odanah and stations, Wis.
F. F. Barrett, Prairie du Sac, "
H. A. Winter, Madison, St. Paul's, German, "
F. Harvey, Waunakee and Middleton, "
J. J. Simpson, Milwaukee, North, "
J. H. Griffith, McGregor and nine stations, "
C. Slack, So. Superior, "

Young People's Christian Endeavor.

A Kansas society reports that it has determined upon "a cash missionary spirit."

***

A millionaire confessed that he never got any real happiness out of his money until he began to do good with it.

***

Five minutes at each young people's meeting during 1898 devoted to the Shorter Catechism will be time well spent.

***

The Sunday-school Committee would do well to read the hearty commendations, on pages 39, 40, of the "Twentieth-century Movement."

***

"Every member of our society to read at least one missionary book this year." This is suggested in the *Weekly Endeavor News* as a motto for young people's societies in Illinois.

***

Have you tried the book social? Invite your friends to come, each prepared to answer this question: What book have you most enjoyed reading during the past year, and why?

***

No one can teach who has stopped learning, says Archbishop Temple. There is only one thing that will keep your teaching and preaching alive, and that is to be perpetually studying.

***

The president of a large establishment for making steel rails, when asked the secret of his successful business, replied: "Our only secret is this: we try to beat our last batch of rails."

***

"There's the twenty-ninth chapter of the Acts of the Apostles," exclaimed an English bishop, when he read the marvelous story of John Williams' missionary work in the Southern Pacific.

***

"Raising funds," says a writer in the *C. M. Intelligencer*, is taking them from the lower level of every-day earning and expenditure, and placing them on the higher level of stewardship and self-denial and sacrifice.

***

"A little girl who goes to the mission school told me and I believed," said an elderly woman in Singapore, when asked how she became interested. She had announced that she knew about God and Christ and wished to receive baptism.

***

Brodrafolkenval, "the brother-people's good," is said to be the motto of King Oscar of Sweden and Norway. This cultured prince of many accomplishments, who is linguist, poet, writer, musician and orator, attempts to be true to his duties and responsibilities as a ruler.

***

The missionary extension department of the Illinois Christian Endeavor Union is awakening interest and zeal through a course of missionary addresses, given wherever it is desired. The purpose is not to raise money, but to get people to listen, to think and to pray about missions.

***

A speaker at the Gleaners' Union anniversary, pleading for a Bible study missionary meeting, said: "It is not surprising that our gleaners so often lack root and fall away, when we do so little to ground them thoroughly in the principles and basis of missionary work as shown in the word of God."

***

The late General Armstrong was accustomed to say that a work which requires no sacrifice does not count for much in fulfilling God's plan. But what is commonly called sacrifice is really the best natural use of one's self and one's resources, the best investment of one's time, strength and means.

***

The key to success in preparing for a missionary meeting, says the *Student Volunteer*, lies in these four things—time, brains, pains and prayer. Omit any one of these from your program of work and it will surely be a weak one; make much of each element, and you will be surprised at the success attained.

***

The young people of the Second Presbyterian Church in Cleveland, Ohio, have no Christian Endeavor Society, but a Young People's Association. A meeting is held every Sunday evening in each month except the first, which is the regular time for the James Eells Missionary Society. A report of this society may be found in the "Presbyterian Endeavorer" columns.

***

Mr. Robert E. Speer reports an excellent object lesson given by the missionaries in Seoul, who built a street in front of their premises in the most approved way. The Koreans were not slow to see the advantages of a well-paved street, with deep gutters at the side, and now there are miles of such streets in Seoul, making it one of the cleanest and most attractive cities of that part of the world.

A writer in the *Home Mission Monthly* believes that no study better repays hard, honest work than the study of missions in all its varied phases. To become conversant with the trend of missionary work is to become conversant with the trend of progress in every direction, for there is no question, political, social, or economical, which does not affect the work of missions either favorably or unfavorably.

* * *

The following is reported from Chicago in the December *Woman's Work for Woman:* With quiet gladness the young president of a Christian Endeavor society laid a check upon the treasurer's account book the other morning, saying, "It is my first month's salary as a teacher in the high school. If I had received the appointment through an agency I would have had to pay half of this, and as I got it in answer to prayer I want to give it all."

* * *

From Illinois a missionary contest, similar to the old-time spelling match, is reported in *Home Mission Monthly.* The chosen subject was announced a month before the contest, that each member of the Endeavor society might study as much as possible. On the appointed evening leaders were chosen, the sides selected, and twenty-five questions were asked by the pastor. When one failed to answer he was dropped and the question given to the other side. Much enthusiasm was aroused among these young people, who believe that to be thoroughly interested we must know missions as we know arithmetic and algebra.

* * *

The *Pacific Christian Endeavorer* reports a Junior society in Oakland, in which five Seniors help the superintendent, each of them being at the head of a Junior committee. The leader of the missionary committee suggests ways of putting that committee at work, confers with them, puts bits of information into the hands of the chairman and trains her how to use them. The leader of the flower committee took her Juniors to call on an old colored woman, who on account of old age is unable to go out of doors. They brought her flowers, sang, read the Bible and prayed, and she said: "This meeting is one of the sunshiny days of my life."

* * *

Mr. Hamilton W. Mabie writes of Tennyson that "his finest contribution to civilization was, not his poetry, but his life. There was no schism between the art and the artist; the work discloses the man, and the man lives imperishable in the work." Tennyson himself believed that poetry should be the flower and fruit of a man's life, to be a worthy offering to the world. He once told a friend that his sense of the divine source of the gift of poetry made him feel as a priest who can never leave the sanctuary, and whose every word must be consecrated to the service of him who had touched his lips with the fire of heaven that he might speak in God's name to his age.

* * *

Mr. John R. Mott visited a college in Ceylon where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden, in which they spent their spare time cultivating bananas. When Mr. Mott inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed now into a church. We are going to send him to another island this year." They also said they had instructed their cook that every tenth handful of rice should be laid aside that they might sell it in order to have Christ preached a little more widely.

* * *

We are reminded in the *Congregationalist* that the world has recently been thinking of the careers of four masterful men: Justice Field, who retires from the United States Supreme Court after long service; Admiral Worden, who commanded the Monitor in the famous battle against the Merrimac in Hampton Roads; Charles A. Dana, whom President Lincoln called the eyes of the Government during the war; and George M. Pullman, who lightened the discomforts of night travel by the invention of the sleeping-car. It is worth remembering that all these were born and brought up in country villages and had only the opportunities afforded early in the century by village schools. There is something to be said for the superior advantages of the city, but it has no monopoly in the production of strong men and women. The determining factor is not the location, but the strength or weakness of the heredity and the home, and there is less room in country than in city homes for the easy self-indulgence that kills strength in children.

* * *

Miss Belle M. Brain, author of that helpful little book, "Fuel for Missionary Fires," gives in the December *Woman's Work for Woman* some excellent practical suggestions to young people who want to organize for mission work and study. Of the monthly topics she says that a year's study will give a broad and comprehensive knowledge of the whole problem of missions as well as adding much to one's store of general intelligence. Studies

in missionary history she would divide into four periods, as follows:

1. Missions in the early Church, from Pentecost to the conversion of Constantine, A.D. 325.

2. Mediæval missions, from Constantine to the Reformation, A.D. 1517, with stories of how Europe was evangelized.

3. Early Protestant missions, from the Reformation to Carey, 1792, with accounts of Moravian missions and of the pioneers to India, Greenland and our own North American Indians.

4. The "Missionary Century," from Carey to the present day, with its records of almost miraculous events.

***

Mr. Kiliaen Van Rensselaer, a well-known ruling elder in New York, writing us of the advantages of Christian Endeavor, says: "When I was a young Sunday-school teacher I longed for training such as our young people now enjoy. A few young men of our church organized ourselves into a band, so that we could gain confidence in speaking and praying. We had the spirit, but the thoughts seemed void of utterance. They called us the 'stutterers' prayer meeting.' We had no Christian Endeavor Society in those days."

Referring to the pages in this magazine in which the work of Presbyterian young people is reported, he says: "*Presbyterian Endeavorers* strikes me very forcibly. I am thoroughly a denominationalist and believe in using and developing the latent force of our young Presbyterians. Why can we not have our own delegated Christian Endeavor congress each year? The synodical missionary congress, at first considered impracticable, is now an assured success. Let Presbyterian Endeavor be agitated so that we as a Church can through our young Christians utilize our tremendous force in the advancement of Christ's kingdom. Let us have our own society without organic relations with other denominations. As a result we shall have a large force ready for Sunday-school teachers and church officers and workers. We shall have a more loyal membership among our one million Sunday-school scholars."

***

The interest and value of a prayer meeting, says the *Baptist Union*, are sometimes gauged by the number of those who openly take part in prayer or testimony. There is a call for "sentence prayers," and "minute gems," and "half-minute testimonies." The report is made that thirty or forty took part in a given number of minutes. The meeting is declared a success, and held up as a model. The test is an arbitrary and inadequate one. There are other elements to be taken into account than the mere number of participants. Forty may speak and say little. Testimony may lose power by monotonous repetition. It is well to guard against excessive length. That which is the privilege and duty of the many ought not to be monopolized by the few. Yet it were better that a few speak to profit than that many should merely fill up the moments. Many a meeting that is called "lively" contributes little to the enrichment of Christian thought or the development of Christian character. The words spoken are not charged with thought or vital with present experience. There is no excuse for this. The word of God presents varied and boundless themes of thought. Life, if it be lived aright, brings with it every day fresh verifications of that word, fresh experiences of its power, and fresh disclosures of the grace and love of God.

HOME MISSIONARY PICTURES.

The pioneer work of a home missionary is not simply that of laying foundations, but is often, as well, that of beating back the strong tide of evil that surges into the new regions of our country and of moulding a new community aright, along the lines of Christian living. It was after thirteen years of this kind of arduous work in the

Just Landed.

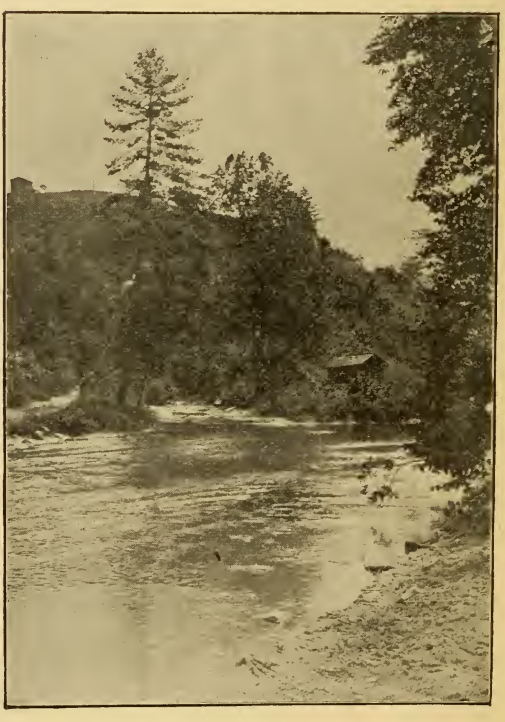
Strange People in Our Land.

Rocky mountains—during which time he had built four new churches, which have since expanded into seven—that the Rev. D. E. Finks was suddenly threatened with complete loss of vision, as a result of the continued strain of labor, and was obliged, in order to save his sight, to come to New York, placing himself under the care of that famous oculist and good Presbyterian, Dr. Cornelius Agnew. After some years of enforced idleness, with sight partially restored, the plan was suggested that he utilize those early experiences to the advancement of the cause, especially of the work of the Board of Home Missions and the Woman's Board. This being heartily approved, Mr. Finks was among the first, six years ago, to use the stereopticon in illustrating the subject of home missions. During these years he has delivered nearly one thousand lectures, speaking in many of the largest cities and most prominent churches in our land.

Much of the success which has attended the lectures is undoubtedly due to the fact that Mr. Finks speaks, not out of books, nor from hearsay, but from a varied personal knowledge, using neither borrowed slides nor borrowed experience; but into the scenes he pictures, illustrated with views which he has himself taken, he puts the life of a real home missionary that he has himself lived, and a fervor that comes only from actual contact with the work and the workers. In this way he answers that puzzling question, How can we interest the indifferent? Pictures are easier to read than the printed page. Many volumes cannot portray, as do these views, the darkness yet lingering in this land of light and the dangers that threaten us.

The force of logic and circumstance is often eloquently employed to set forth the importance of home mission work. But if with the spoken word there can, at the same time, be placed before the eye of the hearer the actual scenes, the country, the people, the strange rites of strange races in our land, a more lasting impression is made on the mind, while the listener is at the same time put in closer touch with needy humanity. To look upon these characteristic and artistic slides, which form in themselves a most unique collection, and to hear the facts portrayed, is to see this truth verified. The lectures are well adapted to interest all classes, whether young or old, and have served to swell the offerings of missionary societies, of bands, of Christian Endeavor societies, as well as of churches. The titles of these lectures are "Alaska, the Great Land," "Strange People in our Land," "Picturesque Home Missions," "Mountaineers in the South."

The Woman's Board, or the Board of Home Missions, 156 Fifth Avenue, New York, under whose auspices Mr. Finks gives his lectures, will be glad to answer further inquiries.



Ford at Bend of the Ivy, N. C.

From "*On the Indian Trail.*" Copyright, 1897, by FLEMING H. REVELL COMPANY

GOD ON THE ROCK.

GOD ON THE ROCK.

An interesting chapter in Mr. Young's recent book tells how the Rev. James Evans, having invented the syllabic characters, begged from the fur-traders a few sheets of the lead that lines the interior of tea chests, and melted them into suitable pieces, out of which he carved his first type. Then, with ink manufactured out of the soot from his chimney and sturgeon oil, he printed on birch bark portions of the Scriptures in the language of the Cree Indians. In due time the Bible was printed in this syllabic character.

One day Mr. Young said to a company of Indians: "Would you not like to read this Book for yourselves?" A chorus of hearty affirmative answers was the quick response. So they gathered about a huge rock that towered up like a house, one side of it being as smooth as a wall. This formed an admirable substitute for a blackboard. Burnt sticks from the camp-fire were used instead of chalk. Then began the work of memorizing the characters, old men of eighty and children of eight vying with one another to see who could master them most quickly. When the interest began to flag the characters were combined into words. First simple words were formed, such as pa-pa and ma-ma (the two that appear on the rock nearest the head of the missionary). But the climax came when the word Maneto was written, meaning God, or Great Spirit (the word of three characters at the extreme left). They could hardly believe their own eyes, that before them was Maneto, the Great Spirit, whom they had heard in the thunder and the storm, about whom, with reverence and awe, they had talked in their wigwams and at their camp-fires. Here, made by a burnt stick, visible to their eyes, was that name—God on the Rock. It was a revelation that thrilled them. One would say reverently to another: "Is it Maneto to you?"

There was no more inattention as the missionary wrote "God is love," "God loves you," and other short sentences full of gospel truth. Then a number of Bibles were passed around, they opened to the first chapter of Genesis, and it was not long before some were able to read in their own language: Mawache nistum Kaesamaneto keoosetou Kesik Mena Askee (in the beginning God created the heaven and the earth).

"On the Indian Trail" contains many incidents of deep interest which may be effectively used in the missionary meeting. The book is sure to have a wide reading.

THE GLORIOUS YEARS

EMILY J. BRYANT.

Swiftly down the ages, O glorious years,
From chaos until silence reappears,
Ye pulsate ever on with hopes and fears.
O, golden stream of time,
With voice and breath sublime,
Life's work lies 'neath thy chime.

Flow on, flow on, O glorious years of grace,
Which mark the length'ning cycles of our race,
From out God's treasury flow on apace:
Unnumbered as the sands
Where ocean laves the land,
Or stars that night commands.

Flow on, eternal years, your power maintain;
Fair Youth and hoary Age confess your reign,
And Wisdom garners up her golden grain:
Years for high achieving,
Years for large receiving,
Years for true believing.

THE BOULDER CHURCH.

On a farm two and one-half miles from Waterloo, Ia., was an old gray glacier boulder, thirty feet long, twenty feet thick and twenty-eight feet high. The owners of the farm presented it to the Presbyterian Church of Waterloo. Giant powder was used for blasting, the slabs were worked up into building stone, and a house of worship, 90x60 feet, of which a cut is here given, was erected in 1891, using no other stone except a few colored boulders that were worked in for variety. It is estimated that the great boulder weighed 5,124,000 pounds, and contained three hundred solid cords of stone. Its lower surface was found to be as smooth as a table and to contain parallel grooves, a clear indication of the method by which it was once transported to its present location. Enough of it remains to build a manse.

Relating these facts, the pastor of the church adds: "One may let his imagination go much farther regarding this old rock, brought here by the ice many centuries ago. It was brought by a power so gigantic as to dislodge it from its native mountain somewhere in British Columbia, and at last deposit it here, to await the pious conception of a church building committee to convert it into a temple of worship to Almighty God, who, according to our Presbyterian theology, had us in mind all the time, and ordained and decreed that all these things should be."

A SUGGESTIVE PROGRAM.

In the Woman's Missionary Society of the Presbyterian Church in Lake Forrest, Ill., the topics are assigned to different members at the beginning of each year of work. Then it is the aim of each leader to get as many as possible interested in the work by giving them something to do. The leader of the September meeting, in 1896, called to her aid a number of the young ladies of the church, and the result was a number of bright and thoughtful papers which made the meeting one of very deep interest. Mrs. A. B. Hewitt, Secretary of the society, has kindly furnished us a copy of the program, with an outline of the papers read.

DEVOTIONAL SERVICE.

PAPER on "Missionary Effort."

REVIEW OF THE MAGAZINES of the month, such as CHURCH AT HOME AND ABROAD, *Missionary Review*, *Woman's Work for Woman*, with selections from articles on Japan.

VOCAL DUET.

BOOK REVIEW; Lafcadio Hearn's "Kokoro."—Said the writer of this paper: Mr. Hearn has placed himself close to the heart of Japan, and with his peculiar qualities of sympathy and insight and his avowed admiration for things Japanese, is unusually competent to present to us "Kokoro" or the heart of Japan. In closing she added: Scattered through the volume are little sketches of Japanese incident and description as dainty and graceful as the shadows of the beautiful peach trees in the Japanese gardens.

BOOK REVIEW; "An American Missionary in Japan."—This book was written to show how missionaries prepare for their work and carry it on to success. The writer, Rev. M. L. Gordon, M.D., has seen the religion of Christ approach the minds and hearts and lives of the Japanese people, and their noble response to this divine and gracious approach. He tells us what we want to know—facts. He makes us feel that the Christian work already done is appreciated by the Japanese, and encourages sympathetic friends in home countries by showing his faith in what can and will be done.

VOCAL SOLO.

BOOK REVIEW; Kanzo Uchimura's "Diary of a Japanese Convent."—A few years ago, said the writer of this review, we were all charmed and interested by the published record of the life of Joseph Hardy Neesima. During the past year another little book has been given to English readers, telling, as Neesima does, the experience of a recent convert to Chris-

tianity. It comes entirely from the pen of the convert, Kanzo Uchimura himself, written in his own country. Neesima was a seeker after truth, who, as a young man, left his native land to seek the country where he hoped to find the truth and light which should lead him and his people to better things. His development as a Christian took place in a Christian land and under the influence of foreign Christian friends. The Japanese convert of this other story tells of how Christianity came to him in the midst of heathenism, and of the gradual growth of his own soul "from seed to a full-eared corn." This growth went on among his own schoolmates and friends, in his own country, until when he finally enters Christendom it is as a man of deep and thoughtful Christianity.

MISSIONARY NEWS BY TELEPHONE.

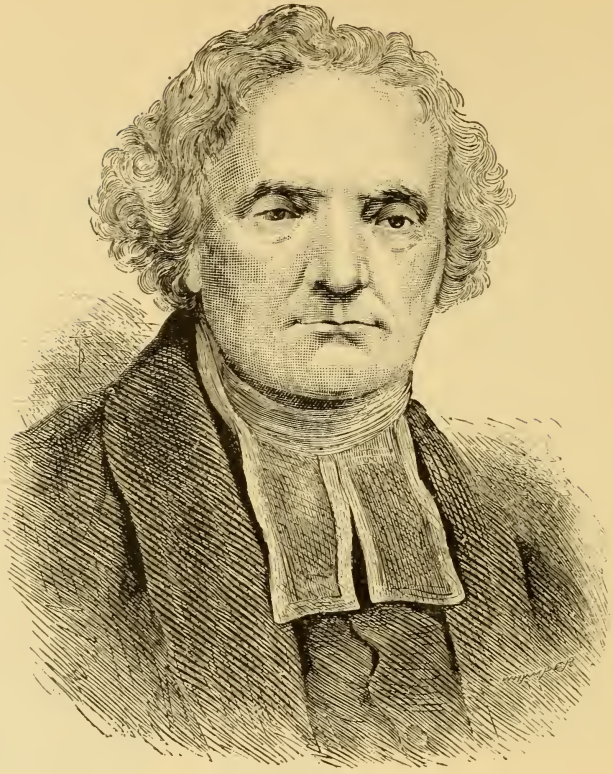
The leader of a mission band in the Fourth Church, Trenton, N. J., reports the program of a missionary fair, in which the young people taking part were as much interested as those who listened. She says: "Central" gladly loaned us a long-distance telephone, which was adjusted in our room and operated by one of the oldest girls. The General Assembly was first called up, and replied by directing her to call up the different Boards of our Church to get information about the present condition of the work. Finally she got telephone responses from the missionaries of the Board and from those in whom the Fourth Church is especially interested. The leader had been "working it up" for three weeks, so we had the latest news from our mission fields. Behind two screens, near the phone, were the young people who represented the General Assembly, Miss Thiede of India, and others, and these in turn gave their information when called up.

This telephone idea might be utilized next month by those who study the "Boards of the Church" in the Christian Training Course, to bring out clearly the working of our Church through the General Assembly and the Boards.

The Synod of Ohio appointed a special committee to prepare suggestive programmes for presbyterial young people's conventions, embracing the history, doctrine, polity and work of the Presbyterian Church. The committee will report at the next meeting of Synod.

The young people of the Presbytery of San Francisco are enjoying a course of lectures, some of which are in the line of study marked out by the Christian Training Course, *e. g.*, "John Calvin and the Swiss Reformation," "John Knox and the Scottish Reformation," "The Old Manuscripts and the New Bible."

John Knox.



Thomas Chalmers.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]

Do not hesitate to begin with the January work. Condensed summaries of the required readings for the first four months may be given by the leaders at the introductory meeting. Or, perhaps, the pastor will give one or two Sunday evening lectures on the Biblical and Historical.

The pictures of Knox and Chalmers are from the Rev. Marcus Scott's "Presbyterianism: Its Nature, Struggles and Successes." The book will prove helpful as supplemental reading.

Preparation for the February meeting should be made at once. One topic is "The Boards of the Church." Write each Board for its recent leaflets. ("Officers and Agencies," at the end of this number, gives the address of each.) Carry out the suggestion made by Miss Jones on page 412, November issue. Divide the society into eight groups, each of which shall prepare a condensed, attractive report of the purpose and work of one Board. By all means make enlarged copies of the seals on the cover of this magazine (see article in August, 1897), and explain the symbolism. This work will abundantly repay the research it requires.

The Rev. Hugh B. MacCauley, of Freehold, N. J., is preaching a series of sermons, one each month, on "Brilliant Pages in Presbyterian History," following the historical outline recommended by THE CHURCH AT HOME AND ABROAD. The first of the series was on "John Calvin, the Restorer of Presbyterianism and the Advocate of Popular Rights." Among the great principles of Calvin's teaching the following were mentioned: (1) In the government of the commonwealth it pays to do right and enforce the law; (2) the sovereignty of God; (3) the equality of men; (4) government of the church by the people (not by priests) and presbyters only; (5) separation of Church and the State; (6) appeal to Holy Writ as the only standard.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM No. 7, JANUARY, 1898.

I. Biblical—30 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study VI— The New Testament. 1. How and When One Book?

Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 62–70; Questions, p. 147. We now begin studies of the very highest importance: the New Testament and the Old.

1. The Book a Growth, p. 62.

2. The Result of a General Agreement, p. 62. The line drawn in the fourth century. What caused it?

3. A Testing Process, pp. 63, 64. (1) The Early Test. The books doubted. When was the New Testament finally "closed"? Ans., p. 63. (2) The Reformation Test. Luther's doubts, etc. The Protestant position as to "authority," p. 63. Opinions of Luther and Calvin on this. What is the threefold test of a book's right to stand? What creeds agree on that? Ans., p. 64. (3) The Modern Test, p. 64. Here give a brief summary of the *utter defeat* of modern hostile criticism.

4. The Process of Formation, pp. 64–68. (1) In the Western Church, what did Councils and Fathers say? The Epistle to the Hebrews? Whose studies led to its acceptance? Ans., p. 65. (2) In the Eastern Church. Meaning of "homologemena" and "antilegomena?" Eusebius' list. Ans. p. 66. (3) Early catalogues of New Testament Books, p. 66. The list of Augustine, Athanasius, Jerome, etc. Could the New Testament be reproduced from the quotations of the Fathers?

5. Collecting the Sacred Writings, pp. 67–70. (1) In the Early Church, p. 67. Internal evidence. Concessions of hostile critics. At least twenty books fully accepted by 170 A.D. (2) Completion of the New Testament, p. 68. Council of Carthage, 397 A.D. (3) Attested by Spirit and Church, pp. 67–70. So important is this subject that, if necessary, the time at this meeting should be lengthened.

III. Historical—30 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study IV—The Presbyterian Church in Scotland. Established, United, Free.

Required reading. Rev. J. N. Ogilvie's *The Presbyterian Churches*, pp. 68–84.

Part I. The Church of Scotland, Established, pp. 68–80.

1. The Church of Knox, pp. 68, 69. The first General Assembly in 1560. John Knox; his character and work. His creed, constitution and science. 2. The Church of Melville, p. 70. The danger to Presbyterianism. Andrew Melville as a Deliverer. "Divine right" of Presbytery. 3. The Century of Struggle — Presbytery *versus* Episcopacy, 1584–1688, pp. 71–73. The cruel Stuarts. Jenny Geddes and the uproar in St. Giles' Cathedral. The Solemn League and Covenant (1643). Restoration of Episcopacy (1660). Bloody persecution and heroic Presbyterians. William of Orange (1688). 4. Divisions within the Church, p. 74. Lay patronage. 5. Moderatism and Revival, p. 75. 6. The Disruption of 1843, p. 77. 7. Recent Progress, pp. 78, 79.

Part II. The United Presbyterian Church, pp. 80, 81.

1. Origin of the Church, p. 80. 2. Special Features, p. 81. (1) Voluntaryism, (2) Partial distribution of membership, (3) Missionary zeal.

Part III. The Free Church of Scotland, pp. 82–84.

1. Perfecting her Equipment. After the Disruption, p. 82. 2. Notable Features, p. 83; (1) Voluntaryism, (2) Uniform distribution of membership, (3) Literary activity.

A wonderful history indeed of this *Mother Church of Presbyterianism!* How great the debt of America and the American Presbyterian Church to those early heroes fighting for liberty of conscience and popular government! For more detailed study see Rev. Dr. Muir's *Church of Scotland.*

6. Prayer.

7. Hymn.

OUTLINE C. PROGRAM No. 8, JANUARY, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. Shorter Catechism.

Ques. 53. Which is the third commandment? Give answer in unison. Ex. 20 : 7.

Ques. 54. What is required in the third commandment? Let one answer. Proof? Ps. 29 : 2; Rev. 15 : 3, 4; Ecc. 5 : 1; Ps. 138 : 2; Ps. 104 : 24.

Ques. 55. What is forbidden in the third commandment? Let a second answer. Proof? Lev. 19 : 12; Matt. 5 : 34, 35.

Ques. 56. What is the reason annexed to the third commandment? Let a third answer. Proof? Deut. 28 : 59.

II. Biblical—30 Minutes.

4. Hymn. Biblical Leader in charge.

5. Biblical Study. Bible Writers and Contents, Study VII—1. The New Testament. 2. Writers and Composition

Required reading. Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 71–80. Questions, pp. 148, 149.

1. Variety in writing, p. 71. A striking fact.

2. Date of the Books, p. 72.

3. Writers of the Books, p. 73. In eighteen the writers are named.

4. The Gospels and the Acts, pp. 73–75. (1) Matthew, was it in Hebrew and in Greek? Ans., p. 73. (2) Mark. (3) Luke p. 74. (4) John. Why so attacked? Shallow reasoning. Parallel of *Pilgrim's Progress.* Ans., p. 75.

5. Pauline Epistles, p. 76. The Hebrews.

6. James p. 76. Was he an Apostle?

7. Peter, p. 77. Hope, knowledge, holiness.

8. John's Epistles, p. 78.

9. Jude, p. 78.

10. The Book of Revelation, p. 79.

In each of these books, if there is time, give a beautiful verse, calling on different ones for their selection.

III. Missionary—30 Minutes.

6. Hymn. Missionary Leader in charge.

7. Missionary Study. Modern Missionary Heroes. Study VI—John L. Nevius, Missionary to China.

Required reading. THE CHURCH AT HOME AND ABROAD. January, 1898, pp. 72–75. Read also, if possible, the "Life of Dr. Nevius," by Mrs. Nevius, published by the Revell Co. "China and the Chinese," by Dr. Nevius, and "Our Life in China," by Mrs. Nevius, may also be consulted with profit.

Study VII—The Bible and Foreign Missions.

Required Reading. THE CHURCH AT HOME AND ABROAD, January, 1898, pp. 26–34.

Let the leader adopt such method of presenting the results of study as past experience suggests.

8. Prayer.

9. Hymn.

PRESBYTERIAN ENDEAVORERS.

Chicago, Ill.

Woodlawn.—At the Presbyterian Young People's rally held in this church in November, addresses were made on the polity, doctrine, history and work of the Presbyterian Church. The necessity of greater familiarity with the Shorter Catechism was emphasized. The French Huguenots, the Dutch Presbyterians and the Scotch Covenanters were named as the three main sources of the best blood and manhood of America; men who have testified to their love of freedom and faith in God by their life blood.

Gilman, Ill.

The special work of the society has been the holding of prayer and song services in the homes of members too ill to attend meetings.

Kankakee, Ill.

First.—We have a Bible class which now numbers upwards of four hundred members, similar in general plan to W. R. Newell's classes in Chicago. Studying in Genesis now and expect to complete the Old Testament by next summer.—*A. M. A.*

Rockford, Ill.

First.—A vacant store in a suburb of the city has been utilized for religious services.

Chariton, Iowa.

Our Christian Endeavor society is fast becoming one of our best agents for the spreading of the gospel, both at home and abroad. The regular prayer meeting is held on Sunday evening just before the evening service, and has a good attendance in all kinds of weather. Last year our young people gave liberally to missions, the average being $1.30 per member, and for all purposes the average per member was $2.20. This year the Seniors have raised their pledge to foreign missions, paying half for the support of a native missionary in China. Our Juniors, after taking a rest for a few weeks, commenced their work again on Sunday, November 14, with renewed zeal for the Master. They have two superintendents to oversee the work, but their own officers and leaders. They have started out well and we expect great things from them.—*A. C. O.*

Detroit, Mich.

Forest Avenue.—The sessional committee of the Westminster League, composed wholly of young men, looks after absent members, and is also making a thorough study of church government and discipline. Interesting meetings have been held on "The Session" and "The Presbytery."—*Michigan Presbyterian.*

Broken Bow, Neb.

Twelve boys and girls, who had been under careful training for four years in the Junior society, were promoted. At the graduation exercises, each delivered a brief address on such topics as "The Grace of Love," "The Grace of Patience," etc., and received from the pastor a diploma. The graduates now form the Young People's Society. It is believed there is wisdom in this method of recognizing the advancement of young Christians. It has given an impetus to young people's work here.—*G. B.*

Camden, N. J.

Calvary.—The society is divided into groups of ten, with a "captain" for each group. Those who constitute the different groups are known only to the executive committee and the captains. No member even knows which one is his captain. At the close of each meeting the captains are called upon to report as to the number in attendance, and participating in the meeting. This plan for stimulating fidelity is reported in the Young People's department of the *Presbyterian Journal.*

Angelica, N. Y.

The Endeavorers by working for several years were able to put into the church a very fine art glass window. The knowledge of the young people's work led an old friend, member and elder of the church, Mr. Alfred Lockhart, of Washington, D.C., to put in a handsome memorial window in memory of his wife. These two windows were in place for last Easter Sunday when the pastor preached a sermon from "I will make thy windows of agates." The young people are now renovating and changing the lecture room.—*J. A. M.*

New York, N. Y.

West End.—The Brotherhood of Andrew and Philip maintains a men's meeting preceding the morning service, and a Bible class of young men in connection with the Sunday-school. It reaches the young men of the neighborhood. These are welcomed at the services, called upon by a committee carefully and discriminatingly appointed for that purpose, and otherwise approached and influenced. But its best work is given to the deepening of the spiritual life of the young men of the church, a mission which has been noticeably successful. Reporting thus in the *Brotherhood Star*, the pastor, Dr. John Balcom Shaw, expresses his belief that the Brotherhood is one of the most useful, necessary and efficient organizations of the Church today.

Asheville, N. C.

The high standard of the Endeavor society in the Asheville Farm School is indicated by the fol-

lowing questions, which every young person desiring admission to the society is requested to answer:

Do you understand that the "whatever" of the pledge includes all things, throughout your whole life?

Do you know that the pledge is made to God and not to man?

Are you willing to try hard things for Christ?

Will you ask Christ daily to help you keep the pledge?

Ada, Ohio.

It is reported that fifteen young men, members of this church, are preparing for the ministry.

Cleveland, Ohio.

Second.—The James Eells Missionary Society of this church, named from a former beloved but now sainted pastor, has a membership of sixty-one. A topic committee of six arranges the programs for the monthly meetings. The receipts last year for home and foreign missions were $210, raised without any entertainments, by voluntary pledges. A former member of the society has been serving the Master for over two years in China under the China Inland Mission. The program for the November meeting was as follows:

Opening Exercises.
Customs in South America.
Something of Missionary interest from South America.
Solo.
Items of Missionary News.
New Mexico in its bondage.
Manuelita (a sketch).
A glimpse at the true condition of Mexican Life.
Mexican Superstitions.

Philadelphia, Pa.

Bethany.—In anticipation of special evangelistic services, the Endeavor society held neighborhood prayer meetings, visited the homes in the vicinity of the church, and extended invitations to revival services. As a result of this effort, in which the young people were efficient helpers, two hundred persons were received to the church.

Germantown, First.—The Christian Work Club, a circle of young ladies, meets regularly for work and information. At the last meeting, while the rest were using their needles in preparation for filling a missionary box, one of the number read a carefully prepared paper on Siam. The club has a $30 scholarship in China, and is about to become responsible for a $60 scholarship among the Mountain Whites.

Hollond Memorial.—When Dr. Wm. M. Paden left the Hollond Memorial Church to become pastor of the First Church in Salt Lake City, the Junior Christian Endeavor society presented him with a five-dollar gold coin to start a building fund. Said the vice-president of the society in his address of presentation: "We have been thinking that you will not be in Salt Lake City very long before both you and your people will feel the need of a new place of worship; so we have determined to give you five dollars to start a building fund at *once*. You will find the amount in a coin of pure gold—emblematic of the love we bear you. If you need any more money let us know and we will see you through."

In his reply, Dr. Paden said: "The gold is worth more to me than a large nugget from Klondyke. I hope you will one day know that it has increased ten thousandfold."

Union Tabernacle.—At the celebration, November 14, of the two hundred and fiftieth anniversary of the Westminster Assembly, the pastor, the Rev. Robert Hunter, D.D., made a brief address of a historical nature, and then the entire Shorter Catechism was recited by members of the church and Sabbath-school. Ninety-seven persons answered questions individually, and the Ten Commandments were recited in concert. The first question was answered by a boy in the primary department, and then boys, girls, young men, young women, trustees, elders and others followed. At the close of every twenty questions a hymn was sung bearing upon the doctrine of the preceding question.—*Presbyterian Journal.*

Wayne, Pa.

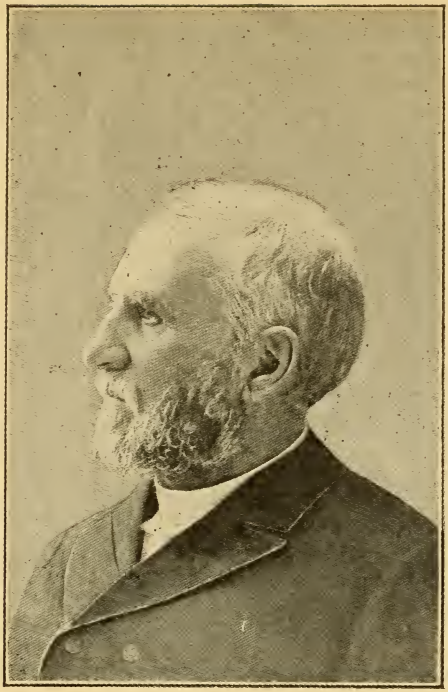
Members of the Endeavor society made free-will offerings for missions during the past year amounting to $102. The Sunday-school committee spends an evening once a month entertaining the class that has brought into the school the largest number of new members.

Knoxville, Tenn.

The Juniors of the Ft. Sanders Presbyterian Church have reorganized this fall with splendid prospects. The twenty-seven members are all active workers for the Master, attending regularly and studying the Bible. The church is yet without a home of its own, but will build one soon, towards which the Juniors have pledged $75.—*W. E. M.*

Lodi, Wis.

The members of the Senior Endeavor society have lately taken on more of the mind and spirit of the Master, and are reaching out to the Christless masses and bringing them in; hence, large attendance, good interest and enthusiasm in the work. A Junior society, organized in November under auspicious circumstances, bids fair to become a strong adjunct to the church. The Sunday-school, with every class full and regular, was never in a more prosperous condition.—*J. M. C.*



JOHN LIVINGSTON NEVIUS.

MRS. ALBERT B. ROBINSON.

[For the Christian Training Course. See Program No. 8, Study VI, page 69.]

On a large farm within sight of beautiful Seneca Lake, "in a little cottage nestled down behind an orchard," was born John Livingston Nevius, the eighth generation from the original Johannes who emigrated from Holland about one hundred and seventy-seven years before.

When only eighteen months old, he was deprived of his father, Benjamin Nevius, the record of whose noble life was an inspiration to his boys as they grew to manhood. An earnest worker in the temperance and Sabbath-school causes just then inaugurated, "a Christian, honest, outspoken and conscientious," he was one upon whom his pastor could depend, as he never failed to be at his post ready for duty.

By his sudden death the mother was left to struggle alone with poverty, and to train her two sons. Twenty years later young Nevius said of his mother's diary, written at this sorrowful time: "I have often read it with tears, tears of gladness that I had such a father and mother—tears of sorrow that I lost such a father."

After his mother's second marriage, the boy came at different times into his grandfather's family, where, in the free farm life, his natural fondness for horses, his passion for fruit culture and his love of beautiful scenery were developed and strengthened by the surroundings and by intimate companionship with his grandfather, to whom he became tenderly attached.

From reminiscences, collected by Mrs. Nevius, as his biographer, we have gleaned a few facts concerning these early years of character building. He wrote of himself at this time: "I was often serious. I had very strong religious convictions before I was six years old. I decided I was too young to care for religion then and formed the definite resolution that when I was fourteen I would attend to it. This resolution I never forgot, but when I arrived at that age, I dismissed it with scarcely a thought."

Seven years of happy school life passed at Ovid Academy, where, by his summer walks and winter drives to and fro, he acquired the habit of exercise, while large portions of his vacations were spent in useful labors upon the farm. During this transition period from boyhood to manhood he possessed an exuberance of animal spirits, though these were modified by a varying mood, when, as he said: "I loved to shut myself out from the world and be alone, for seasons of quiet meditation and deep reverie." His associations were always the best, and he was ever a welcome guest in the delightful homes of the neighborhood, whose cultured inmates loved and enjoyed good reading and thus he early learned to appreciate the best books and fell into the habit of committing beautiful poems to memory.

Entering Union College as a sophomore, in 1845, when sixteen years old, he easily passed the examinations, and was soon hard at work. Letters from the ever-faithful mother were not without their influence. During the last year at college he was greatly depressed, partly from overwork, but more because of his uneasy conscience. "It was impossible for a conscientious boy such as he was, with the knowledge of his father's life, prayers and expectations, not to be distressed by the consciousness that he had thus far disappointed all these." Writing to his brother, he said: "Let the name of the firm stand high. We have thus far fooled away our time. If we do anything in this world, we must begin living on a new system. Let this winter be a new era in our lives."

His college course completed, he decided to seek employment as a teacher in Georgia. He had not confided to his anxious mother the fact that he had begun secret prayer. Her parting words as he left her to make his own way were: "John! if you were going away to be a missionary and I should never see you again in this world, *that* I could stand, but *this* I cannot."

A few weeks later he wrote from Georgia a letter which was a glad ending of her anxiety. One sentence gives the keynote of his after-life: "The grand defect of my life so far is that it has been without an object. I now see before me an object inconceivably sublime in the possibility of becoming a co-laborer with God and advancing his glory and the happiness of others."

After spending a year in the South as a successful teacher, he entered Princeton Theological Seminary. Soon after his admission he listened with deep interest to an address by the Hon. Walter Lowrie on the subject of foreign missions, when, as it is supposed, he first began to consider the question of his own personal duty. March 9, he was received by letter into the First Presbyterian Church at Princeton. From this time he set himself about his Master's work with characteristic impetuosity during vacation, visiting neglected parts of the county and establishing Sunday-schools, while after his return to Princeton he assisted in the same work, and conducted Sunday services in the neighborhood.

The summer vacation of 1852 was made memorable by his engagement to Miss Helen S. Coan. The letters written to his affianced after his return to Princeton are full of practical suggestions for self-improvement and spiritual culture.

Having decided to become a missionary, he wrote Miss Coan: "I want to know where my duty lies. There I shall be successful and there I shall be happy. . . . .The great question is, 'Where can we do the most for our Saviour and where would he have us go?'" I am willing to go anywhere, even to the heathen, if it is God's will."

The next month he sent his application to the Presbyterian Board of Foreign Missions, and was most cordially accepted as their missionary, with Ningpo, China, as his designated field. His ordination, April 27, 1853, was followed by his marriage to Miss Coan and their preparations for departure.

In those days the long voyage was made by sailing vessel around the Cape of Good Hope, and in this case six months passed before our missionaries, having passed through great perils and hardships, reached Ningpo, in the Central China Mission.

They soon began the study of the language, and, by dint of unremitting hard work, made good progress, so that in one year Mr. Nevius was able to do chapel work and to preach during his travels. Dr. Ellinwood, his old friend in the theological seminary at Princeton, says: "Dr. Nevius presented a high example to all other missionaries in the assiduity and success with which he conquered the native language. No mere smattering could satisfy his purpose." It was because of this persevering study during those forty years of missionary service that he was able to do so much for the new Christian literature of China. Mrs. Nevius soon began to use her gift of song in China's service. Dr. Martin, of the Imperial College, tells us that "she lost her sweet voice in the effort to introduce our Christian psalmody, leaving instead God's praises on a thousand native tongues." Years later a message was sent her by a former pupil: "Tell Mrs. Nevius that she is still teaching music in China through us. I am teaching our men, and my wife the women."

Dr. Martin also writes of this noble woman: "At a critical moment she compelled her husband to remain at his post when his whole future might have been imperiled by leaving it. Mrs. Nevius, having been ordered home on account of health, he proposed to accompany her, but she replied in my hearing: "John! Sooner will I remain and die here than have you leave your work." She cheerfully bore the trial of long separations many times.

Dr. Martin speaks of the experience at Ningpo as "the best of schools for Mr. Nevius. He not only learned there the Chinese language in its written and spoken forms; he learned how to work, being made pastor of the mission church, and preparing one of his best books for the use of his flock." It was at this time that the station of Sanpoh was established under encouraging circumstances and which soon became flourishing. So valiantly did the native preachers here withstand the attacks of their heathen opponents that the gospel was designated as "the not-to-be-knocked-down doctrine."

In 1858 the way was providentially opened for the extension of missionary work, through the new treaties with foreign countries, by which greatly increased privileges had been secured to foreigners.

Mrs. Nevius having returned from America in improved health, accompanied her husband to Hangchow—the first foreign lady to live in that city—that they might attempt the establishment of a new mission, in what seemed an important centre for mission operations. They took up their abode at length in an old Tauist temple, which they had renovated and leased for a term of years, and where they were protected by two official placards, warning every one against molesting the missionaries.

After the disastrous defeat of the French and English in the north of China, however, there was a speedy change of sentiment. Though the American government was not involved in the difficulty and the treaty with America was certain of ratification in a short time, they were officially requested to leave the city. Absurd rumors began to be circu-

lated, charging the foreigners with revolting crimes—senseless stories, similar to those that have led to the recent riots and massacres in China, till at last it became evident that it was wise to retreat. Mrs. Nevius wrote sadly, "Our dream of life and work in Hangchow was over."

Secretary Speer, writing of his recent visit to this city, says: "The memory of Dr. Nevius is still precious in Hangchow, though he lived there less than a year, and the present boys' school, the oldest and strongest in our mission, was once under his superintendence before it was removed from Ningpo."

Eight months were spent in Japan, that he might assist Dr. and Mrs. Hepburn in the establishment of a new mission there, and also work without interruption on a "Compendium of Systematic Theology," which was greatly needed.

Upon his return to China, he wrote the Board: "The country is open as far as treaties can open it, and the rest of the opening must be done by the missionaries."

With this conviction, Mr. and Mrs. Nevius went north to Chefoo, en route for Tungchow, where their names are enrolled among the pioneers of the Shantung Mission.

Ten years after their arrival in China, failure in health necessitated the immediate return of both to America, which they reached soon after the close of the civil war, the first news they received on entering the bay being the assassination of President Lincoln. Three years were spent in the homeland—years of active service for the Board, when Mr. Nevius traveled extensively, giving missionary addresses at many places, and creating a greater interest in the work for China. The book, "China and the Chinese," was completed at the old home in Seneca county, also a smaller work by Mrs. Nevius, "Our Life in China."

Union College at this time bestowed the title of D.D. upon her distinguished son.

After their return to China, Dr. and Mrs. Nevius labored for short intervals at Peking and Tungchow, but in 1871 they made Chefoo their permanent residence, where literary work could be pursued with fewer interruptions. Here he built his plain but comfortable house, the "Nau-lou," meaning literally "The Southern Loft," which was given, a year before Dr. Nevius' death, to the Board, as a permanent mission home. Here a succession of rocky terraces were leveled by his engineering ability and converted into a well-watered and fertile garden, where tomatoes, strawberries and trees from the United States were soon growing. With the belief "that it is a missionary's duty to seek, in every possible way, not only the spiritual and eternal good of the people he lives among, but also their physical and temporal good," he sought to introduce foreign fruits into China. In the "South garden" he planted grapevines, plants and foreign fruit trees of all kinds, which he wished to substitute for the miserable native fruits of the country.

Two events of especial interest marked the years 1873 and 1874—an audience with the Chinese emperor, and a visit from Secretary Ellinwood and his wife, "when many important questions of missionary policy were considered."

The great famine of 1877 caused a temporary suspension of his usual work, while he devoted his entire time and energies to the relief of the famine sufferers. "A grand object lesson, setting forth the benevolence of the Christian faith, was presented to the people; and after the famine was over Dr. Nevius followed up the good impressions by evangelistic labors, and the result was seen in some three or four hundred converts gathered to the fold of Christ."

He now began to make his long country tours on horseback, while two barrow-men propelled the native wheelbarrow loaded with his baggage. This was "a platform about six feet long and four feet wide, with a wheel in the middle and handles at both ends." In this way he did much of the itinerating work of the Shantung Mission, and all over the province he became known and loved, while his unfailing kindness to his faithful barrow-men was returned by grateful, loving service. His circuit, as he wrote, now extended to a point three hundred and thirty miles from Chefoo, and embraced a population of about three millions.

After a second visit of eighteen months to the United States, they traveled across the continent to San Francisco and embarked for China, reaching Chefoo October 31. Long itinerations, involving long separations from his wife, mark this period of great activity. In the intervals of from six weeks to two months between these country tours he held at Chefoo his Bible and theological classes, which were an important part of his work. Students, twenty to forty in number, came from various directions, and were cared for in the mission compound. Mrs. Nevius gave them vocal lessons, and in the evening they were entertained by conversation and amusement, while music on the piano and violin gave them real delight. Returning to their homes, they carried to those they had left behind the good influences and the truths of Christianity which they had learned at Chefoo.

At length Dr. Nevius felt constrained to give up the care of the country stations, though his interest in them never abated. During a second famine

his health prevented personal relief work, but by his stirring appeals through the Shanghai newspapers and personal solicitations in the foreign communities $200,000 was given in the Shantung province alone and as many lives were saved.

He was moderator of the Shanghai Missionary Conference of 1890, when there were 430 missionaries present, representing almost every missionary society in the land. Bible translation and revision was one of the chief subjects considered by the Conference. "It was resolved to prepare union versions of the Scriptures in mandarin colloquial and in high classical style—the Church was thus provided with a standard version of the Bible which all may use alike." Dr. Nevius was one of the committee of seven to prepare the version in the mandarin language, a task for which he was eminently fitted. After a trip to Korea and Japan and having made a last visit to the United States in 1892, when the Sanitarium at Clifton Springs became a delightful haven of rest, he settled down on his return to this most congenial labor.

He had been compelled by the development of a slight heart trouble to give up many of the heavy burdens he had so long carried, yet even his best beloved did not dream that the end was so near. To her his sudden death came as a shock, as he was preparing to attend a mission meeting at Wei Hien, two hundred miles distant. Mrs. Nevius wrote: "It can never seem to me that my husband died; he only went away. No, he did not die; he entered into life."

The effect of this death upon the native Christians at Wei Hien and at other places was "that it seemed to them a special mark of favor that he had been taken suddenly and painlessly away from earth. They called it a translation rather than a death."

In a touching letter one of them said: "But now we grieve for Mrs. Nevius. We know how weak she is and how often ill. How can she bear the grief and loneliness? In a short time Mrs. Nevius and we too shall all go where we shall see our teacher, and be together with Christ."

One of the faithful barrow-men, seeing her weeping, said: "Mrs. Nevius, you think too little of your husband's happiness! Our Saviour said: 'Come unto me, ye weary and heavy laden, and I will give you rest.' Dr. Nevius had worked very, very hard, harder than most men, and he was weary and now the Lord has given him rest. The pastor used to say to us Christians in the country: 'This is a beautiful world, very beautiful indeed, but heaven is more beautiful still;' and that is where Dr. Nevius has gone. You ought not to be sad." Are not these beautiful words a tribute to the memory of him who had for years been the teacher and counselor of these humble Christians? His long life of missionary service was but an embodiment of his own charge to young missionaries, "Get into full sympathy with the Chinese: love them."

It is a pleasure to know that Mrs. Nevius is continuing the noble work in China, in which both had labored together as one, and that through her pen a memoir of their friend and pastor is to be given the Chinese in their own language.

There are many testimonials to the beautifully rounded character of this worker for Christ. We close with one from the Rev. W. S. Holt:

"Dr. John L. Nevius was the ideal missionary. Piety without ostentation or cant, patience, persistence, sweetness of temper and disposition, good fellowship, consecration, learning, zeal—all these he had. There is sorrow in many homes once heathen, to which the gospel he preached has brought light and joy and hope."

QUESTIONS FOR THE JANUARY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Who discovered gold in California? Page 47.
2. What was the result of the preaching of a poor young man in Arizona? Page 47.
3. Relate the thrilling experience of a minister in Alaska. Page 49.
4. Give a summary of home mission work in Nebraska. Pages 50-52.
5. How is the providence of God shown in the beginnings of our nation? Page 53.
6. What great responsibility rests upon citizens of the republic? Page 54.
7. How does the crowding of the population into our cities increase the difficulty of the problem? Page 55.
8. How many communicants are there in the evangelical churches of this country? Page 55.
9. What has caused the debt of our Church for its home mission work? Page 56.
10. What are some of the results of home mission work? Page 56.
11. How large is the parish of a Presbyterian minister in Nevada? Page 59.
12. Tell how a sermon was preached in three different languages. Page 58.

13. What has been the influence of school work in Asheville, N. C.? Page 58.

14. What circumstance has led to the wise grouping of churches in Oregon? Page 59.

15. Describe Mr. Young's method of teaching the Indians to read. Page 65.

16. What recent opinion has been expressed by the Secretary of the Interior regarding the Metlakahtla Indians in Alaska? Page 4.

17. What has been accomplished by the Board of Education during the seventy-eight years of its existence? Page 35.

18. How does the allowance received by a candidate for the ministry compare with that given to cadets at West Point? Page 36.

19. Describe the various duties of the Board of Education. Pages 36, 37.

20. What do pastors think of the "twentieth-century movement"? Page 39.

21. What is "Education Day"? Page 41.

22. How are the old ministers of our Church provided for? Pages 43–45.

23. Which Board of our Church may be called a preferred creditor? Page 45.

24. Tell how a church was built from a single boulder? Page 66.

WORK ABROAD.

25. What new book are the students who enter the civil service examination in China now required to study? Page 3.

26. What recent progress in railway building has been made in Africa? Page 3.

27. What new title has been assumed by the King of Korea? Page 4.

28. Tell the story of a faithful elder in Siam. Page 5.

29. Give an outline of the history of the Hawaiian Islands. Page 6.

30. What were the results of missionary labor in Hawaii? Page 8.

31. Describe the climate and scenery of Hawaii. Page 9.

32. Of what nationalities is the population of Hawaii made up? Page 13.

33. Relate the story of Kekela, the Hawaiian missionary. Page 14.

34. What contribution was made by native Hawaiian Christians towards the building of a church in Japan? Page 14.

35. Tell something of the work accomplished by the Hawaiian Evangelical Association. Page 12.

36. Into how many languages has the Bible been translated? Page 17.

37. What incident from Mexico illustrates one method by which copies of the Scriptures are circulated? Page 18.

38. How are the gospels used by some Moslems in Syria? Page 19.

39. Repeat some interesting incidents from a missionary's tour in Japan. Page 20.

40. What four distinct commissions did our Lord give his disciples? Page 26.

41. Name the Bible motives for Foreign Missions. Page 26.

42. What is the source of true missionary inspiration? Pages 27–29.

43. What is the chief agency employed in bringing the world to Christ? Page 29.

44. By what special methods may missionary interest be developed in the Church? Pages 31–33.

45. What is the supreme duty of the Church? Page 33.

46. Describe the missionary consecration of native students in Ceylon. Page 62.

READINGS FROM RECENT BOOKS.

During the late war with China the Japanese Government permitted the sending to the army of three native chaplains, and on the field encouraged and helped them all it could. These men were not officially styled "Christian chaplains," but were called *imonshi*, or comforters. None but these three have ever been appointed, and their appointment was only temporary. But the fact that the Government granted them permission to accompany the armies and encouraged their work shows clearly a changed attitude towards the Christian religion. —From "The Gist of Japan," by J. L. Peery.

Natal, Mr. Bigelow says, is, of all British colonies, the one where he would most willingly spend the declining years of his life. There is here but one white man to every ten black men, but he finds on all sides an atmosphere suggestive of law, liberty and progress. It is little more than fifty years since England definitely took charge of the country, and now Durban is described as one of the healthiest and best governed towns in the world, with fine streets, good sewerage, excellent water supply and an honest administration.—Review in *Literary World* of "White Man's Africa."

In its review of "Gleanings from Buddha Fields," the *Literary World* says: Mr. Lafcadio Hearn, who, besides being a pronounced and fiercely polemic agnostic, is a warm admirer of nearly all of the things peculiarly Japanese, is peculiarly fitted to interpret with insight and sympathy the thoughts of these ambitious people of the Sunrise country. In a fascinating style and with abundant resources of rhetoric he pictures in pretty phrases the absolute emptiness of Buddhism. He paints with iridescent film of language the decaying cult from which the earnest thinkers of Japan have turned away. With all of Mr. Hearn's admiration of the

Japanese, amounting almost to idolatry, he gives us no hint of the existence of those charities which are felt and seen and are active in every city in Christendom. His chapters form a splendid argument in favor of that very Christian missionary work in Japan which he so cordially hates. As an interpreter of the Japanese heart, mind, hand and soul Mr. Hearn has no superior. But he will not convert those who in health of body and mind love the landmarks of the best faith of the race. It is very hard to make fog and miasmatic exhalations, even when made partly luminous with rhetoric, attractive to the intellect that loves headlands and mountain tops. The product of despair can never compete in robust minds with the product of faith.

Prolonged absence brings forgetfulness; diverse labors and interests put people out of sympathy with one another. When the new missionary comes out to his field, communication between him and friends is frequent. Letters pass regularly, little remembrances are sent from time to time, and he is still in touch with his friends at home. But by-and-by a change comes. After one or two years exchange of presents and remembrances cease; gradually the letters cease also, and none come except those from his immediate family. Even these become less and less frequent. After a few years one feels that he is largely out of touch with the life of the West, and that he is forgotten by home and friends.

Churches and friends can do much toward preventing this, and towards brightening the lives of their missionaries, if they will. Take special pains to write interesting personal letters to the missionary. It will do him good just to be remembered in this way.—From "The Gist of Japan," by Rev. J. L. Peery.

Many of the missionary's heaviest burdens are summed up in the one word, whose height and breadth and length and depth none knows so well as he, that word "exile." It is not merely a physical exile from home and country and all their interests; it is not only an intellectual exile from all that would feed and stimulate the mind; it is yet more—a spiritual exile from the guidance, the instruction, the correction, from the support, the fellowship, the communion of the saints and the Church at home. It is an exile as when a man is lowered with a candle into foul places, where the noxious gases threaten to put out his light, yet he must explore it all and find some way to drain off the refuse and let in the sweet air and sun to do their own cleansing work. The missionary is not only torn away from those social bonds that sustain, or even almost compose, our mental, moral and spiritual life, but he is forced into closest relations with heathenism, whose evils he abhors, whose power and fascinations, too, he dreads. And when at last he can save his own children only by being bereft of them, he feels himself an exile indeed.—From "Missions in the East," by Dr. Lawrence.

The word "Kafir" is Arabic and means an infidel (literally, "one who denies"). It is applied by Mussulmans to those Africans who call themselves Abantu or Bantu ("the people"). The Bantu tribes occupy the whole of east Africa southward from the Upper Nile, together with the Congo basin and most of southwest Africa. They include various groups, such as the Amakosa tribes (to which belong the Tembus and Pondos), who occupy the coast of Cape Colony eastward from the Great Fish river; the Amazulu group, consisting of the Zulus proper (in Natal and Zululand); the Swazis; the Metabili, farther to the north, and the Angoni, in Nyassaland, beyond the Zambesi river; the Amatonga group, between Zululand and Delagoa Bay; the Bechuana group, including the Bamangwoto, the Basutos, and the Baralongs, as well as the Barotse, far off on the middle course of the Zambesi; the Makalaka or the Maholis, inhabiting Mashonaland and Manicaland. They are usually strong and well-made men, not below the average height of a European. While the general level of intellect is below that of the Red Indians or the Maoris or the Hawaiians (if rather above that of the Guinea negroes), individuals are now and then found of considerable talents and great force of character. Three such men as the Zulu Tshaka, the Basuto Moshesh and the Bechuana Khama, not to speak of those who, like the eloquent missionary Tiyo Soga, have received a regular European education, are sufficient to show the capacity of the race for occasionally reaching a standard which white men must respect.—From "Impressions of South Africa," by James Bryce.

Notwithstanding the slowness of the progress hitherto made, the extinction of heathenism in South Africa may be deemed certain, and certain at no distant date. There is here no ancient and highly organized system of beliefs and doctrines, such as Hinduism and Islam are in India, to resist the solvent power which European civilization exerts. . . . . What will happen when heathenism and the tribal system have vanished? Such morality, such principles of manly conduct as the natives now have are bound up with their ghost-worship and still more with their tribal system, which prescribes loyalty to the chief, courage in war, devotion to the interests of the tribe or clan. When these principles have disappeared along with

the tribal organization, some other principles, some other standard of duty and precepts of conduct ought to be at hand to replace them. . . . . Although the Kafirs have shown rather less aptitude for assimilating Christian teaching than some other savage races have done, there is nothing in the experience of the missions to discourage the hope that such teaching may come to prevail among them, and that through it the next generation may show a certain moral advance upon that which has gone before. As the profession of Christianity will create a certain link between the Kafirs and their rulers which may soften the asperity which the relations of the two races now wear, so its doctrines will in time give them a standard of conduct similar to that accepted among the whites, and an ideal which will influence the superior minds among them. So much may certainly be said—that the gospel and the mission schools are at present the most truly civilizing influences which work upon the natives, and that upon these influences, more than on any other agency, does the progress of the colored race depend.—From "Impressions of South Africa," by James Bryce.

WITH THE MAGAZINES.

The *Literary World* characterizes the "Memoir of Tennyson" as a worthy and dignified presentation of a career which above all things was serious and purposeful, which never found room for the trivial or the superficial, and from first to last counted the second-rate as nothing worth, and nourished the roots of its soul on the highest thought and the noblest literature.

The only salvation of India, even from the economic point of view, is, in the opinion of those who have longest and most deeply studied it, its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side and the fetters of bigotry on the other delay civilization and obscure enlightenment.—Julian Hawthorne, in *The Cosmopolitan.*

Recent attempts in Japan to identify Shinto with the moral, intellectual and political progress of the nation, and much of the popular enthusiasm for Shinto, are an expression of the strong nationalism which underlies all Japanese life, and which is one of the greatest barriers to the progress of the gospel. True Christianity is not only not antagonistic to patriotism and loyalty, but wherever it exists the truest patriotism and the most ardent loyalty will be found. Our Japanese friends, however, do not think so, and because of this, and of the fear that Christianity will revolutionize many of the customs which they hold as dear as life itself, they view it with distrust and hostility.—*C. M. Intelligencer.*

The social settlement, being in no wise Utopian or institutional in its aims, but empirical, reciprocal and broadly religious in its method, plants itself at the point of greatest need in the modern city to make life more wholesome and sincere, the environment more elevating, and to mediate between the alienated classes. It tries to understand society: (*a*) by studying the real facts in the lives of the people, sympathetically and helpfully; (*b*) by studying the social forces of the community. It attempts to improve the social environment by accelerating the process of social evolution. It tries to test economic and social laws by actual experimentation in turning the lives and forces of the community into channels that the students of social science have discovered to be socially ethical.—Herman F. Hegner, in the *American Journal of Sociology.*

In his article in *The Charities Review* on "The Problem of Pauperism" Frederick Howard Wines says: We want more workers, and we want more serious students of social problems. Both must be attracted to the work by the power of that electric current of human sympathy, of which need and affection are the negative and positive poles. They must be instructed, trained and assigned to different branches of the work, according to their individual capacities and adaptations. The entire work, in all its parts, demands competent, vigilant oversight. Somebody must give to it inspiration and general direction. Public interest in it needs to be aroused, public opinion concerning it wisely educated. The philanthropic spirit requires to be diffused through every part of the social organism, and the principle of love (which is also that of life) so diffused, will work the regeneration of humanity, when the church, the State, the school, the press, all unite to give the uplift, without which the destruction of the race is only a question of time.

The interesting fact is noted by *Woman's Work for Woman* that "while the Christian population of Japan is but one-half of one per cent. of the whole, three out of eight leading newspapers in the empire are under Christian auspices. Christianity helps brains as well as broken hearts."

The Living Age, founded in 1844, has steadily maintained the reputation gained with its earliest issues of being a most complete representative of foreign thought as expressed by its greatest exponents. It is to-day a faithful reflection of almost all that is substantial and truly valuable in the passing literature of the world, embracing, as it now does, in its monthly supplement, American as well as foreign literature. The scope of the magazine has been widened, its size increased, and its price reduced, so that increasing years seem only to add to its vigor and value. To those whose means are limited, it must meet with especial favor, for it offers them what could not otherwise be obtained, except by a large outlay. Intelligent readers who want to save time and money will find it invaluable.

Mr. Toru Hoshi, the Japanese Minister to the United States, writes in *Harper's* for November that greed of territorial aggrandizement is utterly foreign to the genius of the people of Japan as well as to the designs of her government. "Japan's real ambition lies in another direction. In her geographical position, her natural resources, as well as in the capacity and adaptability of her people, she perceives the surest means of attaining national greatness. The watchwords of the Japan of to-day are enterprise and industry. The people have turned their attention to commerce, to manufactures, and to the arts. They look forward hopefully to the time when Japan will be the emporium of the Orient, firmly bound to her neighbors by the strong ties of mutual interest."

The first church built at East Hampton, Long Island, in 1652, was twenty by twenty-six feet, and was covered with thatch. After being repaired and enlarged in 1673, and again in 1698, it was abandoned and another church built in 1717. This was then the largest and finest church on Long Island, and was furnished with a clock and bell, which kept and proclaimed the time for one hundred and sixty-three years, when, fifteen years ago, this church was in turn abandoned and torn down. When it was determined, in 1717, to build a new church, a meeting was called in the Mulford House, still standing, and said to be the oldest structure in the village. A townsman, whose presence was required, not having arrived, a little slave girl was sent out to summon him, and was lost in the snowdrift, her body not being found until the next day. The place where she had perished was then decided upon for the site of the church as a spot indicated by Divine Providence as sacred ground. This was the church in with the Rev. Lyman Beecher preached from 1799 to 1810.—William B. Bigelow, in *Scribner's Magazine* for November.

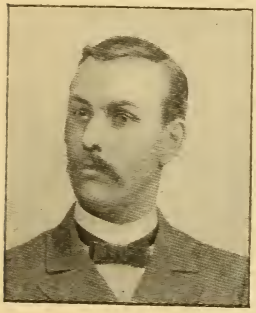
The reason of India's poverty is that the soil, under the existing methods of cultivation, cannot more than support the increased population in good years, and in bad years starvation sets in. Her poverty is also due to the ignorance, superstition and obstinacy of Indians, who oppose always a passive, and sometimes an active, resistance to English efforts to enlighten and free them. Nowhere else in the world is education so slow, thankless and even perilous a task as in India. Efforts are making to teach the young Indians scientific methods of farming, the use of modern farming machinery and of fertilizers. Anxious study is also given to ending or mitigating the abuse of the money-lending system. Experiments have been tried in adjusting land values to crop production; in abating usury; in lowering the price of grain to the native consumer. None of these atttempts have met with substantial success. The cause of failure lies mainly in the natives themselves. Urged by caste they insist on borrowing sums they cannot repay; they would rather be owned by the bunniah than by themselves, because self-interest prompts the bunniah to take better care of them than their own improvidence and indolence would allow. . . . The outlook for India is dark. The darkness is due partly to the nature of the country, partly to the nature of the people. I fail to see that any of it is due to the English. It exists in spite of their most conscientious efforts to dispel it. . . . . Let England impress India with a veritable Christian faith and nine-tenths of the present difficulties would spontaneously cease.—Julian Hawthorne, in *The Cosmopolitan*.

A gentleman who used to read *The Youth's Companion* when a boy, and reads it now that he is a middle-aged man, said the other day: "I don't believe I can ever outgrow *The Companion*. I find in it not only the cheery, hopeful spirit of youth, but the wisdom and experience of age. I like it just as much as when I was a boy, though perhaps in a different way, and my boys and girls like it as well as ever I did. It is a good paper to grow up with."

The Youth's Companion will contain the best thought of the best thinkers during 1898. The various departments of the paper will be a current record of the best work that is being done in the world. Present readers who renew, and all new subscribers, will receive free a beautiful illustrated calendar, printed in twelve colors and embossed in gold. An illustrated prospectus of *The Companion* for 1898 may be had by addressing Perry Mason & Company, Boston, Mass.

Book Notices.

A copy of THE CHURCH AT HOME AND ABROAD containing one of the letters of the late Rev. A. C. Good, Ph.D., providentially fell into the hands of a friend of missions in Glasgow. The result was the establishment of the MacLean Mission among the dwarfs of Western Africa. Miss Ellen J. Parsons, A.M., editor of *Woman's Work for Woman*, in A LIFE FOR AFRICA, has related in a most attractive manner the story of Dr. Good's heroic career. Those who became acquainted with this consecrated, zealous young missionary through the pages of our magazine will be eager to see the book. It is a worthy contribution to our growing list of good missionary biography, and will be sure to quicken the zeal of all who read it. [F. H. Revell Co., $1.50.]



Rev. A. C. Good.

To show the divine warrant for the fullest and most joyful confidence in the absolute certainty of personal salvation, is the purpose of the Rev. William P. Patterson in his little book, A HEARTENING WORD FOR MR. FEARING. [70 pages, 25 cents. The Westminster Press, Philadelphia.]

A cousin of Chief Justice Fuller has compiled and designed an oblong volume, called LOVE'S MESSAGES, which is a clever imitation of the pocket check-book. Each of the seventy-five leaves is detachable and contains a text of Scripture printed in red and an appropriate stanza of poetry printed in black, with a blank for date and signature, while the stubs offer room for memoranda. The detached leaflets fit an ordinary envelope without folding, and are intended to be sent as a bit of cheer or comfort to absent friends. [T. Y. Crowell & Co. 75 cents.]

Mr. Moody says of Prof. Henry Drummond, "that he was a most lovable man, a perfect gentleman, always preferring another, simple and not courting favor. His face was an index to his inner life. It was genial and kind, and made him, like his Master, a favorite with children. Never have I known a man who, in my opinion, lived nearer the Master or sought to do his will more fully." This tribute forms the Preface to a little book, A LIFE FOR A LIFE, composed of three of Drummond's well-known addresses. [18mo, cloth, 25 cents. F. H. Revell Co.]

EXPOSITIONS AND PRAYERS FROM CALVIN is a compilation from the commentaries on the minor prophets, originally delivered in the form of lectures, each followed by appropriate petitions. The compiler, Rev. Charles E. Edwards, believes that John Calvin, justly admired as the theologian of the Reformation, the prince of commentators and the virtual founder of American common schools, was also great in prayer. The system of Christian doctrine, which bears his name, has ever been the mother of devotion. Each of the fifty two brief expositions is followed by an appropriate sentence prayer. [The Westminster Press, 117 pages, 25 cents.]

WALTER'S IDEAL SYSTEM of Sunday-school Records is the latest valuable contribution to the efficient aid of Sunday-school officers and uniform Sunday-school statistics. Mr. Walter is an experienced Sunday-school superintendent. His system now given to the public is the result of years of observation, patient, study and personal use in a large city school. The whole system is a happy combination of comprehensiveness of details with the utmost simplicity of operation. It consists of five different books: Class Book, Primary Class Book, Secretary's Record, Superintendent's Record and Librarian's Record; also Enrollment Cards, Collection Envelopes, Librarian's Labor-saving Cards and Scholars' Library Cards. The books are of uniform size, $4\frac{1}{2} \times 7\frac{1}{4}$ inches. The Secretary's and Superintendent's Record books will accommodate any school of forty classes, or about one thousand scholars, teachers and officers. [Published by Curts & Jennings, Cincinnati, and Eaton & Mains, New York. They may also be had of the Presbyterian Board of Publication and Sabbath-school Work, Philadelphia.]

When the Rev. James M. Alexander attempted to sketch briefly the history of the mission enterprise in Hawaii, he found that the missions to all the islands of the Pacific were so co-related in their origin and results that to describe one of them it was necessary to describe all. The result is a volume of five hundred pages, entitled THE ISLANDS OF THE PACIFIC. The wonderful story of heroic effort in Tahiti, Fiji, New Zealand, the New Hebrides and Hawaii, which has resulted in lifting the inhabitants from paganism to Christian civilization, is told in a fascinating manner; and the book will fill an important place in the missionary library. Several of the illustrations are reproduced in another part of this magazine by kind permission of the publishers. [American Tract Society, $2.]

The Rev. S. G. Wilson, who began his missionary work in Tabriz, in 1880, described, in a volume issued three years ago, the social and religious condition of the people of Persia. His PERSIA-WESTERN MISSION sketches the history of Christianity in Persia and the conditions of religious liberty, gives a narrative of mission work, the equipment for its prosecution and the methods pursued. Public interest in the Armenian question leads the author to devote many pages to the religion, condition and customs of this race, among whom he has lived in Tabriz. "Mission Schools," "Medical Missions" and "Bible Translation and Distribution," are treated in three of the chapters. The book abounds in interesting incidents and gives graphic descriptions of the daily life of the missionaries whom we know so well and pray for every day. A map, several illustrations, the names of our missionaries, with term of services, and an index, increase the value of the volume. [Presbyterian Board of Publication, $1.25.]

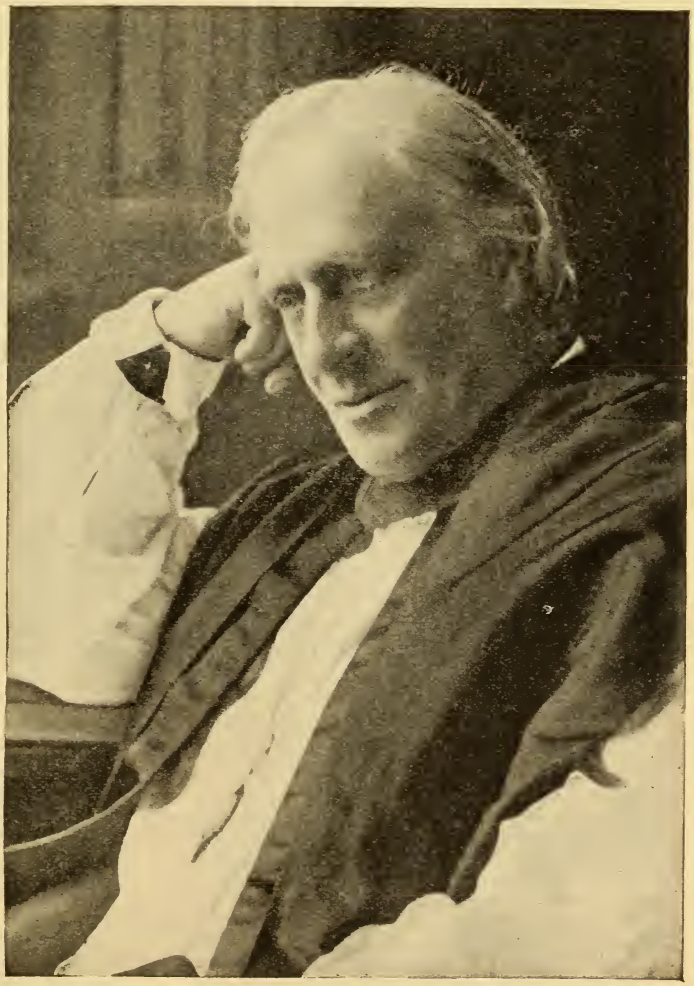
Nathan Sheppard, in his volume, HEROIC STATURE, says: "Once a Scotchman, always a Scotchman; once a Presbyterian, always a Presbyterian; and when you find a simon-pure born Scotchman and a bred-to-the-borne Presbyterian in one and the same man or woman, you have the most indigestible file that the devil ever attempted to gnaw. There is no better stuff for making character out of. It is one of those hard substances that endure pounding and bear polish at the same time." This 12mo book is published by the American Baptist Publication Society at $1.

The Zenana is a monthly illustrated magazine describing the work for the women of India, which is done through the Zenana, Bible and Medical Mission. The bound volume for 1896–97 is an attractive book, and forms a useful addition to the missionary library. [Published at 2 Adelphi Terrace, London. Price, half a crown.]

"To young lives everywhere," is the dedication of Dr. Charles Cuthbert Hall's little book, THE CHRIST FILLED LIFE. He compares the coming of Christ into empty human lives to the great tides of the Bay of Fundy, covering the barren sands with motion and sparkling life, lifting the heavy ships, changing the very face of the land. It means restoration, honor and power. "To the Christ-filled life belongs the power of influence over other lives. The smaller self of nature merges in a larger self of grace, whose vocation is personal influence. Life, once a narrow stream, broadens like the sea. Strong tides pour in from fathomless depths, and cut new channels. Old landmarks of selfishness disappear, God overflows the soul, which, forgetting in its joy past days of shallowness and incapacity, feels within itself the current of new possibilities setting toward the other lives; knows without knowing why, that it can do all things in him that strengtheneth." [T. Y. Crowell & Co., 35 cents.]

The dean of Canterbury, who has enjoyed exceptional opportunity for intimate acquaintance with eminent men, counts it a conspicuous blessing to have lived in an age rich in literary power, and a choice privilege to have personally known so many men of genius. He thinks it is in no sense petty or ignoble to desire to catch a glimpse of the men of unquestioned greatness who have deeply influenced the age in which they lived, whether through one's own eyes or the eyes of another. The principal chapters of Dean Farrar's MEN I HAVE KNOWN contain reminiscences of Lord Tennyson, Robert Browning, Matthew Arnold, Prof. Maurice and Dean Stanley. These are followed by briefer sketches of scientists, bishops, cardinals, deans and literary men of Great Britain, as well as several eminent Americans. Those who enjoy anecdotal biography will find in this volume many delightful pages. By permission of the publishers one of the portraits is here reproduced. [T. Y. Crowell & Co., $2.]

"Get it and assimilate it," is the *Independent's* advice to intelligent Christians, old and young, about the Guild Text Book, THE NEW TESTAMENT AND ITS WRITERS, by the Rev. J. A. McClymont. This is one of a handful of these helpful volumes, reproduced by Revell & Co., cloth, 40 cents; paper, 25 cents.



ARCHBISHOP BENSON.

THE MINNESOTA VALLEY.

The Rev. William C. Covert, pastor of Merriam Park Church, St. Paul, writes in the *Interior*, in his usual graphic style, of the Minnesota Valley:

The saddest and most tragic portions of the young State's history gather about that historic stream, the Minnesota river. It opened a highway for the early settler into the heart of the richest portion of the State, on its banks sprang up our first mission stations and settlements, and in its valley the final conquest of the State against the Indian was achieved with a sorrow whose gloom is on these lovely valley homes to this day.

The Presbyterian Church at Redwood Falls, far up the river, has the distinction of being under the shepherding care of a Scotch earl. Its pastor, the Rev. John Sinclair, is the Earl of Caithness. To the earldom belongs one of the finest castles and largest estates in Scotland.

Near Redwood Falls, at Delhi, in the midst of well-tilled farms of Scotchmen, is the Rev. Herbert McHenry. He has a grand circuit of thirty-six miles to cover on Sunday. But he drives a pair like Jehu and never misses an engagement. The farmers of his parish were suffering for want of men in the threshing season, and Pastor McHenry put in three weeks cutting bands before the cylinder of the threshing machine. He is practicing what Dr. Herrick Johnson taught him in the matter of adaptation.

Near Morton and six miles from Redwood Falls is the Lower Sioux Agency. This is the scene of the massacre of August 18, 1862, which terrorized the people of the whole State and did so much to turn the tide of immigration towards Kansas. Here also is a mission house and beautiful church under the pastoral care of Rector W. H. Knowlton, of Redwood, and Miss Whipple, a cousin of the venerable bishop. I attended a communion service in the chapel. It was in the midst of the harvesting, so only about forty of the reservation Indians were present. All the Indians of the agency, save three or four, are communicants.

It was the most moving sight of my life to see Old Good Thunder lead his old squaw to the communion table, followed by Little Crow's brother and many other aged men and women who were present at the awful outburst of savage rage in 1862, but who now show by life and character that the gospel of Jesus Christ can purify and sustain. The Indian women under Miss Whipple have become lace-makers of international repute. They recently made a lace quilt for Mrs. J. Pierpont Morgan, for which they received $300. They are at work on another for a New York lady, which is also for exhibition at the Paris exposition.

St. Peter is the most historic spot in the history of Presbyterianism in this State. Traverse de Sioux, the former name of the settlement, witnessed the heroic labors of such men as the Ponds and Williamson, and later the Rev. M. N. Adams and Father Kerr. Here Edward Eggleston began his labors as a Methodist circuit rider. His circuit was eighty miles long, and being too poor to buy a horse he walked. He has been seen to come into St. Peter from his long walk with shoes gone and trousers worn away to his knees by his traveling through the rough prairie grass.

A ride through this rich valley explains the causes of Minnesota's rapidly increasing population. It comes from the farthest ends of the earth. A group of quaint Mennonites from Central Asia, the advance guard of ninety four families, have just settled in the State. Jacob Kroeker, a patriarchal head of the sect, with his wife and twelve children passed through St. Paul recently. They had been traveling since April 12. They came by stage from their home in the central west of Asia to Smarkand where Tamerlane is buried. It was forty days of travel. Then by rail to Odessa, then across Russia to Liban on the Baltic, where they took through passage. Being despised fugitives, they met with miserable treatment in Russia. The home mission forces of Minnesota must be strengthened if they are to properly cope with her increasing and strangely varied population.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BILLINGSBY, AMOS S.—Born near East Palestine, O., 1818; graduated from Jefferson College, 1847, and studied theology at Allegheny Theological Seminary; ordained by the Presbytery of New Lisbon, 1851; pastor, East Palestine, Ohio; home missionary in Nebraska; 1861 reorganized First Presbyterian Church, Denver, Colo.; served as chaplain in the Federal army; pastor, Iberia, O., 1866-69; in 1869 he went to Statesville, N. C., and spent the remainder of his life laboring among the freedmen. Died at Statesville, N. C., October 12, 1897. Married Miss Emily Hamilton.

DORLAND, LUKE, D.D.—Born at Wooster, O., February 11, 1815; graduated from Middlebury College, Vt., 1841, and Princeton (after two years at Union) Theological Seminary, 1843; ordained by the Presbytery of Richland September 8, 1847; (licensed by Ebenezer Presby-

tery in 1845, he labored as a home missionary in Jackson county, Mo., 1845–46;) stated supply and pastor, 1847–55, of the Presbyterian churches of Pleasant Hill and Lexington, O.; stated supply of Mt. Salem Presbyterian Church, O., 1855–60; stated supply Colombia City Presbyterian Church, Iowa, 1860–62; stated supply Bellville, O., 1862–66; stated supply Mansfield and Concord churches, N. C., 1867–87; during the same twenty years was founder and principal of the seminary at Concord, N. C.; founder and principal of Dorland Institute, Hot Springs, N. C., 1887–94. Died at Springfield, Ill., November 22, 1897.

Married, September 22, 1846, Miss Juliette E. Goodfellow, of Wooster, O., who survives him with three sons.

HICKEY, YATES.—Born at Phelps, N. Y., October 19, 1823; graduated from Hamilton College, 1849, and Auburn Theological Seminary, 1851; ordained by the Presbytery of Geneva, May, 1854; served the American Tract Society as agent and superintendent of colportage from 1851 to 1867; was editor of *Presbyterian Recorder* at Chicago in 1861; pastor Greenville, N. Y., 1866–67; Waverly, Pa., 1868–69; Pleasant Mount and Unionville, Pa., 1870–71; Athens, Pa., 1871–72; by unanimous vote of Lackawanna Presbytery he was appointed general itinerant missionary of the presbytery; pastor at Port Kennedy, Pa., 1876–79; Macalester Memorial, Torresdale, 1883–89; East Whiteland, Pa., 1890–91. Died November 1, 1897, at Arlington, N. J.

Married, at Geneva, N. Y., March 20, 1851, Miss Sarah Ingraham, who survives him with three of their six children.

HOLMES, HAMILTON B.—Born August 31, 1841; graduated from the University of the City of New York, 1863, and from the Union Theological Seminary in 1866; ordained by the Presbytery of North River and installed pastor of the First Presbyterian Church, in Kingston, N. Y., November 13, 1867, where he remained five years, leaving on account of ill-health; October 9, 1877, he was installed pastor of the Presbyterian Church in Moriches, Long Island, where he remained until October, 1892, when illness compelled him to give up preaching. Died at Longwood, L. I., May 6, 1897.

Married, at Longwood, L. I., October 9, 1867, Susan M. W. Smith who survives him. No children.

HUBBARD, JOHN NILES.—Born at Angelica, N. Y., August 27, 1815; graduated from Yale College, 1839, and Auburn Theological Seminary, 1844; ordained in 1844; pastor, Hannibal, N.Y., 1844–53; Dansville, N.Y., 1854–57; Friendship, N. Y., 1858–59 and 1861; Belmont, N. Y., 1860; Hannibal, N. Y., 1862–63; Lincoln, Cal., 1867–70; Wheatland, Cal., 1872; Grayson, Cal., 1873–77; Ellis, Cal., 1878–80; Tracy, Cal., 1881–92. Died at Tracy, Cal., October 16, 1897.

Married, February 18, 1845, Miss Margaret McDougal, who, with one of their five children, survives.

MAXWELL, GEORGE M., D.D.—Born at Holden, Mass., in 1820; graduated from Marietta College, 1842, and Lane Theological Seminary, 1846; ordained by the Presbytery of Cincinnati, June, 1846; pastor, Mansfield, 1846–50; Fourth Church, Indianapolis, 1852–58; Eighth Church, Cincinnati, 1858–62; Bond Hill, 1884–87. Died November 27, 1897.

Married, October 6, 1846, Martha S. Mills, who survives him with six sons and one daughter.

MCCOOL, JAMES B., M.D.—Graduated from Grove City College, and Reformed Presbyterian Church of N. A. Theological Seminary, 1884; ordained by the Reformed Presbyterian Church of N. A., 1884; pastor, Sixth Reformed Presbyterian Church, Falls of Schuylkill, 1883–84; Presbyterian churches in Philadelphia. Pa., 1884–86; Kingston, N. J., 1886–88; Camden, N. J., 1888–90; Round Hill, Pa., 1890–94. Died at Markleton, Pa., July 3, 1897.

Married, 1882, Miss Kate Seibert, who died 1884. Their only child died the same year.

NILES, WILLIAM ALLEN, D.D.—Born at Binghamton, N.Y., May 29, 1823; graduated from Williams College, 1847, and Auburn Theological Seminary, 1850; ordained by the Presbytery of Ithaca, June 22, 1850; pastor of the First Presbyterian Church, Beaver Dam, Wis., 1850–53; First Congregational Church, Watertown, Wis., 1853–59; First Presbyterian Church, Corning, N. Y., 1859–72; First Presbyterian Church, Hornellsville, N. Y., 1872–89; instructor at German Theological Seminary, Bloomfield, N. J., 1890–91; pastor Presbyterian Church, Trumansburg, N. Y., 1892–96. Died at Trumansburg, N. Y., September 14, 1897.

Married, June 27, 1850, Miss Mary E. West, who died August 9, 1896. Four children survive him.

WAUGH, JOHN.—Born in Carlisle, England, March 31, 1814; came to Boston, Mass., with his parents in 1819, and soon removed to Pawtucket, R. I.; took a partial course at Brown University; preached eight months at Mt. Hope, Orange county, N. Y., and was ordained July, 1840; pastor at Sauquoit, N. Y., 1841–55; Canton, N.Y., 1855–69; Carthage, N.Y., 1869–78, Cohocton, N. Y., 1878–93. This is an unbroken ministry of fifty-three years in New York State. He died at Cohocton, N. Y., October 20, 1897.

Married, in 1842, Miss Charlotte Rogers, who, with three sons and one daughter, survives him. One of the sons is Rev. Arthur J. Waugh, of Phelps, N. Y.

WOODS, ALEXANDER MILLER.—Born at Lewistown, Pa., July 12, 1831; graduated from Princeton College, 1850, and Princeton Theological Seminary, 1858; ordained by the Second Presbytery of Philadelphia, May 12, 1859; pastor of the Neshaminy Church, Hartsville, Pa., 1859–69; Mahanoy City, Pa., 1870–97. Died November 19, 1897.

Married, Miss Mary D. Rittenhouse, who with three children survives him.

WYCKOFF, SAMUEL.—Born in Crawford county, Pa., December 13, 1829; graduated from Allegheny College and Union Theological Seminary, 1859; ordained by the Presbytery of Titusville, 1859; stated supply, Titusville, Pa., 1859–62; pastor, Second Presbyterian Church, Peoria, Ill., 1862–65; Knoxville, Ill., 1865–71; Peru, Ind., 1871–74; Portage, Wis., 1874–78; Lake City. Minn., 1878–82. On account of impaired health he did not take another pastorate, but engaged in evangelistic labor, removing to La Crosse in 1891. Died April 24, 1897. Mrs. Wyckoff survives him with three daughters.

YOUNG, JAMES.—Born in Lackawanna township, Mercer county, Pa., November 5, 1834; graduated from Washington College, 1849, and Allegheny Theological Seminary, 1852; ordained by the Presbytery of Green Briar, April 22, 1854; pastor French Creek, W. Va., 1854–57; New Salem Church, Deep Cut, O., 1858–63; chaplain of 81st Ohio Volunteers (which regiment he was instrumental in raising), 1863; preached at Jefferson City, Linn Creek and High Point, Mo.; after 1872, ill-health prevented regular preaching.

Married, April 28, 1857, Miss Rosana McAvoy, who survives him, with five children.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, NOVEMBER, 1897.

ATLANTIC.—*Fairfield*—Ladson, 1. *South Florida*—Lakeland, 3. 4 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 100; — Aisquith Street, 7.99; — Westminster "M. C. D.," 5; Deer Creek Harmony sab.-sch., 4.60; Fallston, 2; Franklinville, 5; Highland Kilgore sab.-sch., 1. *New Castle*—Forest, 26; Head of Christiana, 2.27; Milford, 54.65; New Castle 1st (sab.-sch., 5.07), 238.43; Wilmington Rodney Street, 66.08. *Washington City*—Falls Church, 38.14; Washington City Eastern, 5.03; — Gunton Temple Memorial, 103.13; — Gurley Memorial, 14.70; — Metropolitan, 67.51. 741 53

CALIFORNIA.—*Benicia*—Fulton, 9; Santa Rosa, 40; Vallejo C.E., 4.25. *Los Angeles*—Los Angeles Bethesda, 10; North Ontario, 16.07; Olive C.E., 2.75; San Fernando, 10; San Pedro, 3.50; Wilmington, 2.25. *Oakland*—Fruitvale, 2.50; Oakland Union Street, 33. *Sacramento*—Elk Grove Ladies' Aid, 10; Vacaville, 11.50. *San Francisco*—San Francisco Howard, 5.75. *Santa Barbara*—Montecito, 56.75. 217 32

COLORADO.—*Boulder*—Collins, 1.50; Saratoga, 5. *Denver*—Denver Central, 138.15; — South Broadway, 10; Highland Park, 14.03. *Pueblo*—Eastonville, 11.50; Peyton, 7; Pueblo 1st, 16.37. 203 55

ILLINOIS.—*Bloomington*—Waynesville C. E., 1.55. *Chicago*—Chicago 5th, 4.15; — Englewood 1st sab.-sch., 6.65; Manteno, 68. *Schuyler*—Camp Creek, 12. *Springfield*—Pisgah, 8.24; Rev. W. L. Tarbet and wife, 5. 105 59

INDIAN TERRITORY.—*Choctaw*—Lehigh, 2; Lenox, 5; Wister, 5. *Oklahoma*—Chandler, 3.46; Clifton, 2.25. *Sequoyah*—Elm Spring, 20; Fort Gibson, 14; Rabbit Trap, 1.15; White Water, 1.65. 54 51

IOWA.—*Cedar Rapids*—Andrew, 3.63; Cedar Rapids 1st, 150.18; — 2d sab.-sch., 90; Fulton, 37 cts.; Shellsburg, 5.25; Springville, 8. *Corning*—Clarinda, 86.22. *Council Bluffs*—Council Bluffs 1st, 41; Griswold Bethel sab.-sch., 4.15; Woodbine, 31.24. *Des Moines*—Earlham, 1.02; Indianola, 20; Lucas, 3; Newton, 11.50; Russell, 1.25. *Dubuque*—Cascade, 21; Cross-Creek Bohemian C.E., 1.50; Hazleton, 39; Jesup, 10; Lansing German, 5; Otterville, 10.35; Rossville, 3; Sherrill's Mound German, 13.25; Volga, 23; Zion, 13.04. *Fort Dodge*—Algona, 11; Emmett County 1st, 1.60; Maple Hill, 1.60; Paton, 7. *Iowa City*—Deep River sab.-sch., 1.20; Williamsburg Jr. C.E., 2. *Sioux City*—Elliott Creek, 3; — 4th, 9; Storm Lake, 9.61. *Waterloo*—Ackley, 43; Rock Creek German, 4; Salem (sab.-sch., 3), 24; Tranquility, 27; Union German, 5; Waterloo 1st, Ware Bequest, 1000. 1744 96

KANSAS.—*Emporia*—Arkansas City, 60; El Paso C.E., 3.22; Emporia Arundel Ave. (sab.-sch., 1.25), 6.35; Morris, 6.35; White City, 13.15; Wilsie, 4.50. *Highland*—Troy, 18. *Larned*—Geneseo, 1.35; Harper, 11.06; Kingman, 10.44; Pratt, 2.66. *Neosho*—Garnett, 8.60. *Osborne*—Crystal Plains, 2.50. *Solomon*—Bridgeport. 2.40; Cawker City, 9.50; Concordia, 66.50; Ellsworth, 13; Fountain, 5; Glasco, 4.35; Surprise sab.-sch., 80 cts. *Topeka*—Auburn sab.-sch., 10; Topeka Westminster, 5.54. 265 27

KENTUCKY.—*Transylvania*—Richmond 2d (sab.-sch., 2), 7. 7 00

MICHIGAN.—*Detroit*—Ann Arbor, 93.14; Detroit Covenant sab.-sch., 4.60; East Nankin, 9; Mount Clemens, 10; Pontiac, 91.29. *Grand Rapids*—Grand Haven, 12.46; Ionia sab.-sch., 5. *Kalamazoo*—Edwardsburg C.E. (for debt), 40 cts. *Lake Superior*—Escanaba (C.E., 1), 16.20; Ford River (sab.-sch., 2), 12.80; Germfast Station, 1.54; Lakefield, 3.69; Manistique Redeemer (sab. sch., 21.50), 60; McMillan, 1.17; Seney Station, 50 cts. *Lansing*—Hastings, 5.50. *Monroe*—Blissfield, 13; Clayton (C.E., 3.25), 23.25; Dover, 13; Palmyra (sab.-sch., 11.04), 31.04; Quincy, 15.11. *Petoskey*—Boyne Falls, 2; Elmira. 2;—Parker, 80 cts.; Lake City, 5. *Saginaw*—Fairfield, 6; Maple Ridge, 3.20. 441 69

MINNESOTA.—*Duluth*—Duluth Hazlewood Park, 1.25; — Highland, 1; Thomson, 2. *Mankato*—Brewster, 3.80; Dundee 1st, 1.68; Ebenezer, 11; Jackson, 5.25; Kinbrae, 3; Lake Crystal, 5; Lake Sarah, 2.35; Shetek C.E., 5; St. James, 12.25; Tracy, 5. *Minneapolis*—Minneapolis Elim, 2.59. *Red River*—Alliance, 3.50. *St. Cloud*—Bethel. 1.60; Brown's Valley, 6.85. *St. Paul*—Dundas, 3.41; Forest, 3.37; Macalester, 8.50; North St. Paul, 3.50; St. Paul 9th, 6.17; — Dayton Avenue, 46; — Goodrich Avenue, 11.15. *Winona*—Frank Hill German, 10; Havana, 6.50; Hope, 3.10; Winona German, 10. 184 92

MISSOURI.—*Kansas City*—Appleton City, 20.58; Jefferson City, 41.77; Sharon, 4.68; Westfield, 3. *Ozark*—Carthage, 17.94. *Platte*—Oregon Forest City Station, 15; Union, 6; Union Star, 5. *St. Louis*—Pacific, 5.90; Poplar Bluff, 18.40; St. Louis Cote Brilliante C.E., 1.95; — Oak Hill, 5.50; — Washington and Compton Avenue, 7.35. 153 07

MONTANA.—*Great Falls*—Great Falls Zion Welsh, 2. *Helena*—Bozeman, 43.02. 45 02

NEBRASKA.—*Hastings*—Lebanon, 2.35; Nelson, 28.25; Wilsonville, 2.90. *Kearney*—Buffalo Grove C.E., 3; Burr Oak, 3; Cozad Jr. C.E., 3; Wood River, 10.80. *Nebraska City*—Adams, 9; Barneston, 1.22; Beatrice 2d, 10.50; Hebron, 11.10; Hickman, 15; Liberty, 1.60; Meridian German, 10.08; Palmyra, 28.50; Plattsmouth German, 5; Tamora, 2. *Niobrara*—Apple Creek, 1.21; Black Bird, 1.13; Millerboro, 3; Scottville, 1.85; Wakefield, 26.02; Willowdale, 1. *Omaha*—Omaha Westminster, 8.37. 189 88

NEW JERSEY.—*Elizabeth*—Clinton, 70; Connecticut Farms C.E., 5.66; Cranford, 20; Dunellen, 5.13; Elizabeth 1st, 230.52; — 3d sab.-sch. Youths' Miss. Soc., 10; — Madison Avenue, 3.50; Perth Amboy C.E., 10; Plainfield 1st, 57.45; Woodbridge, 18.05. *Jersey City*—Paterson Madison Avenue, 10; — Westminster, 22.24; Wallington Chapel C.E., 3.34. *Monmouth*—Allentown, 50; Freehold sab.-sch., 10.52; Manasquan, 25.62; Moorestown, 70; Shrewsbury C.E., 5. *Morris and Orange*—East Orange Arlington Avenue, 5; Flanders C.E., 1; Orange Central, 250; St. Cloud C.E., 10; Whippany, 8.70. *Newark*—Caldwell sab.-sch., 8.55; Lyon's Farms, 65; Montclair 1st Jr. C.E., 4.79; Newark 5th Avenue, 19.38; — Park, 51.30. *New Brunswick*—Alexandria, 3; Amwell 2d, 8; Lawrence, 50; Milford, 42; Pennington (sab.-sch., 12.34), 61.47; Princeton 1st, 357.08; — 2d, 61.75; Trenton 1st, 25; — 2d C.E., 2.50; — Bethany C.E., 5; — Chapel 1st C.E., 2.76. *Newton*—Andover, 2.65; Belvidere 1st, 4.15; Blairstown (sab.-sch., 10.54), 191.66. *West Jersey*—Bridgeton West (sab.-sch., 20), 70; Cedarville 1st, 11; Merchantville, 57.04; Wenonah C.E., 1. 2006 81

NEW MEXICO.—*Santa Fé*—Raton Spanish, 11.75; Taos, 3. 14 75

NEW YORK.—*Albany*—Menands Bethany, 83; Voorheesville, 5.25. *Binghamton*—Bainbridge, 17.47; Binghamton 1st C.E., 7.50; — Broad Avenue, 9.50; Masonville, 11. *Boston*—Boston 1st C.E. thank offering, 52; East Boston, 43.87; Roxbury, 32.25; Woonsocket sab.-sch., 6. *Brooklyn*—Brooklyn 1st, 5; — Bethany, 31.23; — Lafayette Avenue, 3050.40; — Memorial (C.E., 12.50), 177.74; — Throop Avenue (additional), 10; Westminster, 50. *Buffalo*—Allegany, 2; Old Town, 2.11; Oneville, 2.72; Ripley, 11; United Mission, 1.50. *Cayuga*—Auburn Central, 142.61; Scipio, 5.75; Scipioville, 6.45. *Champlain*—Belmont, 9; Burke (W.C.T.U., 5), 20; Constable, 11.52. *Chemung*—Havana, 3; Watkins, 214.08. *Columbia*—Durham 1st, 7. *Genesee*—Bergen C.E., 15; Warsaw, 28.50. *Geneva*—Canoga, 15.25; Manchester, 55; Penn Yan, 97.58. *Hudson*—Clarkstown German, 8; Good Will, 6.51; Hopewell sab.-sch., 10.54; Monroe, 100; Port Jervis, 34.96; Washingtonville 1st, 50. *Long Island*—Amagansett sab.-sch., 7; Southampton, 163.70. *Lyons*—Fairville, 4.39. *Nassau*—Hempstead Christ Church, 47.15; Islip, 34. *New York*—New York Bethlehem Chapel (C.E., 10; Mothers' Bible Class, 5), 15; — Central 5 × 2 = 10 Fund C.E., 43; — Covenant C.E., 10; — Faith, 8.84; — Mount Washington (sab.-sch., 5.32; for Indian Work, 300), 605.32; — Rutgers Riverside C.E., 25; Washington Heights C.E., 15. *Niagara*—Lockport 1st, 29.76; Tuscarora Indian, 1.50; Youngstown C.E., 6. *North River*—Amenia, 34.07; Highland Falls sab.-sch., 4; Matteawan, 43; Poughkeepsie, 66.79; Rondout, 47.83; Wappinger's Falls sab.-sch., 10. *Otsego*—Cherry Valley, 53.47; Guilford Centre, 15; Oneonta, 50.72. *Rochester*—Brockport, 35.16; Caledonia, 18.95; Gates thank offering, 10; Moscow C. E., 7; Mount Morris, 36.26; Rochester Central, 100; — Westminster, 120; Sparta 1st, 24. *St. Lawrence*—Adams, 12.54; Carthage, 22; Chaumont C.E., 20; Hammond, 25; Le Ray, 1; Potsdam,

45; Watertown 1st sab.-sch., 22.11. *Steuben*—Painted Post, 7.65. *Syracuse*—Jamesville, 6; Oneida Valley, 4,25. *Troy*—Cambridge, 32.23; Schaghticoke, 11; Troy 1st, 24.28; —3d, 2; — Second Street, 1038.42; — Woodside, 28.98. *Utica*—Camden C.E., 2; Clinton, 60; Knoxboro, 13.45; Northwood, 3.02; South Trenton, 3.15. *Westchester*—Bridgeport 1st sab.-sch., 30; Huguenot Memorial, 69; Peekskill 2d, 166.93; White Plains C.E. 10; Yonkers 1st (sab.-sch., 20.25), 293.60; Yorktown, 30.20. 8128 01

NORTH DAKOTA.—*Fargo*—Milnor, 2.60. *Minnewaukon*—Bethel, 5; Minot, 10; Webster Chapel, 1. *Pembina*—Langdon, 10. 28 60

OHIO.—*Cincinnati*—Cincinnati 6th sab.-sch., 36; — Mount Auburn, 31.50; Wyoming, 169.86. *Cleveland* — Cleveland Beckwith, 25.50; — Calvary sab.-sch., 75; — Madison Avenue (sab.-sch., 11.94), 27.14. *Dayton*—Dayton Riverdale C. E., 5. *Mahoning*—Clarkson, 8.50; Columbiana, 10.07. *Maumee*—Grand Rapids, 11.04. *St. Clairsville*—Crab Apple sab.-sch., 28.90; Pleasant Valley, 2. *Steubenville*—East Liverpool 1st, 142.92. *Zanesville*—Newark Salem German sab.-sch., 1.67. 575 10

OREGON.—*East Oregon*—Baker City, 10. *Portland*—Astoria, 42.88; Portland 1st, 180.62. *Southern Oregon*—Ashland, 5. *Willamette*—Dallas, 8; House of Hope, 1; Lake Creek, 1.40; Lebanon (sab.-sch., 2; C.E., 5), 15; Sinslaw, 20. 283 90

PENNSYLVANIA.—*Allegheny*—Allegheny Central, 51.72; — McClure Avenue C.E., 10; Freedom, 9; Leetsdale, 158.47; New Salem, 9; Pine Creek 2d, 3; Tarentum (sab.-sch., 4.37), 30.01. *Blairsville*—Fairfield, 43.43; Jeanette, 58.60; Johnstown 2d (sab.-sch., 6.50), 34; Latrobe, 75; New Alexandria (sab.-sch., 15.54), 95.56; New Florence, 13.08; New Salem, 17.17; Plum Creek, 85; Unity, 39. *Butler*—Buffalo, 4. *Carlisle*—Carlisle 1st, 72: — 2d, 130.13; Chambersburg Falling Spring, 60; Green Hill, 3.50; Harrisburg Covenant C.E., 3; Mechanicsburg, 19; Mercersburg, 50.36; Petersburg, 3.70; Silver Spring, 8; Waynesboro, 26.40. *Chester*—Bryn Mawr Jr. C.E., 5; Chester 3d, 68.15; Honey Brook, 89. *Clarion*—Callensburg, 2.35; East Brady, 27.85; Penfield, 15.25; Punxsutawney, 17.40. *Erie*—Erie Chestnut Street, 19.20; Fairfield, 4; Franklin, 76.54; Irvineton, 7.86; Kerr's Hill (sab.-sch., 85 cts.), 10.10; Milledgeville, 1.25; Mill Village, 1.25; North Clarendon C.E., 2.36; Oil City 1st, 40.73; Utica, 33. *Huntingdon*—Bald Eagle, 4.15; Beulah, 95 cts.; Birmingham Warrior's Mark Chapel, 55.30; Bradford, 3.41; Clearfield, 45.70; Houtzdale, 22; Logan's Valley, 18; Lower Spruce Creek, 12.20; Spruce Creek, 95.44, State College, 31.34; Williamsburg, 22.62. *Kittanning*—Saltsburg, 100. *Lackawanna*—Carbondale, 264.25; Honesdale (sab.-sch., 20.86), 603.34; New Milford, 13; Troy, 34.75; Wyalusing 1st, 25. *Northumberland*—Chillisquaque, 4.26; Mooresburg, 3; Sunbury, 65; Washington (Allentown sab.-sch., 6), 35. *Parkersburg*—Buckhannon, 16. *Philadelphia*—Philadelphia Bethesda sab.-sch., 8.66; — Cohocksink 2d Street Mission, 14.78; —Emmanuel sab.-sch., 24.12; — Gaston sab.-sch., 10.05; — Scots, 8.65; — Tabernacle (sab.-sch., 35.15), 524.45. *Philadelphia North* — Doylestown, 68.81; Germantown 1st, 1147.21; — Market Square, 182.42; Redeemer, 25; Leverington, 25; Norristown 1st, 112.02. *Pittsburgh*—Bethany Jr. C.E., 16; Cannonsburg 1st, 32.35; Pittsburgh 6th, 116.97; — East Liberty, 96.82; — Homewood Avenue, 9; — Shady Side, 101.55. *Redstone*—Dunbar (sab.-sch., 4), 16; McKeesport 1st, 215; New Salem, 7.25. *Shenango*—Clarksville, 20.74; Neshannock, 70; Princeton, 5. *Washington*—East Buffalo, 28.16; Fairview (C.E., 3; Jr. C.E., 1.30), 12.30; West Alexander, 134; Wheeling 1st, 32.79. *Wellsboro*—Lawrenceville, 4. *Westminster* — Bellevue, 23.30; Slateville, 30.34; Union sab.-sch., 18.12; Wrightsville, 14.30. 6163 29

SOUTH DAKOTA.—*Aberdeen*—Langford, 2. *Black Hills*—Bethel, 3; Elk Creek, 3.70; Plainview, 3.30. *Central Dakota*—Brookings, 12. *Dakota*—Crow Creek, 1.12. *Southern Dakota*—Brule County 1st Bohemian C.E., 3; Canton, 4.70. 32 82

TENNESSEE.—*Holston*—Hot Springs, 17. *Kingston*—Harriman C.E., 5; Rockwood (C.E., 2), 8; Spring City, 2. *Union*—Hopewell, 4; Knoxville 2d, 53.85; — Belle Avenue, 5.50; New Providence, 40.33; Unitia, 3. 138 68

TEXAS.—*Austin* — Sweden, 10. *North Texas* — Jacksboro sab.-sch., 1; Miami, 1.25; Throckmorton, 3.60. *Trinity*—Albany, 28.60; Stephenville, 2. 46 45

UTAH.—*Boise* — Boise City 1st C.E., 10. *Kendall*—Soda Springs (sab.-sch., 90 cts.), 2.90. *Utah*—Hyrum Emmanuel, 2; Richfield, 7. 21 90

WASHINGTON.—*Alaska*— Hoonah Haines Mission (sab.-sch., 5.50; Jr. C.E., 5.50), 11. *Olympia*—Ilwaco, 10; Puyallup, 12; Tacoma 1st, 22. *Puget Sound*—Ballard sab.-sch., 5; Sumner, 13. *Walla Walla*—Waitsburg, 10. 83 00

WISCONSIN.—*Chippewa*—Ellsworth, 2.48; Hager City, 2.25; Hartland, 2.85. *La Crosse*—Decora Prairie C.E., 1.50; La Crosse 1st (for Sustentation, 3.24), 14.11; Mauston German, 3; Neillsville, 6; Oxford, 2; Shortville, 2. *Madison*—Highland German, 2.65; Lodi, 13.60; Madison St. Paul's German, 5; Middleton German, 1.25; Pulaski German (sab.-sch., 3), 13. *Milwaukee*—Beaver Dam 1st C.E., 5. *Winnebago*—Buffalo, 18 Couillairdville, 5.50; Oxford, 10.40; Packwaukee, 10; Stiles, 2.07; Wayside and stations, 9.13; Weyauwega 1st, 16. 147 79

Total received from churches	$22,029 41
Woman's Board of Home Missions	11,816 05

LEGACIES.

Legacy of Joseph B. Pitzer, Zionsville, Ind., 2000; John P. Jones, Terra Alta, W. Va., 20; Samuel F. Hinckley, Chicago, Ill., 33.33; Robert Beers, late of Pittsburgh, Pa., 7123.09; Rebecca S. Frey, late of Baltimore, Md., 850.50; John W. Howe, late of Rochester, N. Y., 50; Mrs. Margaret J. Hemphill, late of Hollidaysburg, Pa., 100; Julia T. Harris, late of Harrisburg, Pa., 190; Job Sherman, late of Warsaw, N. Y., 470.91; George W. Hill, late of Greenville, Ill., 915; Richard Craighead, late of Meadville, Pa., 2700; Lydia A. Bigelow, late of Racine, Wis., 500; Clarissa E. Ely, late of Binghamton, N. Y., 250	15,202 83

INDIVIDUALS, ETC.

"A friend," through H. S. Butler, 2; Rev. A. M. Lowry, Watsontown, Pa., 20; Nora M. Lewis, Frostburg, Pa., 5; "C. Penna.," 14; W. C. Koons, Newville, Pa., 25; Donald McTaggart, 50; John P. Congdon, Williamstown, Mass., 5; Rev. M.E. Chapin, Aberdeen, S. D., 3; Benevolence and Finance, 18.68; Pres. Relief Asso. of Nebraska, 210.78: C. W. Loomis, Binghamton, N. Y., 50; Luther F. Lyman, Cleveland, O., 10; Mrs. Addie L. Foote, Superior, Colo., 15; Thomas McCauley, 20; Mrs. Lyman Marshall, Lebanon, Ill., 10; Miss A. Loomis, Hillhurst, Wash., 3.40; Mrs. M. L. B. P., East Orange, N. J., 30; "B. C.," 100; Rev. James Reed, Union Star, Mo., 5; Miss Margaret G. Muse, Beaver, Pa., 10; Frankie and Maclovia Whitlock, Taos, N. M., 1.50; M. H. Birge, Buffalo, N. Y., 100; "Cash, Chicago," 400; Mrs. Henry Kuhl, Flemington, N. J., 1; W. S. B., Jr., 25; Thomas R. Jones, Bevier, Mo., 1.50; Henry L. Davis, Sterling, Ill., 3; Mrs. Lucy Chapman, Otis, Colo., 141; Mrs. Rev. J. J. Buck, Glasco, N. Y., 10; Rev. Louis F. Benson, Philadelphia, Pa., 25; C. J. Bowen, Delphos, Ind., 400; Edwin L. Barrett, Springfield, O., 50; "A friend," for debt, 5; "L. P. S.," 500; C. B. Gardner, trustee, 50; "H. Neb.," 36 cts.; C. F. Kimball, Chicago, Ill., 10; Mrs. H. Goodale, Dover, N. J., 3; B. F. Felt, Galena, Ill., 100; Mrs. John Berk, Hickman, Neb., 25; Rev. George G. Eldrige, Vacaville, Cal., 7.66; Interest on General Permanent Fund, 85; Interest on Permanent Fund, (Sustentation, 10.50) 95.50; Interest on John C. Green Fund, 1022.50; Interest on Carson W. Adams Fund, 50	3,633 88

Total received for Home Missions, November, 1897.	$52,682 17
Total received during same period last year	98,941 88
Total received since April 1, 1897	269,319 95
Total received during same period last year	328,401 13

SPECIAL DONATIONS, NOVEMBER, 1897.

Woman's Board of Home Missions, 23.62; San Francisco 1st, San Francisco Presb., 75; Cincinnati 2d Home Missionary Soc., Cincinnati Pres., 100	$198 62

LEGACY FOR PERMANENT FUND.

Legacy of Rev. John B. Preston, late of Onondago county, N. Y.	$1,000 00

H. C. OLIN, *Treasurer*,

Madison Square Branch P.O., Box 156, New York, N. Y.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

NOVEMBER, 1897.

Albany—Charlton, 25. *Boston*—Newburyport, 6.06. *Brooklyn*—Brooklyn South Third Street, 33.20; — Throop Avenue, additional, 10. *Nassau*—Far Rockaway, 20. *New York*—N. Y. Phillips, 55.79. *Troy*—Argyle 1st, 5; Schaghticoke 1st, 4. *Westchester*—Mahopac Falls, 7.28.

Total received for N. Y. Synodical Aid Fund, November, 1897	$166 33
Total received during same period last year	162 79
Total received since April 1, 1897	3,008 03
Total received during same period last year	3,668 16

H. C. OLIN, *Treasurer*,

Madison Square Branch P. O., Box 156, New York, N. Y.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, NOVEMBER, 1897.

ATLANTIC.—*Fairfield*—Lancaster 2d, 1.

BALTIMORE.—*Baltimore*—Baltimore 1st, 100, sab.-sch., 225; — 2d sab.-sch., 13.06; Frederick City, 14.25. *New Castle*—Bridgeville, 25; Dover, 79.27, sab.-sch., 2.41; Milford, 54.65. *Washington City*—Washington City Eastern, 5.03; — Metropolitan, 76.50.

CALIFORNIA.—*Benicia*—San Rafael, 65.50, sab.-sch., 22.20. *Oakland*—Fruitvale, 2.50; Oakland 1st, 240; — Brooklyn, 23.10, sab.-sch., 7.60. *San José*—Watsonville, 55. *Santa Barbara*—Fillmore, 5.13.

CATAWBA.—*Southern Virginia*—Henry, 1; Hope, 1.

COLORADO.—*Denver*—Denver Central, 147.04; — South Broadway, 10. *Pueblo*—Rocky Ford, 16.67.

ILLINOIS.—*Alton*—Greenville, 10, sab.-sch., 3; Salem German, 10; Woodburn German, 10, sab.-sch., 2; Zion German, 8. *Bloomington*—Piper City, 13 50; Wellington, 8.50. *Chicago*—Chicago 6th, 469.20, sab.-sch., 30; — Avondale, 32.13; — Campbell Park, 19.76; — Emerald Avenue, 13.20; —Englewood, 31.06; —Woodlawn Park sab.-sch., 20; Hinsdale, 4.83; Maywood, 15.60; New Hope, 5; South Chicago, 3. *Freeport*—Ridgefield sab.-sch., 10. *Mattoon*—Kansas, 5. *Rock River*—Keithsburg, 2.53; Kewanee Y.P.S., 5; Morrison, 226.62, sab.-sch., 3.92; Newton Y.P.S., 20. *Schuyler*—Camp Point, 8, sab.-sch., 2; Ebenezer, 15.43; Hersman, 20; Kirkwood, 32.52; Monmouth, 21.30; Nauvoo 1st, 7. *Springfield*—Unity, 12.22.

INDIANA.—*Fort Wayne*—Elkhart, 33. *New Albany*—Jeffersonville, 16.75; Madison 1st, 135; Orleans, 10.13.

INDIAN TERRITORY.—*Cimarron*—Purcell, 14.

IOWA.—*Cedar Rapids*—Vinton, 30. *Corning*—Creston, 8. *Council Bluffs*—Woodbine, 26.75. *Des Moines*—Earlham, 1.25; Indianola, 20. *Dubuque*—Sherrill's Mound German, 5. *Fort Dodge*—Paton, 1.80. *Sioux City*—Pilgrim, 4.25. *Waterloo*—Rock Creek German, 5; Union German, 5.

KANSAS.—*Emporia*—Wichita Oak Street, 10. *Larned*—Ellinwood, 2.85; Freeport sab.-sch., 8; Lyons sab.-sch., 3.50; Pratt, 3.88. *Neosho*—Cherryvale, 14; Scammon, 15. *Osborne*—Calvert, 1.75; Smith Centre, 4.50. *Solomon*—Barnard, 5; Culver, 12.90. *Topeka*—Clay Centre, 27.96; Edgerton, 3; Kansas City Central sab.-sch., 5; Topeka 1st sab.-sch., 23.90; Vinland, 3.36.

KENTUCKY.—*Louisville*—Hopkinsville 1st Y. P. S., 10; Louisville College Street, 32.18.

MICHIGAN.—*Flint*—Bridgehampton, 1.66. *Grand Rapids*—Grand Rapids Westminster, 122.09. *Lake Superior*—Pickford, 5. *Monroe*—Blissfield, 13; Monroe, 12.67. *Saginaw*—West Bay City Westminster, 66.60.

MINNESOTA.—*Mankato*—Winnebago City, 6.80; Worthington Westminster, 20. *Minneapolis*—Minneapolis Stewart Memorial, 27.76. *Red River*—Fergus Falls, 44.78. *St. Cloud*—Bethel sab.-sch., 4.50; Spring Grove, 6.20. *St. Paul*—St. Paul House of Hope sab.-sch., 25; — Westminster, 19.80. *Winona*—Houston, 3; La Crescent, 7.

MISSOURI.—*Kansas City*—Salem, 4. *Ozark*—West Plains, 6. *Palmyra*—Bethel, 6.16. *Platte*—Forest City, 20. *St. Louis*—Kirkwood sab.-sch., 9.57; Pacific, 5.90; St. Louis Bay German, 9; Washington, 8.10.

MONTANA.—*Butte*—Dillon, 8. *Helena*—Pony, 3.30.

NEBRASKA.—*Kearney*—Buffalo Grove, 12; Shelton, 2.50. *Nebraska City*—Hickman German, 15; Meridian German, 8; Plattsmouth German, 5. *Niobrara*—Millerboro, 1; Willowdale, 1. *Omaha*—Marietta, 12; Omaha 2d, 10.85.

NEW JERSEY.—*Elizabeth*—Basking Ridge, 85.05; Cranford, 20; Elizabeth 3d sab.-sch., 10; Plainfield 1st, 9.60; — Crescent Avenue, 9.60, sab.-sch., 50. *Jersey City*—Englewood, 60; Hoboken, 4; Jersey City 1st sab.-sch., 150; Paterson Madison Avenue, 10; — Redeemer, 90.45. *Monmouth*—Cranbury 2d, 26.30; Freehold sab.-sch., 10.52. *Morris and Orange*—East Orange Arlington Avenue sab.-sch., 40; Morristown South Street, 1121.69, sab.-sch., 112.50; Schooley's Mountain, 40; Summit Central, 403.45; Whippany, 12. *Newark*—Montclair 1st, 306; — Trinity Y. P. S., 25; Newark 5th Avenue, 23.69; — Calvary sab.-sch., 30; Fewsmith Memorial, 125; — Park, 38.27; — Roseville, 357.15. *New Brunswick*—Lawrence, 50; Pennington, 7.34; Princeton 1st, 26.59; Trenton 1st, 43. *Newton*—Phillipsburgh 1st, 17.85. *West Jersey*—Bridgeton 2d, 25; — West, 50, sab.-sch., 20.

NEW YORK.—*Albany*—Albany West End, 15; Johnstown, 50; Voorheesville, 5.60. *Binghamton*—Binghamton 1st Y. P. S., 5; Windsor, 10.70. *Boston*—Lawrence German Y.P.S., 20; Londonderry, 8; Woonsocket sab.-sch., 7. *Brooklyn*—Brooklyn Bedford, 150; — Bethany Y. P. S., 5; — Central, 125.17; — City Park Y. P. S., 1.85; — Friedenskirche, 25; — Franklin Avenue sab.-sch., 3.17; — Lafayette Avenue, 33.28; —Memorial, 165.24, Y.P.S., 12.50; — South 3d Street, 35.15; — Throop Avenue, 86. *Buffalo*—Ripley, 11; United Mission, 1.50. *Champlain*—Beekmantown, 3; Chazy, 44.94; Congregational, 14.06, sab.-sch., 13. *Chemung*—Burdett, 7.63; Watkins, 30. *Columbia*—Hillsdale, 6. *Genesee*—Bergen, 40.60. *Geneva*—Manchester, 50; Shortsville Y. P. S., 15; West Fayette, 2, sab.-sch., 1. *Hudson*—Clarkstown German, 7; Good Will, 6.93; Hamptonburg, 6; Monroe, 50; Mount Hope Y. P. S., 1; Palisades, 69.61. *Long Island*—Amagansett, 15.35, sab.-sch., 7; Middletown, 18; Southampton Y. P. S., 7.91. *Lyons*—Palmyra, 24.14; Wolcott 1st, 9.61. *Nassau*—Christ, 3.39; Freeport, 22, sab.-sch., 4. *New York*—New York 1st, 849.69; — Brick, 3556.77; — Central, 1800; — Madison Square, 250; — Mount Washington, 300; — West End sab.-sch., 20.20; — Westminster West 23d Street, 60; — Montreal American, 1075. *Niagara*—Lewiston, 5. *North River*—Highland Falls sab.-sch., 8; Millerton, 20; Newburg 1st, 168; — Calvary, 10.13; Poughkeepsie, 71.10; Wappinger's Falls sab.-sch., 10; Wassaic Br. South Amenia Y. P. S., 10. *Rochester*—Caledonia, 18.94; Lima, 33.73; Moscow Y.P. S., 7; Rochester Central, 100; — Memorial Y. P. S., 20; — North, 182; — St. Peter's, 61.46, sab.-sch., 30; Sweden, 15.70. *St. Lawrence*—Gouverneur, 50; Hammond, 35. *Steuben*—Cuba, 25.14. *Syracuse*—Camillus, 5; Syracuse East Genesee, 35. *Utica*—Ilion, 10; Redfield, 12; Rome, 49.42; Walcott Memorial, 50.58; Westernville, 47. *Westchester*—Bridgeport 1st sab.-sch., 30; New Haven 1st, 141.43; New Rochelle 2d, 60; Rye, 12.

NORTH DAKOTA.—*Fargo*—Lisbon, 5. *Pembina*—Elkmont, 5.57; Inkster, 5.51.

OHIO.—*Bellefontaine*—Huntsville, 10. *Cincinnati*—Cincinnati 4th, 13.20; — 6th sab.-sch., 10; — Clifford sab.-sch., 2.07; Wyoming, 278.43. *Cleveland*—Cleveland Beckwith, 33; — North, 22.87. *Columbus*—Columbus 2d, 139.05. *Dayton*—Ebenezer, 3.23; New Paris, 50 cts.; Troy, 28.61. *Lima*—Lima Market Street sab.-sch., 14; Ottawa, 6.60. *Mahoning*—Columbiana, 22.11; Poland, 11.80; Warren, 33; Youngstown, 23.94. *Marion*—Richwood, 3, sab.-sch., 1. *Portsmouth*—Decatur, 10. *St. Clairsville*—Crab Apple sab.-sch., 28.90; Nottingham, 64.26. *Steubenville*—Beech Spring, 5.29; East Liverpool 2d Y.P.S., 1.50; Ridge Y.P.S., 2; Toronto Y.P.S., 15; Two Ridges Y.P.S., 15; Wellsville 2d Y.P.S., 15. *Wooster*—Apple Creek, 19; Fredericksburg Y. P. S., 5; Wooster Westminster, 75.45.

PENNSYLVANIA.—*Allegheny*—Allegheny Watson Memorial sab.-sch., 4.16; Beaver, 10; New Salem, 8; Sewickly sab.-sch., 250. *Blairsville*—Parnassus, 87.76; Poke Run, 100. *Butler*—Martinsburg, 23; New Hope, 13; North Butler, 9; North Liberty, 13.14. *Carlisle*—Green Hill, 3.50; Harrisburg Olivette, 1, sab.-sch., 1.58; Lebanon Christ, 15.27; Shippensburg sab.-sch., 20. *Chester*—West Chester Westminster, 16. *Clarion*—Endeavor, 63.04; Maysville, 6.25; Richardsville, 7; Sugar Hill, 15. *Erie*—Cambridge, 12. *Huntingdon*—Bald Eagle, 7.53; Beulah, 1.01; Clearfield, 200; Curwensville, 11.45; Tyrone sab.-sch., 103. *Kittanning*—Saltsburg, 100. *Lackawanna*—Ashley, 47.63, sab.-sch., 15; Carbondale sab.-sch., 4.50; New Milford, 16; Nicholson, 8; Rushville, 3.70; Scranton Petersburg German, 16; Stevensville, 1.67; Wilkesbarre 1st, 861.42. *Lehigh*—Allen Township sab.-sch., 8; Mauch Chunk sab.-sch., 40; Middle Smithfield Y.P.S., 5.21; Mountain, 4.70, sab.-sch., 2; Port Carbon sab.-sch., 2; Pottsville 1st sab.-sch., 24.09; South Bethlehem sab.-sch., 11; Stroudsburg sab.-sch., 26.71; White Haven, 10. *Philadelphia*—Philadelphia Bethesda sab.-sch., 8.65; — Gaston sab.-sch., 25. *Philadelphia North*—Ashbourne sab.-sch., 10; Germantown West Side, 212.01; Grace, 6.25; Leverington, 20; Manayunk, 25; Overbrook, 675. *Pittsburgh*—Oakdale, 121.65; Pittsburgh East Liberty, 121.02; — Shady Side, 198; — Tabernacle sab.-sch., 10; Sharon, 100. *Redstone*—Laurel Hill, 39.12; McKeesport 1st, 50; Rehoboth, 5. *Shenango*—Leesburg, 22.63; Neshannock sab.-sch., 70; Princeton, 6.86; Rich Hill, 12, sab.-sch., 10; Volant, 9. *Washington*—Mill Creek, 8.85; Washington 2d, 150. *Westminster*—Bellevue, 14.92; Union sab.-sch., 18.13.

SOUTH DAKOTA.—*Aberdeen*—Eureka, 7. *Black Hills*—Hot Springs, 7.

TENNESSEE.—*Holston*—Salem, 14. *Kingston*—Chattanooga Park Place, 4.34; Piney Falls, 5.

TEXAS.—*Austin*—Austin 1st, 181.70; Fayetteville Bohemian, 2; Sweden, 5.

UTAH.—*Boise*—Lower Boise, 8.40. *Utah*—Smithfield Central, 6.22.

WASHINGTON.—*Puget Sound*—Ellensburgh, 14.10. *Walla Walla*—Kendrick, 4.

WISCONSIN.—*La Crosse*—Hixton, 10.20; La Crosse 1st, 4.93, sab.-sch., 3. *Madison*—Beloit 1st, 21.60; Portage 1st, 20.18. *Milwaukee*—Milwaukee Grace, 4.47; — Perseverance, 7.36.

LEGACIES.

Estate of	Robert Beers	$7123 09
"	Mrs. M. J. Hemphill, dec'd	100 00
"	Bryce Crawford	500 00
"	Job Sherman	470 90
"	Richard Craighead	2700 00
"	Joseph B. Pitzer	1997 00
"	Mrs. Margaret Tilford	700 00
"	David S. Ingalls	400 00
		$13,990 99

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	$7813 92
Women's Board of Foreign Missions of the Presbyterian Church	3000 00
Woman's Presbyterian Board of Foreign Missions of the Southwest	1100 00
Woman's Presbyterian Board of Missions of the Northwest	500 00
Woman's Occidental Board of Foreign Missions	475 70
	$12,889 62

MISCELLANEOUS.

Rev. S. K. Scott, 4.27; "R," 50; Mrs. Helen D. Mills, 30; Mrs. Lucy Chapman, 141; Rev. C. Thwing, 20; "A Friend," through Mrs. Ogden, 11.35; "A Friend," through Rev. D. C. Smith, 2.50; John P. Congdon, 5; A. G. Dale, 5; Chas. Bird, U.S.A., support of Mr. Chun, 6; Miss J. E. Hoge, 5; John P. Jones, 30; M. W. and J. T. W., for missions in China, 5; Mrs. M. I. S. Blackford, 10.80; Wooster University Missionary Association, support of Henry Forman, 6; Ernest C. Benedict, toward salary of Harmon Singh, 30; D. J. Ennis, support of S. G. Wilson, 100; Rev. J. C. Holliday, support of John Murray, 25.15; Miss Margaret C. Dickson, 5; W. E. Hunt, 5; Rev. P. D. Cowan, 25; Martin Rohrabacher, 15; "A Friend," support of Mr. Fraser and Dr. Johnson, 83 34; "Bronx," 5.50; Chas. N. Lowrie, 100; W. Graydon, 6; George W. Halliwell, 10; Rev. E. Benzing and his German Presbyterian church at Woodstock, Ill., 2; Mrs. T. E. Woodruff, 30; M. M. Birge, 100; "Cash," Chicago, 500; L. M. Paschall, support of student in Theological Seminary, Saharanpur, 8; W. E. Hunt, 5; Leslie R. Groves, 25; W. N. Jackson, 40; F. L. Marshall, 25.20; Mrs. Mary Simpson, 5; "A," 5; Students of Lenox College, support of Chi Ma, Lakawn, 57; Volunteer Band, Wooster University, 5; Rev. Louis F. Benson, 50; R. Binsley, support of E. Johnston, 12.50; C. J. Bowen, for India, 100; Mrs. Margaret Bailey, 5; Miss Alida Byers, for Mrs. Martin's work, 1.21; Princeton Seminary Miss. Soc., for Hugh Taylor's salary, 175; "G. Y. H.," 25; Rev. Charles V. Zorbaugh, support of John Murray, 15; L. S. Jewell, 25; McClelland Women's Missionary Society Newberry Calvary Church, 1; Volunteer Band of Danville Theological Seminary, 50 cts.; "A. W. Y.," 7; F. Kirk, for John Murray fund, 10; "A Friend," Wheeling, W. Va., 75; Louis S. Carroll, support of native preacher, 2.75; D. C. Harrower, 12.50; Miss Gail Gorham, 5; M. B. Lowrie, 30; W. M. Findley, M.D., for work in Africa, 20; "A Friend," support of Mr. Simonson, 700; Rev. S. G. Anderson and wife and Mr. George Rhines, toward salary of Suleiman Nussar, 20; "C. Penna.," 22; Rev. Samuel Ward, 1 10; W. C. Koons, 25; Donald McTaggart, 50; "H. Neb.," 36 cts.; Miss Lillian Squires, 25 cts. $2,940 28

Total received during the month of November, 1897	$52,163 54
Total received from May 1, 1897, to November 30, 1897	228,408 50
Total received from May 1, 1896, to November 30, 1896	212,991 83

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF EDUCATION, NOVEMBER, 1897.

ATLANTIC.—*Atlantic*—Mt. Pleasant, 1.80.

BALTIMORE. — *Baltimore* — Baltimore Brown Memorial, 169.93; — Covenant (sab.-sch., 1.50), 3.50; — Westminster (M.C.D.), 5; Churchville, 10.16; Fallston, 2; Franklinville, 2; Havre de Grace, 10. *New Castle*—New Castle add'l (sab.-sch., 2.62), 23.12; Ocean View, 1; Pencader Glasgow sab.-sch., 6; Red Clay Creek, 5. *Washington City*—Takoma Park, 5; Washington City Eckington, 2.55; — Western, 25.

CALIFORNIA.—*Los Angeles*—Los Angeles 2d, 5.10; Pomona, 6. *Oakland*—Danville, 1.70. *Sacramento*—Sacramento 14th Street, 8.15. *Santa Barbara*—Montecito, 8.

COLORADO. — *Boulder* — Berthoud, 5.36; Longmont, 3. *Denver*—Brighton, 1.50; Denver Central, 26.73; Georgetown, 5. *Pueblo*—Bowen, 2; Durango, 7; Rocky Ford, 5.

ILLINOIS.—*Alton*—Salem German, 4; Sugar Creek, 1; Trenton, 4; Woodburn German, 3; Zion German, 2. *Bloomington*—Bement, 14.60; Bloomington 2d, 34.07; Champaign, 25.01; Cooksville, 5; El Paso add'l, 2; Jersey, 3; Mahomet, 3; Mansfield, 4. *Chicago*—Harvey, 2.25; Highland Park, 7.25; Hinsdale, 1.85; Lake Forest, 161; Oak Park, 41.51; Peotone, 15.15; South Chicago, 3. *Freeport*—Elizabeth, 1.46; Woodstock, 4.25. *Mattoon* — Grandview, 1.54. *Ottawa*—Kings (sab.-sch., 1), 4.50; Waltham, 7; Waterman, 5. *Peoria*—Oneida, 8; Peoria 1st, 16.67; Prospect, 3; Yates City, 3. *Rock River*—Aledo, 10.50; Peniel, 7; Viola, 3.57. *Schuyler*—Camp Creek, 10; Elvaston, 6; Hersman, 10; Monmouth, 3.88; Perry (sab.-sch., 1; Y.P.S.C.E., 1), 3. *Springfield*—Irish Grove, 2.73; Sweet Water, 1.63; Winchester, 4.03.

INDIANA.—*Crawfordsville*—Bethany, 6; Beulah, 2; Thorntown, 5. *Fort Wayne*—Lima, 9.87. *Indianapolis*—Greenwood, 4.65; Hopewell, 21.10. *Muncie*—Marion, 6; New Cumberland, 1. *New Albany*—New Albany 2d, 14.65. *Vincennes*—Terre Haute Central, 16.10.

INDIAN TERRITORY.—*Tuscaloosa*—Mt. Gilead, 1.

IOWA.—*Cedar Rapids*—Marion, 17.73. *Corning*—Bedford, 14.07; Emerson, 3.13; Morning Star, 2.93. *Council Bluffs*—Council Bluffs 2d, 1.45; Guthrie Centre, 1.45; Hardin Township, 6; Menlo, 10. *Des Moines*—Dallas Centre, 8.25; Des Moines 1st, 4.50; — Clifton Heights, 3; Earlham, 4.33; Leon, 4; Osceola sab.-sch., 55 cts. *Dubuque* — Sherrill's Mound German, 5. *Fort Dodge*—Carroll, 7; Churdan, 5.72; Estherville, 12; Fort Dodge, 10; Pomeroy, 1.59. *Iowa*—Libertyville, 3; Morning Sun, 11.80. *Iowa City*—Malcom, 6; Marengo, 6.10. *Sioux City*—Highland, 1; Manilla, 2; Odebolt, 7.53; Sioux City 3d, 3. *Waterloo*—Dows (Y.P.S.C.E., 1), 2.60; Greene, 2.07; Tama, 1.85; Toledo, 6.47; Waterloo, 10.21.

KANSAS.—*Emporia*—Caldwell, 1.28; El Paso, 3.25; Emporia Arundel Avenue, 6.75; Newton, 8; Wichita Oak Street, 7. *Highland*—Troy, 2. *Neosho*—Parsons, 7.86. *Osborne*—Long Island, 1; Phillipsburg, 2. *Solomon*—Belleville, 1.44; Delphos, 2.37; Herrington, 4; Minneapolis, 5; Scandia, 1.46; Scotch Plains, 1.10. *Topeka*—Wakarusa, 3; Wamego, 3.50.

KENTUCKY.—*Ebenezer*—Frankfort, 25. *Louisville*—Louisville Central, 49.68. *Transylvania*—Richmond 2d, 1.30.

MICHIGAN.— *Detroit* — Dearborn, 2.50. *Grand Rapids*—Evart, 3.50; Grand Rapids Westminster, 11.83. *Monroe*—Erie (sab.-sch., 8.75), 14.60; Jonesville, 7; Reading, 2.50; Tecumseh, 20.47.

MINNESOTA.—*Duluth*—Barnum, 1; McNair Memorial, 1; Moose Lake, 2. *Mankato* — Easter, 3.70; Lakefield, 1.33; Wells, 3. *Minneapolis*—Crystal Bay, 2; Long Lake, 1; Minneapolis Bethlehem, 5.84; — Franklin Avenue, 1.80; — Highland Park, 4.56; Oak Grove, 4. *St. Paul*—St. Paul Arlington Hills, 1.20; — House of Hope sab.-sch., 10; White Bear, 1.50.

MISSOURI.—*Kansas City*—Kansas City 2d, 63.68; Raymore, 7 01. *Palmyra*—Kirksville, 3.18; Macon, 3. *Platte*—Oregon (Forest City Station, 10), 15.67; St. Joseph 3d Street, 2; — Westminster, 18.21; Union Star, 2. *St. Louis*—Pacific, 1.01; St. Charles, 2.50; St. Louis Carondelet, 12.30; — Glasgow Avenue, 15; — Lafayette Park, 22.70; — Tyler Place, 9.15; —Westminster, 9.25; Washington, 3.36.

NEBRASKA.—*Hastings*—Edgar, 6.57; Ong, 5.30. *Kearney*—Central City, 6; Salem, 2. *Nebraska City*—Goshen, 1.15; Lincoln 1st, 25.78; Meridian German, 3; Plattsmouth, 3. *Omaha*—Fremont, 12.61; Monroe, 3.38; Omaha 1st, 16.55; — Knox ch. and sab.-sch., 7.

NEW JERSEY.—*Elizabeth*—Cranford, 20; Elizabeth 3d, 16.15; — Greystone, 16.47; — Madison Avenue, 1.76; Perth Amboy sab.-sch., 2.85. *Monmouth*—Beverly, 51.74; Columbus, 5; Delanco, 5; Mount Holly, 9.35; Plattsburg, 7; Providence, 1.25. *Morris and Orange*—New Vernon, 5; South Orange Trinity, 24.84. *Newark*—Arlington, 9.75; Newark Park, 7.56. *New Brunswick*—Amwell 2d, 3; Dutch Neck, 30; Kirkpatrick Memorial, 2; Lambertville, 31; Lawrence, 20; Trenton 2d, 5.16. *Newton*—Belvidere 1st, 3.12; Newton, 55; Oxford 2d, 6.05; Stanhope, 6; Stillwater, 3.70. *West Jersey*—Atlantic City German (sab.-sch., 2.50), 10.50.

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 14.55.

NEW YORK.—*Albany*—Albany 2d, 10.62; Voorheesville, 1. *Binghamton*—Binghamton North, 11.35; — Ross Memorial, 5; — West, 15; Lordville, 1. *Boston*—East Boston, 17.62; Roxbury sab.-sch., 3.82. *Brooklyn*—Brooklyn Duryea, 22; — Mount Olivet, 2; — Westminster, 18.93. *Buffalo*—Alden, 3; Sherman, 10. *Champlain*—Keeseville, 11.78. *Chemung*—Elmira Franklin Street, 1.20. *Columbia* — Ancram Lead Mines, 1.50; Centreville, 1; Durham 1st, 4.30. *Geneva*—Geneva North (sab.-sch., 10.74), 44.60; Phelps, 9.76; Seneca Falls, 30. *Hudson*—Good Will, 1.26; Monticello, 14; Monroe, 15; Ridgebury, 9; Roscoe, 4; Washingtonville 1st, 10. *Lyons*—East Palmyra, 8.60. *Nassau*—Huntington 2d, 16.25. *New York*—New York 4th, 27.13; — 4th Avenue, 22. *Niag-*

ara—Lewiston, 5; Lockport 1st, 15.40. *North River*—Little Britain, 7; Lloyd, 6.19; New Hamburg, 10; Pine Plains, 3; Poughkeepsie, 12.93; Wappinger's Falls, 1.62. *Otsego*—Cooperstown, 39.12. *Rochester*—Brockport, 5.40; Caledonia, 6.72; Mendon, 6.30; Rochester Central, 25; Victor, 13. *St. Lawrence*—Heuvelton, 1; Potsdam, 15.36; Sackett's Harbor, 2.31. *Steuben*—Addison, 8.84; Angelica, 2.89; Howard, 5. *Syracuse*—Baldwinsville, 3.50. *Troy*—Schaghticoke, 2. *Utica*—Forestport, 5; Kirkland, 3; Utica Memorial, 22.38. *Westchester*—Gilead, 11.50; Mt. Vernon 1st, 55.67; Peekskill 1st, 30.67.

North Dakota.—*Fargo*—Casselton, 11.20. *Pembina*—Emerado, 1.25.

Ohio.—*Athens*—Warren, 2. *Bellefontaine*—Rushsylvania, 3; Zanesfield, 1.50. *Chillicothe*—Salem, 10. *Cincinnati*—Cincinnati 3d, 10.50; — North, 2.65; Glendale, 28.57; Norwood, 5.50; Wyoming, 24.78. *Cleveland*—Cleveland Beckwith, 6.60; — North sab.-sch., 4.28; — Wilson Avenue, 7.79; Guilford, 4.90; Wildermere, 5. *Dayton*—Middletown 1st, 11.73; New Carlisle, 3; Springfield 1st, 27; Troy, 8.58. *Huron*—Norwalk, 13.50. *Lima*—Findlay 1st, 26; Ottawa, 1.20; Rockford, 2.75. *Mahoning*—Clarkson, 7. *Marion*—Chesterville, 4; Providence, 1.30; Trenton, 2. *Maumee*—Toledo 1st, 45.40; West Bethesda, 5. *Portsmouth*—Ironton, 3; Portsmouth 2d, 16.25. *St. Clairsville*—Cambridge, 8. *Steubenville*—Dennison, 5; East Liverpool 2d, 3.61; Newcomerstown, 3. *Wooster*—Orange, 2; Savannah, 4.93. *Zanesville*—Fredericktown, 6; High Hill, 2; Mt. Zion, 4; Newark Salem German, 2; Zanesville 1st, 20.85; — 2d, 18.

Oregon.—*Portland*—Smith Memorial, 1.

Pennsylvania.—*Allegheny*—Allegheny Providence, 10; Emsworth, 5.60; Freedom, 8; Industry, 1.60; Leetsdale, 68.50; New Salem, 3; Tarentum, 9.81. *Blairsville*—Greensburg Westminster, 6.64; Laird, 1.75; New Salem, 11.12; Unity, 18. *Butler*—Harrisville, 3; New Hope, 3. *Carlisle*—Carlisle 2d, 44.19; Gettysburg, 5.65; Harrisburg Olivet (sab.-sch., 58 cts.), 1.58; Monaghan, 5.25. *Chester*—Avondale, 2.70; Bryn Mawr, 112.42; Darby Borough sab.-sch., 10; Glenolden, 5.83; Glen Riddle, 1.08; Kennett Square, 4; Middletown, 11.40; Oxford 1st, 42.77; Wayne, 34; West Grove, 4. *Clarion*—Brockwayville, 14.65; Du Bois, 20; Falls Creek, 3; Greenville, 3.34. *Erie*—Conneautville, 3.80; East Greene, 2.06; Fairview, 2.83; Fredonia, 2.40; Hadley, 2; Meadville 1st, 8; North Warren, 2.25; Pittsfield, 2.14. *Huntingdon*—Bald Eagle, 8.38; Beulah, 18c.; Curwensville, 9.20; Fruit Hill, 4; Pine Grove, 4.70; Sinking Valley, 9; State College, 9.49. *Kittanning*—Saltsburg, 20. *Lackawanna*—Langcliffe, 15.91; Nanticoke, 2; Nicholson, 2; Scranton 1st, 119.48; — Washburn Street, 23. *Lehigh*—Audenreid, 10.25; East Brainerd Union, 23.59. *Northumberland*—Lycoming, 5.68; — Centre, 4.22; Mifflinburg, 4; Watsontown, 6.50. *Parkersburg*—Lebanon, 1. *Philadelphia*—Philadelphia 3d, 25.21; — 9th, 46; — 10th, 295.64; — Arch Street, 109.79; — Emmanuel, 7.50; — Hebron Memorial, 18.75; — Oxford, 34.07; — Princeton, 170; — Tioga, 23. *Philadelphia North*—Ashbourne, 10; Bristol, 4; Lower Providence, 10; New Hope, 3.20; Norristown 2d, 3; Reading 1st, 45; Wissinoming, 3. *Pittsburgh*—Cannonsburg 1st, 11.17; Edgewood, 20.07; Miller's Run, 1.80; Mount Olivet, 3; Pittsburgh 3d, 420.79; — East Liberty, 24.20; — Homewood Avenue, 4.50; — Shady Side, 82.49. *Redstone*—Brownsville, 12. *Shenango*—Hopewell, 3.70; New Brighton, 22 01; New Castle Central, 13.53; Rich Hill, 2; Volant, 2. *Washington*—Burgettstown Westminster, 6.26; Cameron, 9; Cross Creek, 40. *Westminster*—Marietta, 9; Wrightsville, 6.33; York 1st, 68.61; — Westminster, 16.92.

Tennessee.—*Union*—Centennial, 1; Clover Hill, 1; Hebron, 3; New Market, 6; New Providence, 11.21.

Texas.—*Austin*—Fayetteville Bohemian, 5; Sweden, 3.

Utah.—*Kendall*—Soda Springs, 80 cts. *Utah*—Nephi Huntington, 4.50.

Washington.—*Puget Sound*—North Yakima, 4.15. *Spokane*—Cœur d'Alene, 2.

Wisconsin.—*Chippewa*—Hudson, 5; West Superior, 7.29. *La Crosse*—La Crosse 1st sab.-sch., 3.50; New Amsterdam, 3. *Madison*—Beloit 1st, 4. *Milwaukee*—Milwaukee Calvary, 28.10; — Perseverance, 1.34.

Receipts from churches in November	$5,432 55
" sab.-sch's. and C. E. Societies	85 19

LEGACIES.

Estate of George W. Hill (in part)	915 00

REFUNDED.

"D," 20	20 00

MISCELLANEOUS.

Cash, 2; Cash, 2; T. W. Synnott, 300; "S. N. X.," 100; C. Penna, 2; Rev. Elias Benzing and his German church, 2	408 00

INCOME ACCOUNT.

100; 262.50	362 50
Total receipts in November	$7,223 24
" from April 15th, 1897	33,186 37

Jacob Wilson, *Treasurer*,
1334 Chestnut Street, Philadelphia, Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR NOVEMBER, 1897.

Atlantic.—*Atlantic*—St. James sab.-sch., 4. 4 00

Baltimore.—*Baltimore*—Baltimore 1st, 25; *New Castle*—Pencader sab.-sch., 10; Rock sab.-sch., 4.50; Wilmington West ch. and sab.-sch., 93. *Washington City*—Washington City Garden Memorial Jr. C. E., 12; — Gurley Memorial sab.-sch., 8.04. 152 54

California.—*Los Angeles*—El Cajon, 13.90; Glendale sab.-sch., 5.35; Los Angeles 3d sab.-sch., 17. *Oakland*—Danville, 2.60; Oakland Brooklyn sab.-sch., 11.65. *Sacramento*—Red Bluff, 8. *San Francisco*—San Francisco Howard sab.-sch., 9. *Santa Barbara*—Ventura sab.-sch., 9.07. 76 57

Catawba.—*Cape Fear*—Louisburg St. Paul sab.-sch., 4.80; Panthersford sab.-sch., 2. 6 80

Colorado.—*Denver*—Denver Central, 26.73; Valverde St. Paul German sab.-sch., 1.50. *Pueblo*—Monte Vista, 2. 30 23

Illinois.—*Alton*—Bethel sab.-sch., 1; Chester sab.-sch., 4; Salem German, 3; Woodburn German, 1; Zion German sab.-sch., 3. *Bloomington*—Clarence sab.-sch., 7; Clinton sab.-sch., 11.50. *Cairo*—Anna, 2; Saline Mines sab.-sch., 5. *Chicago*—Chicago 2d, 135.22; — 3d Erie Chapel, 13.43; Hinsdale, 1.50; Oak Park, 40.11. *Freeport*—Ridgefield sab.-sch., 1.35. *Mattoon*—Bethany, 1.64. *Peoria*—Salem sab.-sch., 1.25. *Schuyler*—Monmouth, 3.87; Quincy 1st sab.-sch., 12. *Springfield*—Springfield 2d sab.-sch., 5. 252 87

Indiana.—*Crawfordsville*—Waveland, 4. *Fort Wayne*—Albion, 3.60; Auburn sab.-sch., 4. *Logansport*—Union, 1.15. *New Albany*—Madison 2d, 2. *Vincennes*—Evansville Park Memorial sab.-sch., 7. 21 75

Indian Territory.—*Choctaw*—Atoka sab.-sch., 3.25. *Oklahoma*—Waterloo sab.-sch., 1. 4 25

Iowa.—*Cedar Rapids*—Clinton, 12.50. *Corning*—Hamburg sab.-sch., 3.05; Morning Star sab.-sch., 4.25; Red Oak, 5.77; Villisca ch. and sab.-sch., 14.10. *Des Moines*—Charlton, 6.38; Osceola, 5. *Dubuque*—Dubuque 2d, 30. *Fort Dodge*—Ayrshire, 4.74; Eureka sab.-sch., 52 cts.; Fort Dodge sab.-sch., 28.91; Glidden, 5; Rockwell City, 14.53. *Iowa*—Burlington 1st sab.-sch., 19.82; Keokuk Westminster sab.-sch., 14.37; Kirkville, 3.74. *Waterloo*—Grundy Centre (Palermo sab.-sch., 7.70), 23.70. 196 38

Kansas.—*Emporia*—Conway Springs sab.-sch., 6. *Larned*—Sterling sab.-sch., 5.38. *Neosho*—Oswego sab.-sch., 12; Paolo sab.-sch., 8.45. *Osborne*—Colby sab.-sch., 7.75; Philipsburg sab.-sch., 3.60. *Solomon*—Fort Harker sab.-sch., 3.50; Harmony sab.-sch., 1.02; Mankato sab.-sch., 2. *Topeka*—Clay Centre sab.-sch., 2.07; Kansas City 1st sab.-sch., 5.54. 57 31

Kentucky.—*Louisville*—Louisville College Street, 37.35. 37 35

Michigan.—*Detroit*—Wyandotte sab.-sch., 1.61. *Flint*—Akron, 1.04. *Grand Rapids*—Grand Rapids Westminster, 13.36; Muir sab.-sch., 83 cts. *Kalamazoo*—White Pigeon sab.-sch., 7. *Lansing*—Lansing Franklin Street sab.-sch., 2. *Petoskey*—Alanson, 3; Harbor Springs sab.-sch., 1. 29 84

Minnesota.—*Duluth*—Ely, 6.25. *Mankato*—Slayton, 2.25. *Minneapolis*—Minneapolis 1st, 19.73; — Oliver (Providence Mis.), 1.91. *Red River*—Herman 1st, 1.43. *St. Cloud*—St. Cloud sab.-sch., 5. *St. Paul*—Merriam Park, 2.80; St. Croix Falls sab.-sch., 8.15; St. Paul House of Hope sab.-sch., 10. *Winona*—Caledonia sab.-sch., 1.38; Oronoco sab.-sch., 1.45; Utica sab.-sch., 2; Washington sab.-sch., 2.86; Winona 1st, 12. 77 21

Missouri.—*Palmyra*—Glasstown sab.-sch., 2.34. *Platte*—Carrollton sab.-sch., 3; New Hampton sab.-sch., 2. *St. Louis*—Pacific, 1.01; St. Louis Carondelet, 4.50; Washington, 2.85. 15 70

Montana.—*Great Falls*—Lewistown sab.-sch., 12.20. 12 20

Nebraska.—*Kearney*—Sumner sab.-sch., 1. *Nebraska City*—Bennett sab.-sch., 3.52; Fairmont sab.-sch., 3.55; Meridian German, 1; Staplehurst sab.-sch., 2.45; Sterling sab.-sch., 2. *Niobrara*—Madison sab.-sch., 11.82. *Omaha*—Omaha Bedford Place sab.-sch., 1.72; — Lowe Avenue sab.-sch., 5. 32 06

New Jersey.—*Elizabeth*—Elizabeth Westminster, 7. *Jersey City*—Hackensack, 3.50; Jersey City Scotch sab.-sch., 6.52; — Westminster (sab.-sch., 8.57), 16.77. *Monmouth*—Cream Ridge sab.-sch., 9.66; Jamesburgh sab.-sch., 10.61. *Morris and Orange*—South Orange Trinity (sab.-sch., 6.41), 32.24; St. Cloud sab.-sch., 10.97; Vailsburg sab.-sch., 2.68.

Newark—Kearney Knox sab.-sch., 5; Newark 3d, 105.28; — Calvary sab.-sch., 5; — Forest Hill sab.-sch., 9.63; — High Street, 64.73; — Park, 3.78. *Newton* — Hackettstown (sab.-sch., 6.02), 21.02; Newton, 55. *West Jersey*—Atlantic City 1st, 10.76; Bridgeton West, 25; Bunker Hill sab.-sch., 1.50; Pittsgrove, 7.97; Whig Lane sab.-sch., 2.35. 416 97

NEW YORK.—*Albany* — Albany West End (W. Albany Mis.), 2; Rockwell Falls sab.-sch., 6.86; Saratoga Springs 2d sab.-sch., 20.44; Voorheesville, 1. *Binghamton* — Windsor, 5.16. *Boston*—Lonsdale sab.-sch., 2; Newport Grace Chapel sab.-sch., 5; South Boston sab.-sch., 5; Woonsocket sab.-sch., 5. *Brooklyn*—Brooklyn 2d, 62.74; — 1st German sab.-sch., 8; — Memorial, 18.36; — South 3d Street sab.-sch., 62.65; — Throop Avenue, 5; — Westminster sab.-sch., 12.55; West New Brighton Calvary, 13.50. *Champlain* — Constable, 4. *Chemung*—Dundee, 6; Rock Stream sab.-sch., 3. *Columbia*—Centreville, 1. *Hudson*—Clarkstown German, 5; Good Will, 1.26; Monroe, 25. *Lyons*—Lyons sab.-sch., 7.56. *Nassau*—Freeport, 27.63. *New York*—New York Madison Avenue sab.-sch., 10.13. *North River* — Poughkeepsie (sab.-sch., 18.35), 31.28. *Otsego*—Delhi 2d sab.-sch., 13.50. *Rochester*—Caledonia sab.-sch., 3; Geneseo Village sab.-sch., 9.03; Mt. Morris sab.-sch., 3.60. *Steuben*—Addison sab.-sch., 22.44; Hornellsville 1st, 10. *Utica*—Walcott Memorial, 24; Westernville sab.-sch., 5. *Westchester*—Bridgeport 1st sab.-sch., 33.02. 480 71

NORTH DAKOTA.—*Fargo*—Lisbon, 3.67; Sanborn sab.-sch., 5. *Minnewaukon*—Rolla sab.-sch., 5. *Pembina* — Hannah, 90 cts.; Pembina, 2.75. 17 32

OHIO.—*Athens* — Carthage sab.-sch., 1.25; New England sab.-sch., 2.55; Warren sab.-sch., 2. *Chillicothe*— Concord sab.-sch., 2. *Cincinnati*—Cincinnati 6th, 12; Wyoming, 36 39. *Cleveland*—Cleveland Madison Avenue (sab.-sch., 9.87),10.31; — North sab.-sch., 4.28; — Willson Avenue, 2.67. *Columbus*—Worthington sab.-sch., 3.06. *Dayton*—Dayton Memorial sab.-sch., 15.40; Middletown Oakland sab.-sch., 1.67; Troy, 4.33; West Carrolton sab.-sch., 1.25. *Huron*—Elmore sab.-sch., 2.50; Huron sab.-sch., 13.37. *Lima*— Harrison sab.-sch., 70 cts.; Ottawa, 1.20. *Mahoning*—Lisbon 1st, 12.68. *Marion*—Marysville sab.-sch., 14.75. *Maumee*—Bryan sab.-sch., 3. *Portsmouth* — Georgetown sab.-sch., 2; Ironton, 14.99. *Steubenville*—Scio sab.-sch., 9. *Wooster*—Orange, 1. *Zanesville* —Newark 1st sab.-sch., 3.90; — Salem German (sab.-sch., 1.25), 2.86. 181 11

OREGON.—*Southern Oregon*—Medford, 2. 2 00

PENNSYLVANIA.— *Allegheny* — Aspinwall sab.-sch., 2.54; Avalon sab.-sch., 6; Bridgewater sab.-sch., 6.35; Millvale sab.-sch., 10.34. *Blairsville*— Latrobe, 4; Livermore sab.-sch., 1.20. *Butler*—Scrubb Grass, 6. *Carlisle*—Harrisburg Olivet, 1. *Chester*—Unionville sab.-sch., 1. *Erie*—Garland, 2; Milledgeville, 3; Pittsfield, 1.50; Utica, 6. *Huntingdon* —Beulah, 18 cts. *Kittanning*— Elderton sab.-sch., 9.44; Glade Run, 7; Mt. Pleasant sab.-sch., 4.95. *Lackawanna*—Franklin sab.-sch., 10.25; Nanticoke sab.-sch., 16.94. *Lehigh*—Ashland sab.-sch., 5. *Northumberland*—Berwick (sab.-sch., 3.47), 14.47; Linden sab.-sch., 2.50; Sunbury, 35. *Parkersburg*— Buckhannon sab.-sch., 3.60; Terra Alta, 10; Waverly Chapel sab.-sch., 15.51. *Philadelphia* — Philadelphia Arch Street, 13.57; — Cohocksink sab.-sch., 9.75; — Peace German, 4; — South sab.-sch., 7.45; — Trinity, 7; — Walnut Street sab.-sch., 48.54; — West Green Street sab.-sch., 9.75. *Philadelphia North*—Falls of Schuylkill sab.-sch., 19; Frankford C. E. S., 2; Germantown 1st sab.-sch., 83.64; Wissinoming sab.-sch., 9.10. *Pittsburgh*—Crafton sab.-sch., 33.10; Miller's Run, 4; Pittsburgh East Liberty, 9.68. *Redstone*—Long Run, 11.50; McKeesport 1st (sab.-sch., 14.13), 74.13. *Shenango* — Hermon sab.-sch., 8.50; Neshannock, 4.50; New Castle Central sab.-sch., 7.50; Wampum sab.-sch., 5.10. *Westminster* — Bellevue, 9.10; Marietta, 6; Middle Octorara, 16.03; Mount Joy (sab.-sch., 7.30), 18; York 1st sab.-sch., 59.69. 666 40

SOUTH DAKOTA.—*Aberdeen*—Aberdeen sab.-sch., 5. 5 00

TENNESSEE. — *Holston*—Jonesboro sab.-sch., 5. *Union*—Centennial, 1; Clover Hill, 1. 7 00

TEXAS.—*Austin*—Galveston St. Paul's German sab.-sch., 3; Sweden, 2. 5 00

UTAH.—*Utah*—Hyrum Emmanuel sab.-sch., 2.25; Ogden 1st sab.-sch., 5.20. 7 45

WASHINGTON.—*Puget Sound*—Seattle 2d sab.-sch., 3.85. *Walla Walla*—Johnson, 1. Lewiston sab.-sch., 5.07. 9 92

WISCONSIN. — *La Crosse* — Galesville sab.-sch., 4.76; La Crosse 1st, 3.10. *Madison*—Beloit 1st, 4. *Milwaukee*—Beaver Dam 1st sab.-sch., 5.67; —Assembly, 6; Cato, 40 cts.; Milwaukee Calvary C. E. S., 8.72; — Grace sab.-sch., 8.50; — Perseverance, 1.34. *Winnebago*—Weyauwega sab.-sch., 3. 45 49

MISCELLANEOUS.

Collections per R. Mayers, S. C., 4.13; collections per C. A. Mack, 1.10; collections per H. K. Bushnell, 1.60; Malta sab.-sch., Mont., 1.15; Sherlock sab.-sch., Wash., 45 cts.; Dallas Union sab.-sch., Colo., 2; Ossining sab.-sch., N.Y., 1; Bartley sab.-sch., N. J., 7; Fayetteville sab.-sch., N.C., 1; Lynchburg sab.-sch., S.C., 57 cts.; collections per W. H. Long, N.C., 1.78; collections per M. G. Mann, Idaho, 2.70; Blooming Prairie sab.-sch., Minn., 1; Winchester Institute, Wis., 5.32; Frierson sab.-sch., Tenn., 1.50; collections per R. H. Rogers, W. Va., 5; collections per George Perry, S. Dak., 4; collections per W. J. Hughes, Ore., 60 cts.; collections per R. Ferguson, Neb., 2.05; collections per C. Humble, W.Va., 6.93; collections per F. G. Westphal, Mich., 2.40; collections per G. V. Albertson, Ills., 2.25; collections per D. A. Jewell, Mich., 4.80; collections per J. H. Barton, Utah, 20.50; Hay Creek sab.-sch., S. D., 4; New Market sab.-sch., Ind., 8; Floodwood sab.-sch., Minn., 3.05; Travelers' Rest sab.-sch., Ky., 1.60; collections per A. R. O'Brien, 10; collections per J. M. May, 6.75; Columbine sab.-sch., Colo., 1.50; Lake Front sab.-sch., Minn., 35 cts.; Independence sab.-sch., Minn., 1.04; Kingston sab.-sch., Minn., 1.22; Clara City sab.-sch., Minn., 2.04; collections per Thomas Scotton, Minn., 2.05; St. Charles sab.-sch., Minn., 1.25; Wyman sab.-sch., N. D., 3.33; McLean sab.-sch., N. D., 1.10; Dash sab.-sch., N. D., 1; South Valley sab.-sch., N. D., 1.38; Warrior's Mark sab.-sch., Pa., 2.16..... $132 65

INDIVIDUAL.

Thompson McClintock, 10; Henry D. Moore, 250; "A Friend," 50; E. L. Metzger (for chapel), 100; C. Penna., 1"..... 411 00

Contributions from churches	$1,457 89
Contributions from Sabbath-schools	1,526 19
Contributions from individuals	411 00
Contributions for November, 1897	$3,395 08
Previously acknowledged	69,615 00
Total since April 1, 1897	$73,010 08

C. T. MCMULLIN, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, NOVEMBER, 1897.

BALTIMORE.—*New Castle*—Wilmington East Lake, 62 cts. 62

CALIFORNIA.—*Los Angeles*—Alhambra, 61; Azusa, 86; Los Angeles Bethesda, 12; — Central, 66; — Immanuel, 293; — Welsh, 38; Monrovia, 72; Pomona, 94.85; Redlands, 175; San Bernardino, 52. *Oakland*—Danville, 1.20. *San Francisco*—San Francisco Howard, 4.95; — Mizpah, 2. 958 00

COLORADO. — *Denver*—Denver Central, 26.73; — North (Y. P. S. C. E., 8), 16.50. *Pueblo*—Colorado Springs 1st, Primary Class sab.-sch., 6 25; Pueblo 1st, 3. 52 48

ILLINOIS.—*Chicago*—Chicago 10th, 5; — Brookline Park, 4.75; Highland Park, 46.75; Hinsdale, 1.85; La Grange, 17.10; South Chicago, 3. *Freeport*—Willow Creek, 22.85. *Rock River*—Rock Island Central, 15. *Schuyler*—Camp Creek, 10; Hersman, 11; Monmouth, 3.88. *Springfield*—Pisgah, 7. 148 18

IOWA.—*Corning*—Conway, 3.30; Hamburg, 4.15; Sharpsburg, 5. *Council Bluffs*—Logan, 5. *Des Moines*—Garden Grove, 4.12. *Iowa*—Kossuth 1st, 3.16. *Waterloo*—Grundy Centre, 42. 66 73

KENTUCKY.—*Louisville*—Louisville Calvary, 5; — Warren Memorial, 50; Penn'a Run, 1. 56 00

MICHIGAN.—*Detroit*—Detroit Covenant, 2. *Kalamazoo*—Martin, 2.50. *Lansing*—Lansing Franklin Street, 4.72. *Monroe*—Monroe, 3.84. *Saginaw*—Saginaw West Side 1st, 6.50. 19 56

MINNESOTA. — *Mankato*—Pilot Grove, 3. *Minneapolis*—Minneapolis Franklin Avenue, 5.36. *St. Cloud*—Bethel, 1.85; Brown Valley, 1.82. 12 03

MISSOURI.—*Ozark*—Ebenezer, 5. *Palmyra*—Enterprise, 2. *St. Louis*—Pacific, 1.01; Washington, 2.36. 10 37

NEBRASKA.—*Kearney*—Central City C. E., 25. *Nebraska City*—Goshen, 4.25; Meridian German, 1; Plattsmouth, 8. 38 25

NEW JERSEY. — *Elizabeth*—Cranford, 10. *Monmouth*—Manasquan, 12.17. *Morris and Orange*—Morris Plains, 4.26; Orange Hillside, 21.63; South Orange Trinity, 24.84; St. Cloud sab.-sch., 9.75. *Newark*—Bloomfield 1st, 55.31; Newark Park, 8.67. *New Brunswick*—Kirkpatrick Memorial, 2. *Newton*—Bloomsbury, 4.32. 152 95

NEW YORK.—*Albany*—Voorheesville. 1. *Binghamton*—Lordville, 1. *Brooklyn*—Brooklyn Memorial, 36.72; — Throop Avenue add'l, 5. *Buffalo*—Sherman, 9. *Cayuga*—Meridian, 4.50. *Geneva*—Geneva 1st, 17.31; Ovid, 14.35; Seneca Falls, 22.34. *Hudson*—Good Will, 1.26; Monroe, 10. *New York*—New York 4th, 41.40; — 4th Avenue, 46; — Rutgers Riverside, 131.40. *North River*—Cornwall-on-Hudson, 8.27; Little Britain, 4.75; Marlborough, 12.58; Poughkeepsie, 12.92. *St. Lawrence*—Sackett's Harbor, 2.30. *Steuben*—Addison, 8.85; Angelica, 2.90; Cuba, 8.82; Jasper, 3.90. *Syracuse*—Mexico, 18.58. *Troy*—Lansingburg 1st, 28.60; Salem, 4.38. *Utica*—Clinton, 5; Ilion ch. and sab.-sch., 5; Walcott Memorial, 14.02. 482 15

OHIO.—*Cincinnati*—Wyoming, 23.72. *Cleveland*—Cleveland Beckwith Memorial, 6.60. *Dayton*—Blue Ball, 3; Troy, 8.58. *Huron*—Fremont, 5. *Mahoning*—Vienna, 5.49. *Maumee*—Toledo Collingwood Avenue, 23.87. *Wooster*—Shreve, 1.14. 77 40

OREGON.—*Portland*—Astoria, 2.47. *Southern Oregon*—Grant's Pass Bethany, 15. *Willamette*—Independence, 1.58. 19 05

PENNSYLVANIA.—*Chester*—Clifton Heights, 3.35. *Clarion*—Du Bois, 20. *Erie*—Titusville, 38.03. *Huntingdon*—Beulah, 18 cts. *Kittanning*—Avonmore, 1.50; Saltsburg, 20. *Lackawanna*—Scranton 1st, 204.02; — Green Ridge, 32.50; Taylor, 3.80. *Philadelphia*—Philadelphia Emmanuel, 7.51; — Patterson Memorial, 11. *Philadelphia North*—Neshaminy of Warminster Y. P. S. C. E., 1.25. *Pittsburgh*—Pittsburgh East Liberty, 24.20; — Shady Side, 33. *Shenango*—Unity, 5. *Washington*—Upper Buffalo, 9.40. *Wellsboro*—Lawrenceville, 2. 416 74

SOUTH DAKOTA.—*Aberdeen*—Eureka, 4; Groton, 7. *Dakota*—Hill Women's Miss. Soc., 1. 12 00

TENNESSEE.—*Kingston*—Piney Falls, 1. *Union*—Centennial, 1. 2 00

TEXAS.—*Austin*—Sweden, 3. 3 00

WASHINGTON.—*Walla Walla*—Johnson, 1. 1 00

WISCONSIN.—*La Crosse*—New Amsterdam, 4. *Madison*—Beloit 1st, 7. *Winnebago*—Marinette Pioneer, 10; Marshfield, 5. 26 00

Total received from churches and Sabbath-schools.. $2,554 51

PERSONAL.

Cordelia A. Green, Castile, N. Y., 20; John P. Congdon, Williamstown, Mass., 5; Rev. Charles Bronson, Saginaw, Mich., 10; Rev. Benjamin Huntley, Saymouth, Mich., 5; Rev. Charles Bates, Sault St. Marie, Mich., 5; Rev. J. M. Fulton, Grand Rapids, Mich., 5; Rev. J. M. Gelston, Ann Arbor, Mich., 5; Rev. Marcus Scott, Detroit, Mich., 2; Rev. J. M. Belding, Lapeer, Mich., 5; Rev. Reuben Smith, Grand Rapids, Mich., 1; Rev. Thomas Barr, Detroit, Mich., 10; Rev. W. L. Tarbet and wife, Springfield, Ill., 5; Rev. William Travis, Portland, Oreg., 25; Prof. William Alexander, D.D., 10, Prof. W. C. Landon, D.D., San Anselmo, Cal., 5; Rev. H. C. Thomson, D.D., Cambria, Cal., 5; Paul and Droxy Lowry, Long Beach, Cal., 5; D. W. Karraker, Anna, Ill., 1; Prof. Warren H. Landon, D.D., San Rafael, Cal., 12; W. A. Cotton, Nebraska City, Neb., 35; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. William Burton, Langford, S. D., 5; Rev. and Mrs. M. E. Chapin, Aberdeen, S. D., 5; Rev. J. P. Williamson, D.D., Greenwood, S. D., 10; Thomas Schreiber, East Pierre, S. D., 4.50; Thomas R. Bard, 250; John Thompson, 500; T. B. Kerr, New York, 25; Rev. J. D. Kerr, Omaha, Neb., 5; "A Mother in Israel," 5; S. E. Young, 65.20, L. Flinn, 65.20, W. L. Vance, 65.20, W. H. Goltra, 65.20, Charles Pfieffer, 65.20, J. H. Cummings, 32.60, M. Sternberg, 32.60, W. B. Peacock, 32.60, William Faber, Albany, Oreg., 21.77; W. M. Ladd, Portland, Oreg., 65.20; A. W. Wright, Alma, Mich., 300; Mrs. Gould, Saginaw, Mich., 10; Mr. Hall, Ypsilanti, Mich., 10; W. T. Knowlton, Saginaw, Mich., 100; Citizens of Alma, Mich., 8.10; A. W. Wright, Alma, Mich., 300; Rev. Herrick Johnson, D.D., Chicago, 25; A. W. Wright, Alma, Mich., 300; L. B. Case, 1.95; Music Department, Alma College, 18.45; N. B. Bradley, Bay City, Mich., 1; A. W. Wright, Alma, Mich., 64.70; Arthur Hill, Saginaw, Mich., 100; Florence Plum, Cleveland, O., 2; Ralph C. Ely, 3.50; A. W. Wright, Alma, Mich., 300; N. B. Bradley, Bay City, Mich., 500; C. H. Davis, 250, E. P. Stone, Saginaw, Mich., 50; Rev. John C. Lowrie, D.D., East Orange, N. J., 10; "C. Penna.," 3; J. C. Salisbury, Los Angeles, Cal., 25..... $3,879 97

REPLACEMENT FUND.

M. B. Johnson, St. Peter, Minn., 5; Smiley Kirkpatrick, 10, Rev. Daniel L. Gifford, Mendota, Ill., 25; Rev. R. N. Adams, D.D., Minneapolis, Minn., 5; A. Semple, Poynette, Wis., 5; M. Baird Fordham, Wyoming, Ia., 4; Galena, Ill., 1st ch., 10; Rev. William Mackay, Assumption, Ill., 10; Rev. W. P. Kane, D.D., Bloomington, Ill., 25; Rev. J. H. Sammis, Red Wing, Minn., 5; Rev. J. G. K. McClure, D.D., Lake Forest, Ill., 100; Rev. C. T. Burnley, Hudson, Wis., 5; Rev. S. H. Stevenson, McLean, Ill., 5; Oquawka, Ill., church, 2; Corning, N. Y., 1st church, 16; James Thomson, Chicago, 25; Hamilton, Ill., Wythe church, 7.50; Rev. E. Jamieson, Balmoral, Wis., 5; Thomas Hood, 5, Rev. A. C. Zenos, D.D., Chicago, 25; Rev. Stanley White, Orange, N. J., 5; Prof. Warren H. Landon, D.D., San Rafael, Cal., 5; Rev. Herrick Johnson, D.D., Chicago, 200; Prof. M. Bross Thomas, Lake Forest, Ill., 10; George D. Dayton, Worthington, Minn., 25; Mt. Carmel, Ill., church, 5; Merrill, Wis., West Side church, 16.50; Rev. John H. Boyd, D.D., Evanston, Ill., 36; Rev. T. V. Kelly, Brown's Valley, Minn., 2; St. Louis, Mo., 1st church, 42.25; Rev. F. M. Carson, D.D., Chicago, 10; St. Paul, Minn., House of Hope church, 25; Havre de Grace church, 10; John P. Congdon, Williamstown, Mass., 5; Rev. D. S. Johnson, D.D., Hinsdale, Ill., 50; Rev. George Swain, D.D., Allentown, N. J., 5; Oneida, Ill., church, 10; Mrs. Gurdon S. Hubbard, Chicago, 20; M. R. M., 1.50; Chicago Brookline Church, 5; Oak Park Division Young People's Rally, Chicago Presbytery, 2.61; Fremont, O., 1st church, 20; Rev. E. W. Brown, Newark, O., 2; S. P. McDivitt, Chicago, 25; H. M. Palm, Worthington, Minn., 5; Joel H. Hulburd, Maywood, Ill., 5; Robert Tweed, Kimbrae, Minn., 1; Rev. C. G. Sterling, Madison, Wis., 5; Monmouth, Ill., church, 19.50; Rev. Robert Reed, Saline Mines, Ill., 10; Rev. T. D. Wallace, D.D., Chicago, 10..... 892 86

PROPERTY FUND.

Mr. William Rankin, Newark, N. J., 500; Mr. John H. Converse, 50, Mr. D. O. Wickham, Philadelphia, Pa., 500..... 1,050 00

TRANSMISSIONS..... 1 14

Total receipts November, 1897..... $8,378 48
Previously acknowledged..... 21,913 35

Total receipts since April 1, 1897..... $30,291 83

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, NOVEMBER, 1897.

ATLANTIC.—*Fairfield*—Mt. Tabor, 2. *South Florida*—Altoona, 1. 3 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 25; — Central, 43.30; Bethel, 7.25; Fallston, 3; Franklinville, 3; Frederick City, 11.25; Hagerstown L. M. Soc., 10; Havre de Grace, 10. *New Castle*—Blackwater, 48 cts.; Ocean View, 87 cts.; Perryville, 2.65. *Washington City*—Washington City Metropolitan add'l, 50.35. 167 15

CALIFORNIA.—*Benicia*—Lakeport, 3.30; Mendocino, 16.25; Santa Rosa 1st, 23. *Los Angeles*—Pasadena 1st, 36.36. *Oakland*—Danville, 3.75. *Sacramento*—Redding, 6. *San José*—Santa Cruz, 13.65. *Santa Barbara*—Ventura 1st, 10. 112 31

CATAWBA.—*Southern Virginia*—Danville Holbrook Street, 1.50. 1 50

COLORADO.—*Denver*—Denver Central, 26.73; Georgetown, 6.45; Wray 1st, 3.89. *Pueblo*—Bowen, 2; Colorado Springs 1st Ministers' House, 50; Durango 1st, 7; Monte Vista, 29.10; Monument King's Daughters, 5; Pueblo 1st, 4.75. 134 92

ILLINOIS.—*Alton*—Brighton 1st, 2.60; Salem German, 5;

Woodburn German (sab.-sch., 1), 6; Zion German, 3.13. *Bloomington*—Champaign 1st, 44; Normal, 7.85; Selma, 10. *Cairo*—Anna, 8. *Chicago*—Chicago 6th, 92.68; — German Rev. E. Bensing's, 3; — Hyde Park, 59.05; — Woodlawn Park sab.-sch., 5; Deerfield, 3; Hinsdale, 1.50; La Grange 1st, 5.70; Lake Forest add'l, 5; Oak Park 1st, 45.06; South Chicago First, 3. *Freeport*—Cedarville 1st, 9. *Mattoon*—Chrisman, 1; Mowequa, 1. *Peoria*—Delavan, 11.40; Oneida, 9; Peoria 2d, 5.75. *Rock River*—Alexis 1st, 7.24; Edgington, 22.50; Geneseo, 11.50; Rock Island Broadway, 21.85. *Schuyler*—Camp Creek, 10; Monmouth, 3.87; Oquawka, 6; Rushville, 18.81. *Springfield*—Winchester, 7. 455 49

INDIANA.—*Crawfordsville*—Bethany, 3; Beulah, 2. *Fort Wayne*—La Grange, 3.44. *Muncie*—Hartford City, 8. *New Albany*—Corydon, 3; Orleans, 6.36; Paoli, 5.87. *White Water*—Aurora, 4; Greensburg, 22.74; Lawrenceburg, 3.10. 61 51

INDIAN TERRITORY. — *Choctaw*—Atoka, 11.20; Big Lick, 1; Spring Hill, 1. *Cimarron*—Anadarko, 13.50. 26 70

IOWA.—*Cedar Rapids*—Bellevue, 3.85. *Corning*—Brooks, 2.75; Nodaway, 2.25. *Council Bluffs*—Guthrie Centre, 11.22. *Des Moines*—Albia, 11.30; Chariton, 6.50; Des Moines Highland Park, 10.35; Earlham, 2.64; Leon, 4; Osceola, 11; Ridgedale, 2.50. *Dubuque*—Lansing German, 3; Prairie, 5; Sherrill's Mound German, 4. *Fort Dodge*—Fort Dodge 1st, 24.75; Lake City, 2.84; Spirit Lake, 4.76. *Iowa*—Mediapolis, 8; Morning Sun 1st, 30.20. *Iowa City*—Bethel, 1.25; Princeton, 8; Unity, 5; Williamsburg, 4. *Sioux City*—Highland, 1; Ida Grove, 9. *Waterloo*—Rock Creek German, 4. 183 16

KANSAS.—*Emporia*—Caldwell 1st, 5; Eldorado 1st, 8; El Paso, 3.60; Howard, 8.87; Westminster, 1.25. *Highland*—Clifton (Parallel, 5.55), 9.82; Highland, 7.50; Horton, 10. *Larned*—Arlington, 6.09; Hutchinson 1st, 12.64. *Neosho*—Caney, 5.25; Cherryvale 1st, 3.42; Independence 1st, 8. *Osborne*—Long Island, 2; Phillipsburg, 2. *Solomon*—Herrington, 4.35. *Topeka*—Black Jack, 2.45; Manhattan 1st, 17.99; Mulberry Creek, 4.70. 122 93

KENTUCKY.—*Ebenezer*—Flemingsburg, 11; Lexington 2d, 168.18; Murphysville, 3.75. *Transylvania*—Calvary, 1.50. 184 43

MICHIGAN. — *Detroit*—Detroit Central, 13.50; Plainfield, 15.75. *Flint*—Caro, 35; Cass City, 2; Flint 1st, 34.80. *Kalamazoo* — Allegan, 3. *Lake Superior*—Iron Mountain, 9. *Lansing*—Eckford, 8.05; Homer, 16.75. *Monroe*—Blissfield, 10; Tecumseh 1st, 18.82. *Petoskey*—Boyne City, 2.25; East Jordan, 18.46. *Saginaw*—Bay City 1st, 30.56. 217 94

MINNESOTA.—*Duluth*—McNair Memorial, 1.60. *Mankato*—Easter, 2.60; Wells, 3; Worthington Westminster, 10. *Minneapolis*—Crystal Bay, 2; Minneapolis Franklin Avenue, 2.50. *St. Paul*—St. Paul House of Hope sab.-sch., 10. *Winona*—Austin Central, 3; Le Roy, 3; Oakland, 1.50; Winona 1st, 14. 53 20

MISSOURI.—*Kansas City*—Kansas City 2d, 94.02; Sunny Side, 2.65. *Ozark*—Neosho, 9. *Platte*—Barnard, 3; New Point, 5; Oregon Forest City, 10; Union, 2; Union Star, 2. *St. Louis*—Pacific, 1.01; St. Charles, 68; St. Louis Carondelet, 13.40; — Lafayette Park, 43; Washington, 2.85; Webster Grove, 61.42. 317 35

MONTANA.—*Helena*—Helena 1st (sab.-sch., 3.55), 79.31. 79 31

NEBRASKA.—*Hastings*—Hastings 1st German, 2; Oxford, 3.55; Ruskin, 5.10; Wilsonville, 4.50. *Kearney*—Buffalo Grove, 10; Clontibret, 2; Salem, 3. *Nebraska City*—Goshen, 1.15; Hickman German, 7; Meridian German, 2; Nebraska City 1st, 5.05; Plattsmouth German, 3. *Niobrara*—Madison, 6. *Omaha*—Fremont 1st, 13.46; Schuyler 1st, 11.87. 79 68

NEW JERSEY. — *Elizabeth*—Cranford (sab.-sch., 10.01), 20.01; Perth Amboy (sab.-sch., 3.33), 30.81. *Jersey City*—Jersey City 2d, 51.25; — Westminster, 24.38. *Monmouth*—Calvary Riverton, 76.50; Chatsworth sab.-sch., 2.13; Columbus, 6; Jacksonville, 3. *Morris and Orange*—Mendham 1st, 45.45; St. Cloud sab.-sch. 11.90; Succasunna, 16. *Newark*—Newark Park, 31.78; — South Park, 29.72. *New Brunswick*—Ewing, 15.92; New Brunswick 1st, 34.54; Princeton 1st, 240.55; Trenton 2d, 4; — 3d, 91.50; — 4th add'l, 5. *Newton*—Belvidere 1st sab.-sch., 3.64; Branchville, 19; Hacketts-town, 50; Harmony, 4.86; Stillwater, 2.56. *West Jersey*—Blackwood, 20; Bridgeton 4th, 5; — West. 50; Cedarville Osborn Memorial, 5; Shiloh, 13.39; Vineland, 14; Wenonah, 22; Williamstown, 8.15. 958 04

NEW MEXICO.—*Rio Grande*—Socorro 1st (sab.-sch., 5), 6.50. 6 50

NEW YORK.—*Albany*—Albany 2d, 16.86; Stephentown 1st, 5; Voorheesville, 1. *Binghamton*—Cannonsville, 11; Lordville, 2. *Boston*—New Boston, 10.50. *Brooklyn*—Brooklyn 5th German sab.-sch., 5; — Duryea, 33; — Memorial, 55.08; — Throop Avenue, 50. *Buffalo*—Allegany, 4; Sherman, 11. *Cayuga*—Ithaca 1st (sab.-sch., 29.59) add'l, 49.59; Meridian, 5.50; Scipio, 1.50; Scipioville, 3. *Champlain*—Beekmantown, 1.70; Keeseville 1st, 17.77. *Chemung*—Mecklenburg, 5; Sugar Hill, 2.90; Watkins, 19.15. *Columbia*—Centreville, 1.75; Durham 1st, 4.85; Greenville, 4.78. *Genesee*—North Bergen, 5. *Geneva*—Gorham, 8; Phelps, 16.31; Waterloo, 16.92. *Hudson*—Clarkstown German, 5; Good Will, 1.26; Haverstraw Central, 40; Monroe, 50; Roscoe, 5; Washingtonville 1st, 10. *Long Island*—Amagansett, 5.77; Port Jefferson, 14.10. *Lyons*—Junius, 2; Newark Park, 14.55. *Nassau* — Freeport, 12. *New York*—New York Harlem, 95.50; — Knox, 5; — Morningside, 13.67; — Mount Washington, 100. *Niagara* — Lockport 1st, 17.55; — 2d, 1.75; Niagara Falls (sab.-sch., 5.16), 35.53. *North River*—Cornwall-on-Hudson, 11.84; Millerton, 8.60; Newburg Calvary, 47.32; Poughkeepsie, 12.93; Smithfield, 10. *Otsego*—Hobart, 10. *Rochester*—Menden, 4.80. *St. Lawrence*—Cape Vincent, 6.93; Ox Bow, 5; Rossie, 3.86; Waddington 1st, 5. *Steuben*—Aimond, 3; Andover, 10; Angelica, 2 89; Campbell, 5.32. *Syracuse*—Manlius Trinity, 5; Syracuse Memorial, 24.15. *Troy*—Brunswick 1st, 4.94; Glens Falls (C. E. Soc., 25), 137.88; Schaghticoke, 2; Troy Mt. Ida Memorial, 7.62. *Utica*—Knoxboro, 1.70; Redfield, 5; Turin 1st, 5.46; Walcott Memorial, 19.84. *Westchester* — Darien, 25; Peekskill 1st, 66.20. 1249 12

NORTH DAKOTA.—*Fargo*—Casselton, 7. *Minnewaukon*—Minot, 3; Towner, 3.58. *Pembina*—St. Thomas C. E. Soc., 4.15. 17 73

OHIO. — *Bellefontaine*—Zanesfield, 3. *Chillicothe*—Mount Pleasant, 6. *Cincinnati*—Lebanon 1st, 23; Williamsburg, 5.30; Wyoming, 77.76. *Cleveland* — Cleveland Beckwith, 6.60; — North sab.-sch., 4.28; — Wilson Avenue, 2.37. *Columbus*—London, 7.78. *Dayton*—Dayton 3d Street J. C. E. Soc., 10; Hamilton Westminster, 11; Troy 1st, 19.98. *Lima*—Ada, 12.81; Ottawa 1st, 1.20. *Mahoning*—Brookfield, 1; Coitsville, 2.50; Lowell, 4.25; Pleasant Valley, 2.25; Youngstown 1st, 70.65. *Maumee*—Perrysburgh 1st, 7; Toledo 5th, 5.70. *Portsmouth*—Ironton 1st, 11; Mount Leigh, 6.50; Winchester, 4.35. *St. Clairsville*—Cambridge, 13.81; Nottingham, 5. *Steubenville*—Dell Roy, 5.75; East Liverpool 2d, 6.38; Lima, 3; Toronto 1st, 7; Unionport, 1. *Wooster*—Bethel, 2; Marshallville, 1; Orange, 5. *Zanesville*—Utica, 8.50; Zanesville 2d, 50. 414 72

OREGON. — *Portland*—Smith Memorial, 2. *Willamette* — Lafayette, 3; Lebanon, 5. 10 00

PENNSYLVANIA. — *Allegheny*—Allegheny Brighton Road sab.-sch., 35. *Blairsville* — Fairfield, 11.50. *Butler*—New Hope, 3; Unionville, 6.90. *Carlisle*—Carlisle 2d, 85.39; Duncannon, 19; Harrisburg Olivet (sab.-sch, 58 cts.), 1.58; Ickisburg, 1.50; Landisburg, 1.50; Middle Spring, 20; Upper, 12. *Chester*—Ashmun, 10; Bryn Mawr, 134.37; Chester 1st sab.-sch., 15; Fagg's Manor, 40; Unionville, 3. *Clarion*—Academia, 3.27; Brockwayville, 14.80; Du Bois, 50. *Erie*—Fairfield, 2; Milledgeville, 1.50; New Lebanon, 2; Pleasantville 1st, 30; Utica, 6. *Huntingdon*—Bellefonte, 64; Beulah, 18 cts.; Clearfield, 12.89; Fruit Hill, 2.79; — Berwindale, 1.21; Glen Richey sab.-sch., 2.34; Hollidaysburg, 23.59; Huntingdon, 62.30; Logan's Valley, 10; Mount Union sab.-sch., 6. *Lackawanna*—Carbondale 1st (A. F. Fey), 5; Dunmore, 12; Honesdale 1st sab.-sch., 6.60; Nicholson, 3; Scott, 11; Scranton Providence, 14; Susquehanna 1st, 7.25; Tunkhannock, 56.64. *Lehigh*—Easton Brainerd Union add'l, 15; Freeland, 5.36; Lower Mount Bethel (special offering, 5), 9; Port Carbon, 15; Portland, 7; Shawnee (sab.-sch., 1.22; C. E., 1), 7; Upper Mount Bethel, 4. *Northumberland*—Elysburgh, 4; Linden, 2.75; Rush, 7; Watsontown, 7. *Philadelphia*—Philadelphia 2d, 221.09; — Calvary, 338.16; — Gaston, 22.17; — Hollond, 100; — Mariner's, 3; — Oxford, 67.84; — South, 10; — Tabernacle add'l (sab.-sch., 50.84), 150.84; — Trinity sab.-sch., 2.50; — Walnut Street, 210.97; — Westminster, 15.15; — Woodland, 182.85. *Philadelphia North* — Bridesburg, 15; Germantown 1st, 460.40; — 2d, 141.32; Joyland C. E. Soc., 1.25; Lower Providence, 13; Newtown, 41.20; Wissinoming, 3. *Pittsburgh*—Mount Olivet, 4; Mount Pisgah, 11; Pittsburg Homewood Avenue, 4.50; — Park Avenue, 5.25; — Shady Side, 66; — Tabernacle, 38. *Redstone*—McKeesport 1st add'l, 100. *Shenango*—Princeton, 5.45. *Washington*—Washington 3d, 16.39; Wheeling 1st (friend), 5; — 2d, 15.59. *Wellsboro*—Beecher Island, 5. *Westminster*—Marietta, 10. 3178 13

SOUTH DAKOTA.—*Aberdeen*—Eureka, 2. *Dakota*—Hohay, 2. *Southern Dakota*—Dell Rapids, 7; White Lake, 2. 13 00

TENNESSEE. — *Holston*—Elizabethton, 3.50. *Kingston*—Chattanooga Park Place, 2.33; Menlo, 2; Rockwood, 2.75. *Union*—Clover Hill, 1. 11 58

TEXAS.—*Austin*—Fayetteville Bohemian, 1; Sweden, 3; Taylor 1st, 12.30. *Trinity*—Stephenville, 2. 18 30

UTAH.—*Utah*—Hyrum Emmanuel, 3.75. 3 75

WASHINGTON.—*Olympia*—Centralia 1st, 4. *Puget Sound*—North Yakima, 3.60; Seattle 1st, 27. *Spokane*—Spokane Centenary, 10. *Walla Walla*—Johnson, 1. 45 60

WISCONSIN. — *Chippewa*—West Superior 1st, 9.58. *La Crosse*—Mauston German, 2; New Amsterdam, 5. *Madison*—Beloit 1st, 4; — German, 7; Kilbourne, 9; Portage 1st, 3.20; Prairie du Sac, 8.13. *Milwaukee*—Cedar Grove, 14;

Milwaukee Perseverance, 1.34; Somers, 8; Stone Bank, 40 cts. *Winnebago*—Marinette Pioneer, 10. 81 65

Total from the churches and Sabbath-schools..... $8,210 70

INDIVIDUALS.

Mrs. Mary E. Lane, Batavia, N. Y., 2; Julia E. S. Hamilton, Bellevue, Neb., 1; John P. Jones, Terra Alta, W. Va., 10; Rev. B. F. Russell, Blackstock, S. C., 1; Miss M. E. Jacobs, Fort Wayne, Ind., 5; "Cash," Phila., 1; "Not a Church Member," 100; Mrs. C. H. Bissell, Silver Cliff, Colo., 1; Rev. and Mrs. E. W. Brown, Newark, O., 5; Rev. B. L. Agnew, D.D., Phila., 20; Mrs. G. A. Wells, Indianapolis, Ind., 5; Mrs. A. Smith, Germantown, Pa., 11; Miss Emma S. Farr, Phila., 25; Mrs. Ida H. Collins, Au Sable, Mich., 5; Mrs. C. M. Mather, N. York, 10; R. J. Moor, Letts, Ind., 5; Mrs. Mary V. Welles, Omaha, Neb., 2; Miss Kate Flavel, Astoria, Oregon, 25; "S. E. M.," 10; Anna W. Ludlow, Hartshorne, I. T., 5; C. D. Wyckoff, Penn Yan, N. Y., 3; Mrs. M. F. Clift, Pasadena, Cal., 2; "Cash," 10; A. H. Hartshorne, Newark, N. J., 5; W. R. McFarlane, Knappa, Oreg., 5; Miss Caroline Pearson, Harrisburg, Pa., 50; Margaretta Dickey, Phila., Pa., 50 cts.; Mrs. E. J. Burghardt, Washington, D. C., 5; W. F. Buel, Brooklyn, N. Y., 5; Rev. Joseph Greenleaf, Washingtonville, N. Y., 5; "W. H. B.," 15; "B. A. E.," 1; Rev. and Mrs. George T. Crissman, Denver, Colo., 5; "Three friends in Lima," Ind.," 30; Rev. and Mrs. V. M. King, Emporia, Kans., 2; Rev. Wm. P. Koutz, Cutler, Ind., 5; Rev. Geo. A. Little, Hamilton, Ill., 5; T. W. Osborn, Brooklyn, N. Y., 3; "J.," Phila., 5; Gilbert L. Hicks, Alanson, Mich., 3; Mrs. Mary T. Long, Marshfield, Mo., 2; "C. Penna.," 6; Mrs. G. S. Jonett, Washington, D. C., 5; Rev. W. E. Honeyman, Plainfield, N. J., 5; "H.," Neb., 36 cts.; Miss Catherine Roseboom, Cherry Valley, N. Y., 27.50; Martin Hoover, Riverside, Cal., 10..... $469 36

Interest from investments..... 2,366 98

" " Roger Sherman Fund..... 86 00

" " Bank Deposits..... 680 05

Total..... $11,813 09

Unrestricted legacies..... 95 00

Total..... $11,908 09

PERMANENT FUND.

(Interest only used.)

Legacy of Mrs. Lydia N. Bigelow, Racine, Wis..... 500 00

Total receipts in November, 1897..... $12,408 09

Total for current fund since April 1, 1897..... $81,399 87

" " " " same period last year..... 80,931 95

Increase..... $467 92

W. W. HEBERTON, *Treasurer*,

1334 Chestnut Street, Philadelphia.

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Corresponding Secretaries—Rev. William C. Roberts, D.D., LL.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Harvey C. Olin. *Recording Secretary*—Oscar E. Boyd.
Superintendent of Schools—Rev. G. F. McAfee.
Secretary of Young People's Department—Miss E. M. Wishard.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board should be addressed to the *Corresponding Secretaries*.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to the *Treasurer*.

Applications for aid from churches should be addressed to the *Recording Secretary*.

Applications of teachers, and letters relating to the School Department, should be addressed to the *Superintendent of Schools*.

Correspondence of Young People's Societies should be addressed to the *Secretary of Young People's Department*.

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready*. Address the *Treasurer of the Board of Foreign Missions*.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer*.

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. Edward C. Ray, D.D.
Treasurer—Rev. Edward C. Ray, D.D.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Harvey C Olin, 156 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

Headache

Horsford's Acid Phosphate.

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

For sale by all Druggists.
Beware of Substitutes and Imitations.

—The Belgian Missionary church has grown during the past ten years. The number of churches and stations has risen from twenty-six to fifty-four, and that of pastors from seventeen to thirty, and during the decade nineteen new places of worship have been built or purchased.

—We recognize much that is good and true in the heathen religious systems, and we need not disparage them in order to magnify Christ, for when all that is best in others has been acknowledged, Christ still stands in lovely and preëminent grandeur. More than that, we must widen our conception of Jesus to see him as the source of all this excellence. We no longer dream of saying with Augustine that the virtues of the heathen are only splendid vices; instead of that, their virtues, and the elements of truth and goodness in their religions, may help to give us worthier views of him who is "the light that lighteth every man that cometh into the world." In the loftiest ideals and best efforts of the heathen we recognize an inarticulate desire to see Jesus, and we would respond to it in the spirit of Paul's message to the Athenians, "Whom ye ignorantly worship, him declare I unto you." The study of comparative religion should not weaken in the least the fervor of our efforts to preach among the heathen Christ and him crucified, but it should help to enlarge our conception of Christ himself, who, in ways that we know not, shall fulfill his own promise, "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."—*Rev. Prof. D. M. Gordon, D.D.*

We acknowledge

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

"It just suits me." The

Clinton - Safety - Pin

has the largest sale of any safety pin made, because of its many points of absolute superiority, which are as follows:

1st. They have a perfect guard that prevents cloth catching in the coil.

2d. They are made of tempered brass, and do not bend.

3d. They are supernickeled *and never turn brassy.*

4th. They can be hooked and unhooked from either side, a great convenience.

BEWARE OF IMITATIONS.
Made in Nickel Plate, Black, Rolled Gold and Sterling Silver.

Free on receipt of stamp for postage, samples of our **Clinton Safety Pin,** our new **"Sovran"** pin and a pretty colored animal book for the children.

Oakville Co., Waterbury, Conn.

The native peoples of Liberia are nearly all of them accessible to the gospel. Mohammedanism is making rapid inroads among them, and the most significant fact in connection with the evangelization of Africa is that there are more native pagans being Mohammedanized every year than there are being Christianized. Mohammedans have their schools side by side of our stations near Monrovia. I sent for two different teachers and asked them to bring their scholars with them, and with the aid of Dr. Blyden as an interpreter I studied their methods. The teacher sits on the ground, and his scholars sit in a semicircle in front, with their faces toward him. His book is made up of loose leaves on which are written in beautiful Arabic quotations from the Koran, Mohammedan history, law and poetry. The teacher intones a sentence, and all the students repeat it after him over and over, again and again, until the lesson is permanently fixed in the students' minds. There are thousands of these teachers throughout Mohammedan Africa, who live among the people and receive nothing for their labors. Give them the language, with the religion of Christ, and send them out in the same way to teach the Holy Bible, and who can doubt the results?—*Bishop Hartzell in Christian Advocate.*

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.
Mention this Magazine.

BLYMYER CHURCH BELLS.

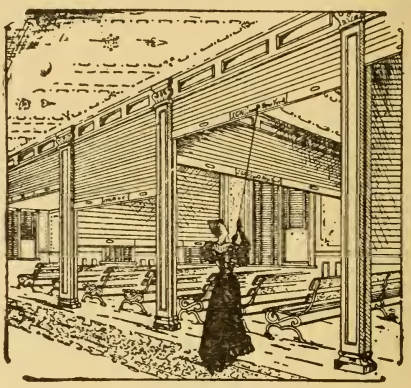
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM
Morphine habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**
J. L. STEPHENS, M. D., Lebanon, Ohio.

Jas. Godfrey Wilson,

PATENTEE AND MANUFACTURER,
74 WEST 23d ST., NEW YORK.

Send three two-cent stamps for Illustrated Catalogue.
Stamps not necessary if you mention THIS Magazine.



Rolling Partitions

for dividing Church and School Buildings. Sound-proof and air-tight. Made also with Blackboard Surface. They are a marvelous convenience, easily operated, very durable and do not get out of order. Also made to roll vertically. Over 2000 Churches and many Public Schools are using them.

VENETIAN BLINDS IN ALL WOODS.

Christian Training Course.

BIBLICAL, HISTORICAL, MISSIONARY.

FOR

Young People's Societies

AND OTHER
CHURCH ORGANIZATIONS.

Commended by the General Assembly and by many of the Presbyteries.

Required Reading

FOR 1897-98.

Our Sixty-six Sacred Books.....40c.
The Presbyterian Churches.....25c.
The Church at Home and Abroad, one year.....$1.00

Sent postpaid by the
PRESBYTERIAN BOARD OF PUBLICATION,
PHILADELPHIA, PA.

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F. ELLINWOOD, D.D., LL.D., BENJ. L. AGNEW, D.D.,
EDWARD B. HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., E. C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Current Events and the Kingdom, . . . 97
Editorial Notes, ... 99
The Church Session and Benevolent Offerings, *Wm. H. Roberts, D.D.*, . . . 101
Evangelistic Missions (three illustrations), *F. F. Ellinwood, D.D.*, ... 103
A Funeral in China, *Rev. F. H. Chalfant*, . 106
FREEDMEN.—Young People's Societies—Dr. Sanders and his Mother (with portrait) — Rev. W. F. Brooks, D.D. — A Fourfold Work (with illustration), . . 108
FOREIGN MISSIONS.—Notes, . . . 111
Sixty Successful Years—How the Debt was Raised, ... 113
Behind a Veil, *Mrs. Robert E. Speer*, . . 114
Missions in the First Century and in the Nineteenth (illustration), *Prof. Chalmers Martin*, ... 115
The Indians of Brazil (illustration), *H. M. Lane, M.D.*, ... 118
Concert of Prayer, Topic for January—Books of Reference, ... 121
The Unbelieving World (illustration), *James S. Dennis, D.D.*, ... 121
The Vastness of the Field, ... 123
Barriers to the Truth (illustration), . . . 124
Christianity the Only Faith, *George F. Pentecost, D.D.*, ... 126
COLLEGES AND ACADEMIES. — Our Church's Work for Young People (five illustrations)—Notes, ... 129
CHURCH ERECTION.—To the "Strong"—Typical Cases—How Pastors can Aid, . 131
MINISTERIAL RELIEF.—Sartor Resartus, *Anna E. Agnew*, ... 133
EDUCATION.—Cultivation of the Grace of Liberality among the Children of the Church (one illustration), *Rev. Lewis S. Mudge*—This Year's Enrolment, . . 136
PUBLICATION AND SABBATH-SCHOOL WORK.—Brevities—For the Young People (five illustrations)—The Twentieth-century Movement, ... 139
HOME MISSIONS.—Notes (with portrait of Dr. Samuel A. Worcester and two winter scenes in Dakota), ... 142
Outline History of the Mountain Whites, *Mrs. Henry T. McEwen*, ... 146
Resignation of Secretary D. J. McMillan, D.D., and Action of the Board, . . 147
Concert of Prayer—Our Work among the Indians—Changing Conditions—Work of the Government for the Indians (with three illustrations), ... 148
Letters—Appointments, ... 151
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR. — Notes (with four illustrations)—Reminiscence of Admiral Foote, *Henry A. Nelson, D.D.*—Darkness and Light, *Robert E. Speer* — Presbyterian Adaptation of Christian Endeavor—Christian Training Course—Presbyterian Endeavorers—The Boards of the Church — Home Missionary Heroes—Questions, 157–172
Gleanings, ... 173
With the Magazines, ... 174
Book Notices, ... 175
Necrology, ... 177
Receipts, ... 178–186
Officers and Agencies, ... 187,188

The Synod of Brazil.

THE CHURCH

AT HOME AND ABROAD.

FEBRUARY, 1898.

CURRENT EVENTS AND THE KINGDOM.

The American Bible Society.—This important agency, working in hearty cooperation with the Missionary Boards, has during the past year distributed 767,000 volumes of the Holy Scriptures in foreign lands, at an expenditure of upwards of $192,000.

National Hospitality.—The establishment at Tokyo, Japan, of the Kihin-Kai, or Society for Welcoming Foreigners, is reported. Its professed purpose is commendable—to provide strangers with every facility for business or pleasure, without discomfort, inconvenience or undue expense.

Rev. George Muller.—The orphan homes established by this man of faith and prayer have cared for more than 120,000 children during the sixty years of their existence. The gifts received and disbursed for this purpose amount to $7,000,000. Mr. Muller has recently celebrated his ninetieth birthday.

Foreign Missionary Conference.—The Protestant Foreign Missionary Societies of America have issued an invitation to all similar societies in the world, asking each society to be represented by two or more delegates in an ecumenical conference on Foreign Missions, to be held in the city of New York, April 20, 1900, and to continue for ten days.

Blind Leaders in China.—Li Hung Chang wrote several months ago to a missionary, "If you can give to the blind leaders of our people the light and learning enjoyed in the West, they, in turn, will lead our people out of their darkness." That there is need of light and learning for the blind leaders of the people in China is indicated by the emperor's decree calling for special fasting and prayer on the occasion of the eclipse of the sun, January 22, 1898. Great disasters, says the emperor, have accompanied similar eclipses in the past, and now prayer must be offered to avert from the nation the wrath of Heaven.

The World's Mission Work.—The statistics of Protestant foreign missions, recently compiled by Dr. E. E. Strong, of the American Board, show that the foreign missionary work of the world is carried on at an annual expense of $12,988,687. Of this sum, $4,333,611 is contributed by the evangelical churches of the United States. A summary of Dr. Strong's statistics may be found on pages 123 and 124 of this magazine.

Tuskeegee Institute.—According to Mr. Booker T. Washington's sixth annual report, there were more than one thousand students in attendance at the Tuskeegee Normal and Industrial Institute. The property of the Institute, which includes 2200 acres of land, is valued at $290,000. The trustees of the Slater Fund have testified to the value of the work in which Mr. Washington has been so prominent by deciding to give to Tuskeegee Institute a large proportion of the income of the Fund.

Progress of the Kingdom.—Dr. J. H. Edwards writes in the *Evangelist:* The fluctuations of the markets, the doings of Congress, and the ephemeral gossip of the day are followed with assiduous interest by multitudes who are utterly ignorant of the current history of the campaign for the world's redemption. When time is found

to keep up acquaintance with a thousand other matters of passing or trivial importance, ignorance of the vital subjects which have to do with the progress of Christ's kingdom cannot be regarded as excusable.

The Last of the Lottery.—The decision of the Supreme Court of the United States in the case of the Frankfort lottery against the State of Kentucky declared the franchise of the Frankfort Lottery to be invalid. It had been claimed that the provision of the new Kentucky Constitution of 1891, revoking all lottery charters, was a violation of the Constitution of the United States which prohibits the making of laws that impair existing contracts. The decision declares that a State may protect its people from practices attended by ruinous results, that it may at any time make such regulations as are reasonably necessary to protect the public morals against the acknowledged evils of lotteries.

Japan Among the Nations.—The New York *Tribune* calls attention to the fact that while at the time of Trafalgar Japan was of no more account in the world than the Fiji Islands, and was but recently reckoned as a semi-barbarous country, she is now swiftly coming to the fore as one of the great military powers, and at the present rate of progress will in a few years rank as the second naval power in the world. Japan's indebtedness to Christianity for her present position, is thus expressed by the *Interior:* The empire of the Rising Sun, as we see it to-day, could not have existed except for the ingrafting of new motives and the supplying of new aims, which Christianity effected through its Christian missions.

A Friend of China. — Prof. James Legge, whose death occurred recently, went to China in 1839, hoping to engage in missionary labor. Since the way was not clear, he accepted the charge of the Anglo-Chinese College at Malacca, founded by Robert Morrison. In 1843 he removed to Hong Kong, where for thirty years he was engaged in translating the Chinese classics. From 1876 to the time of his death he was Professor of Chinese Language and Literature at Oxford. One who knew him there testified that he was "beloved and reverenced by all, living a strenuous and fruitful life, simple-minded as a child, full of gentle courtesy, generous to a fault, truly catholic in spiritual sympathy and belief." His heart was ever in China, and he rejoiced that so many of his pupils became missionaries to that land.

The French and Hainan.—The possibility of the French occupation of Hainan has long been anticipated. This island, twice the size of New Jersey, and having a population of about 1,500,000, is of special interest to Presbyterians, since no other body of Christians has undertaken missionary work there. About one-third of the island is occupied by the Loi, the original inhabitants, while in the remainder there are descendants of emigrants from the vicinity of Amoy. The work begun by Mr. Jeremiassen in 1881 was continued as an independent mission until 1885, when it passed into the hands of our Board. The stations are at Kiungchow, the capital, and at Nodoa and Loklah.

The Famine in India.—The famine has cost the government $6,000,000, and the friends of suffering humanity have contributed to relief funds nearly $9,000,000. And yet vast numbers have died of starvation and disease. The necessity of relieving the congested areas of that vast empire of their surplus population is once more emphasized, says an English exchange. With one hundred millions of untilled acres not now capable of reclamation, and the addition of two million souls to the population every year by natural increase, the food problem has become serious in the extreme. It is thought practicable to utilize the fertile tracts of Africa for the benefit of the Hindu agriculturist. Already Hindu labor has been imported into Africa for railway construction.

Russia's Influence in Korea. — Mr. McLeavy Brown, an Englishman, for several months past an assistant to the Korean Minister of Finance, has been so successful in his administration of the customs as to increase the revenues of the government $2,000,000, reduce the expenses $3,000,000, and pay a large part of the debt owed to Japan. Through an arrangement made in St. Petersburg, a Russian, Mr. Alexieff, was appointed last November to control the finances. This action has called forth a

vigorous protest from the imperial librarian, Mr. Min Yungchun. In his memorial to the emperor he compares the state of the country to a ship with rotten masts—one whiff of breeze will upset the craft. He believes there is danger ahead because of the degraded state of national sentiment. While the integrity of a nation depends upon a faithful administration of the government, the laws of Korea are but dead letters. The finance bears the same relation to the nation as blood to the living body; and the power of administrating the finance has been delegated to a foreigner, who henceforth is to control the vitals of Korea. Later, it is reported that Mr. Brown will remain and work with Mr. Alexieff.

The new Russian Minister to Korea, who is actively zealous in the interests of the Greek Church, is reported to have announced that priests from Russia were coming to give the people religious instruction. The growing ascendency of Russia in Korea means to those who are looking for the victory of Christ's kingdom, says *Woman's Work*, just one imperative inquiry: Will the Russian Church be able, with its priests and its pageants, to smother the Christian life already introduced into Korea? According to his confidence in the divine and energizing power of the gospel, each answers that question; but in it lies a tremendous argument for pushing the Bible in Korea *now*, before priests and nuns fetch it, in a foreign tongue, across the Russian border.

THE editor of a successful woman's missionary magazine writes: "I wish to add my congratulations on the improved appearance of THE CHURCH AT HOME AND ABROAD and its increasingly interesting contents."

THE Pittsburgh *News* published, January 14, a report from Rev. S. H. Young and Dr. McEwen, who arrived at Dawson City, October 8. They had rented a two-story log house, the large first-floor room of which is used as a place of worship and kept open during the week as a reading-room. A Christian Association and a Sunday-school have been organized, and the congregation expects to build a church in the spring.

OF our 7631 churches, only 3294 are self-supporting.

THE first Protestant church in California was a Presbyterian church, organized at Benicia in 1850, with five members.

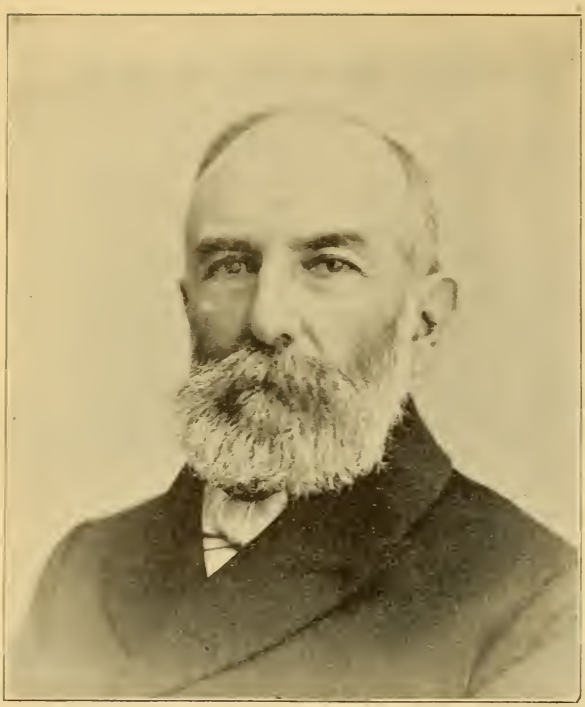
THE price of "Historical Sketches" of the missions under the care of our Board of Foreign Missions is seventy-five cents. It is a volume of 368 pages. The single sketches may be obtained for ten cents each. In one of the two places where this indispensable book was mentioned in our December issue, the price was incorrectly stated.

IN connection with "Sixty Successful Years," on p. 113, read Mr. William Rankin's article, "Our Sixtieth Anniversary," in the issue for October, 1897, p. 276.

WHEN missionary periodicals have a circulation in proportion to their worth, and a reading proportionate to their circulation, the Boards will be in the startling condition of confronting a surplus instead of a deficiency. This is the opinion of an experienced pastor.

SECRETARY A. J. Brown announces that a generous layman in Indiana, who has been supporting two foreign missionaries through our Board of Foreign Missions, has found so great satisfaction in thus preaching the gospel by proxy that he has now placed at the disposal of the Board a fund to be used in the effort to bring such service to the attention of others. Mr. Luther D. Wishard has consented to devote a year to the work of interesting individuals in foreign missions. Mr. Wishard's well-known interest in missions, his round-the-world tour of mission fields, and his long experience on the International Committee of Young Men's Christian Associations, make him exceptionally qualified for this work.

ONE of our subscribers, after speaking this encouraging word, "your excellent magazine is *growing*, as all good Presbyterian and Christian work should grow," says that her copy, after it is read, is sent to a Western town for others to enjoy, and suggests that we recommend such service to our readers as better than the plan of storing the back numbers away in attics.



Rev. William A. Niles, D.D.

An interested reader of The Church at Home and Abroad, who has taken the magazine from the beginning and values it highly, writes: "It is very satisfactory to notice how the Boards help each other." That mutual helpfulness which should always appear in a magazine whose mission is to present the one work of the Church may be seen this month in the pages occupied by the Board of Education. The admirable plan there outlined is intended to develop liberality among the young people, and teach them to support all the authorized agencies of the Church.

We are possibly in danger of overestimating the evils of denominational rivalry, writes Thomas J. Morgan, D.D., in the *Independent*. That there are evils incident to it is admitted, but a generous rivalry born of religious convictions is greatly to be preferred to religious indifference, apathy, or dead formalism. Better the denominational rivalries of Colorado than the religious uniformity of Spain or Mexico.

The Moderator of the General Assembly, Rev. Sheldon Jackson, D.D., is in the employ of the United States government. It was at the suggestion of Dr. Jackson that reindeer were introduced into Alaska from Siberia a few years ago The experiment is an undoubted success. The deer feed upon the abundant white moss, and while they furnish the best means of transit they may at any time be killed for food. When Congress voted a generous sum for the relief of the Yukon miners, it was decided that 600 reindeer, trained to harness, should be purchased in Lapland for the transportation of food to the gold regions. The one man for the task was our home missionary hero. Dr. Jackson had promised to write an article for the young people's department of this magazine, but the call of the Secretary of War was for a more important duty. Just before leaving Washington he wrote a brief note begging to be excused for the present. As this number goes to press he is reported as having just purchased a herd of deer. It is hoped that our readers may enjoy the promised article about the time the Moderator's gavel sounds the hour for the opening of the next General Assembly.

Pastors and others who receive an extra copy of this issue of The Church at Home and Abroad are requested to place it in the hands of some prominent member of the young people's society. Since one topic this month in the Christian Training Course is "The Boards of the Church," several of the articles were prepared with the purpose of bringing the work of the Presbyterian Church to the special attention of the young people.

A writer in *Scribner's Magazine* states this interesting fact regarding the Lake Forest Church, Illinois, that the stone of which it was built was originally in the Second Presbyterian Church in Chicago. After the fire in 1871 this stone work, which remained standing (although the interior and the steeple were destroyed), was taken down and finally brought to Lake Forest and reërected. Inasmuch as it was in the

Second Church that the idea of a place like Lake Forest originated, and the association was formed whereby Lake Forest and its educational institutions and church became a possibility, the presence of the stone in those walls adds a sentimental interest.

Referring to the fact that in all churches the Ten Commandments contained in the twentieth chapter of Exodus are frequently heard, the *Church Missionary Intelligencer* suggests that in missionary meetings ten commandments from the New Testament be read, the people being invited to make after each the response, "Lord, have mercy upon us, and incline our hearts to keep this law." The following are mentioned as suitable for this purpose: Matt. 5:16; Matt. 6:19, 20, 33; Matt. 7:1; John 13:34; John 5:39; John 4:35; Matt. 9:36, 37; 1 Cor. 11:23–25; Matt. 28:19, 20. The *Intelligencer* adds that one advantage of the adoption of this plan, which has been successfully tried, is that it puts foreign missions on the right ground; it teaches the people to confess that they have been guilty of failure, and to pray for grace to amend; and it shows that the real Christian has no option as to whether or not he will take part in the evangelization of the world.

There are many evidences that Presbyterian young people are reading The Church at Home and Abroad intelligently and with profit. Here is one of them. A year ago an order was received for two copies, to be sent during 1897 to a Christian Endeavor society in Baltimore. The writer said: "Our Missionary Committee is trying to awaken a deeper interest in the cause of missions among our members, and feels that there is no better way to attain this than by subscribing to our own periodicals." For 1898 this Missionary Committee has ordered four copies instead of two, saying: "Within the past year we have seen evidences of an increased interest in missions created in the hearts of some of our members through the reading of this most interesting magazine."

THE CHURCH SESSION AND BENEVOLENT OFFERINGS.

WILLIAM H. ROBERTS, D.D.

This article is a concise statement of the constitutional powers of church sessions, and of Assembly recommendations, in connection with the offerings for benevolent purposes in the churches.

The General Assembly, by virtue of its position as the bond of unity in the Church, and also as the judicatory establishing the benevolent and missionary Boards and controlling their management, has made from time to time recommendations in connection with this important matter. These recommendations are addressed both to church members and to the authorities recognized by the Constitution of the Church as entrusted with the detail of the management of offerings in the congregations. It is to be remembered that the Directory for Worship prescribes that every member of the congregation "should be trained to give of his substance systematically, and as the Lord has prospered him, to promote the preaching of the gospel in all the world and to every creature according to the command of the Lord Jesus Christ." The Directory also states that the person upon whom the duty is laid of "cultivating the grace of liberal giving" in a congregation is the minister; that "the proper order, both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the discretion of the minister and session of the church;" and that "the offerings received may be apportioned under the supervision of the church session, in such proportion and on such general plan as may from time to time be determined." These provisions of the Directory clearly place in the hands of the minister and the session, power to determine as to the methods and distribution of the offerings, and the manner of impressing upon the members of the congregation their duty in relation to beneficence.

The usage, therefore, which in some churches places the contributions in the hands of the deacons or trustees is contrary

to the Constitution of the Church. The Assembly, in view of this fact, decided as early as 1833, in connection with the office of deacon, that "over charities collected for any other purpose than the care of the poor, their office gives them no control." Further, to carry out the provisions of the Directory, the Assembly has repeatedly drawn the attention of ministers to their duty in the matter of training their people in benevolence, and in 1897 reminded all "pastors and stated supplies of their duty to instruct their people as to the several departments of their church work, and to afford them an opportunity to contribute to our several Boards." The latter clause of the deliverance of the last Assembly, has reference to the failure of some church sessions, of making provision for the taking up of offerings for each one of the Boards. It is to be emphasized that church sessions are under obligation to give the people an opportunity to contribute to the support of each one of the benevolent and missionary agencies of the Church. As early as 1755, in the matter of collections ordered by a higher judicatory, it was decided by the highest court of the Church, that "it is inconsistent with our Church government to be under the check or prohibition of a church session; they indeed may give or withhold their charity, but may not prevent a minister to propose it publicly according to our appointment." Sessions do not possess the constitutional power to prevent the taking up of a collection for the Boards in the congregation; the power they possess is to determine the time when collections shall be taken up, the methods for gathering money, and the plans for distribution.

In connection with methods, it is to be remembered that *systematic* giving is recognized in the Directory as a fundamental principle. In addition the Assembly has recommended "that it be the unwearied effort of all elders of our churches, to secure a general acceptance of the principle and adoption of the practice of *proportionate* giving;" and it has also said that "we need now to advance a step and lay a holy stress upon proportion. A man who gives a cent a week where he ought to give a dollar is systematic, but he is cheating the Lord out of ninety-nine cents." These two principles of system and proportion should therefore be recognized by each session, whatever plan it adopts at the beginning of each fiscal year (ordinarily about April 1), for the gathering of the benevolent and missionary offerings. These plans may be either (1) the monthly plan of plate collections, after due announcement, (2) the subscription card plan, (3) the weekly or monthly envelope system, or (4) the weekly basket offerings, as to the session may seem wise. The Assemblies of 1896 and 1897, however, have recommended what is known as the Redstone Presbytery Plan, "which in substance is the securing of pledges beforehand from all the members as to the amounts which they are willing to contribute to each of the Boards during the ecclesiastical year. Two cards are to be distributed about the first of March each year, upon which a column for each Board is provided. These cards, when filled by the donors, are to be returned, one to the pastor, and the other to the session of the church." This plan is virtually No. 2 of the methods above referred to, viz., the Subscription Card Plan. It has the advantages of bringing before each member of the congregation the duty of giving, and further, of making giving systematic, and of enabling ministers to determine whether both members and elders need to be affectionately exhorted to increase their contributions. There is the further advantage of enabling the Presbyteries, through a report from the sessions, of the sum total pledged for each Board in each church, to inform the General Assembly as to the total pledges throughout the church, for the coming year, for each of the benevolent agencies. Whatever plan is adopted, however, by sessions, emphasis should be laid upon the fact that "all church members, whether rich or poor, have both the duty and the privilege, each and all, to stand in their places, and have a part in the great work in which our Church is engaged." Again, that church members may be kept informed both as to duty and as to the manner in which they are performing duty, the Assembly of 1887 charged "every minister to keep his people thoroughly informed concerning the work of the Boards, and the demand that such work is making upon every member." The Assembly of 1889 also advised sessions "to make frequent report before their several churches of the amount contributed in their benevolent offerings and the disposition made of the same." The

need of the hour is the realization by ministers and church sessions of their responsibilities as to information, instruction, and efficient methods, in connection with offerings for the Church's great benevolent and missionary agencies.

EVANGELISTIC MISSIONS.

F. F. ELLINWOOD, D.D.

There can be no doubt that the missionary work of the New Testament times was what would now be called evangelistic. Christ himself was an evangelist. He did not establish permanent headquarters at Jerusalem, but journeyed from city to city, preaching everywhere, as he had opportunity, sometimes on the mountain side or by a frequented pool or on the shores of the Sea of Galilee. The work which he assigned to his twelve disciples in the intervals of their own instruction and training, was that of preaching in the villages and the temporary commission given to the seventy was of the same import.

The apostle Paul was eminently an evangelistic missionary. With the exception of the protracted period which he spent in Antioch, and unfortunately that in which he was confined in prison walls, or at least restrained by prison chains, he was engaged in "touring," as it is now called. There were no missionary stations fitted out with equipments of houses, schools, chapels, etc., etc., in which he could fill regular appointments, after the manner of a Methodist itinerant preacher, but he generally took advantage of such accommodations as were afforded by synagogues built by Jewish residents scattered here and there in western Asia, or he spoke in some market-place or council chamber as in Greece, or in the halls of an Asiatic pro-consul, or wherever an opportunity might be available. He traveled much from place to place, sometimes revisiting congregations which had previously been formed while on his preaching tours. His method was to select proper persons who should be ordained as elders, and under whose direction a self-perpetuating and self-propagating religious life should be maintained in each community. These little chuches were not, however, suffered to fall out of his mind as if he owed them no further duty, but they received letters from him from time to time, furnishing new instruction, stimulus and encouragement, as might be needed; and from the introductory portions of many of these letters we learn that he was in the habit of remembering these little flocks constantly in specific and most earnest prayer. Paul might have settled down in some central position, and established a college with the idea of raising up pupils who should go forth to engage in evangelistic work. He might have felt that by this means he would multiply himself, so to speak, though years might pass ere his plan should be realized, and there might even then be considerable doubt whether he would have multiplied *himself* or multiplied a much lower grade of men. But no one can doubt that Paul's actual method has resulted in a hundredfold greater conquest than could have been accomplished by any form of local or institutional work. Such a policy could never have projected the vast influence of the great apostle upon all lands and all subsequent ages as has actually been done. The history of the early Christian conquest, thrilling and sometimes tragic, as we find it in the Acts of the Apostles, and the letters written, not in a professor's study, or at a secretary's desk, but written afield, so to speak, now here, now there, wherever he might be, and so full of vital suggestions born of fresh experiences—all these have a quality which could not have been realized in any other way.

It would be erroneous, however, to contend that missionary work at the present time should be confined strictly to the apostolic methods. In the two or three centuries following the apostolic period the demand for higher education became imperative. The work of the Church was no longer in the hands of inspired men, and fortunately or unfortunately the higher education in the second, third and fourth centuries was drawn largely from heathen sources. Many of the great leaders of the Church, like Gregory, Augustine, Ambrose and many others, derived their intellectual training from the study of Greek philosophy as taught in the schools of Rome or

Typical Group from one ot the Indian Hill Tribes.

Carthage or Alexandria; and many earnest Christian men for lack of better facilities sent their sons to these schools. Nothing could more forcibly suggest the need of Christian schools than the very necessities which were thus encountered, nor can it be denied that at a later period, as the dark ages drew on, Christianity in large measure owed its preservation and perpetuation to the institutional character which it had assumed. Its doctrines and its history were preserved in great ecclesiastical centres, monasteries or otherwise, in times of great commotion. Kindred institutions in Ireland at Iona and in the cloistered colleges of Wales were not only centres for the conservation of the truth, but living sources from which went forth missionaries through Scotland and northern England, and into Burgundy, Germany, Switzerland and even into Italy.

The Church of our day, therefore, has a great variety of precedents which may help to guide its missionary policy, and the living question of to-day is in what proportions shall the evangelistic as compared with the educational policy be adopted? In the modern movement of this closing century every form and method has been followed. The example set by Carey and Marshman in India has fully vindicated itself as its results have spread themselves over the century. The work of translation, the printing-press, the school, in one word, the radiating centre of influence, with evangelistic work closely associated with every other form, has undoubtedly accomplished a greater result than mere village preaching could possibly have achieved. Much the same thing can be said of the work of Dr. Duff and his associates. But nevertheless the question is a fair one, whether an undue preponderance of the educational policy has not been developed, and whether sufficient attention has been given to the line of work so successfully pursued by Methodist missions in northern India and by Baptists on the southeast coast, namely that of widespread village itinerations, bearing the gospel to the simple peasantry, and preaching everywhere to those who are less bound by caste or Aryan pride or the entanglement and bewilderment of Western speculation.

It would be impossible to adopt a policy which would apply alike to all mission fields. To the fetish worshiping tribes of Central Africa the first duty is evidently that of bearing the glad tidings from tribe to tribe in as simple and direct a form as pos-

sible. They are literally in darkness, and though they have a common belief in the existence of a supreme Creator, they have been taught by their juggling priests to believe that he is indifferent toward them, and has left them a prey to malignant spirits. They have been made to believe a lie, and the plain duty of Christendom is that which was assigned to Paul, " to lead them from darkness into light and from the power of Satan unto God," that they may be delivered from the horrors of witchcraft and its tragic sequels, and " may receive forgiveness of sin and inheritance among them that are sanctified by faith " in Christ. Schools should follow, and to some extent industrial schools, of which there is a need in Africa which does not exist in civilized countries like India or Syria or Persia.

In Japan, especially in the years of greatest success, educational work and evangelization went hand in hand and with a nearly equal step. Christian men were employed in many of the government schools, and they also proceeded to establish mission schools of various grades. At the same time a great work was done in the direct preaching of the gospel. Large halls were opened and great and attentive audiences assembled to listen to the truth. Native preachers were prepared as rapidly as possible for this work of widespread dissemination. In recent years the relative conditions have been changed by the adoption of a common school system, the building up of a great central university at Tokyo, and the development of a general spirit of national independence in Japan.

In Korea the question has been and still is, How shall the work begin ? The question has been decided by providential events and indications. As a matter of fact, in our Presbyterian mission, both men and women missionaries have felt an ever-increasing desire to bear the message of the gospel directly to the people. Women engaged as teachers in the schools have not felt satisfied without being able to spend at least a part of their time in proclaiming the glad tidings to their sex, either in little assemblies or from house to house. The readiness with which the gospel is received, especially in northern Korea, the eagerness of the people in the widely scattered towns and villages to secure a preacher for at least one or more visits, has rendered it plain that the duty of the hour is to satisfy this demand, lest in a few years these golden opportunities may cease. The missionaries have not been content with making one or two itinerations a year, but have given much time to it. Meanwhile, for the training of preachers numerous classes embracing the most promising young converts are

THE MEMORABLE CHAPEL AT KANGWE.

Itinerating in China

formed, and the number of workers is increased, with comparatively little expense and without much delay.

The Shantung Mission has long been considered almost a model in the proportion and symmetry of its work. In few missions has so large a proportion of labor been expended on evangelistic lines. Women as well as men have made frequent and successful tours among the villages, where they have been welcomed by large numbers of their own sex. Each missionary, as far as practicable, has had his band of lieutenants or helpers, and his district or bishopric—in which all the important preaching places have been supplied and numerous little day-schools have been maintained at small expense. In the winter months normal classes of preachers and teachers have been taught for a given period at some central point.

Meanwhile, so far from neglecting higher education, the Shantung Mission has maintained one of the very best Christian colleges in China, under the able management of Dr. and Mrs. C. W. Mateer, assisted in late years by Rev. William M. Hayes and others.

A FUNERAL IN CHINA.

REV. F. H. CHALFANT.

I feel almost out of the world, though in reality I am only forty miles from my China home at Wei Hien. This out-of-the-world feeling is because I happen to be traveling a strange road; and, reaching this miserable little inn after dark last night, I had hoped to proceed on my journey at dawn, but with the dawn came a cold drizzle which increased as the day advanced, and by noon had reduced the roads to such stickiness that my barrow cannot be propelled even by the combined power of two men and a donkey. Shades of locomotives and trolley cars! What a country this is, to be still laboring over primitive vehicles, which at best are anything but comfortable, and are

sidetracked at a little fall of snow or rain! The whole situation is sufficiently mournful to suggest writing up a *funeral* I attended last Friday.

I had been asked to officiate at the obsequies of a certain Christian who had died at an advanced age several months ago. It is the custom here in China to seal up the remains of the dead and defer the funeral for months and even years until enough money can be collected to insure a decent burial. This family happens to be rich, according to the standard of wealth in this land. The only son of the deceased, a man of fifty, entered the church about a year ago. He enjoys the distinction of holding a literary degree. His invitations to the funeral were issued in the elaborate form affected by the rich, giving not only the date of the funeral, but also the age and a short biography of the deceased—the biography being usually an exaggerated account of the good deeds done in the body—followed by a list of all the surviving brothers, sons, nephews and male cousins. This is all spread out on a long sheet of brownish white paper, folded into many pages, and enclosed in a large envelope, with two strips of paper, one red and one blue, pasted vertically on the outside—the red strip to show respect to the invited guest and the blue to indicate the grief of the sender. These announcements were sent to all the Christian chapels far and wide. A good feast being in store for all the invited guests, the people came from afar to pay their respects to a family who were total strangers to many of them. I ought to mention an important item on the invitations—a brief statement that no rites connected with ancestral worship would be performed, such being contrary to Christian principles. In their efforts to make a great display at this funeral and thus reflect glory upon the Church at large, they overdid the thing, as the sequel will show.

It is usual for those officiating at either a marriage or funeral here to put on the official cap, gown and boots—a sign of respect rather than of authority. Those of us who customarily wear the native costume are expected to appear in public ceremonies clad as above described. But at this funeral our friend overstepped the mark, and not only had me rigged out in the official toggery, but had a brass band and banners proclaiming my high rank(!) to go before the sedan chair in which I was carried. A veritable trumpet was sounded before me, and I certainly felt like one of the "hypocrites." Directly in front of the chair was borne a large red banner, spread out upon a table, which was carried aloft on the shoulders of four men, using my camp-bed poles in lieu of staves. This banner was being presented to the family of the deceased by his fellow church members. The grand procession started at nine A.M. from the chapel at the village called Sha Wo ("sand hole"), half a mile from where the funeral was to be. The blare of trumpets and ragtag procession of standard bearers, to say nothing of the widely advertised event of a "foreign funeral," attracted a dense crowd, which increased as we approached the village. Then forth came the son and another member of the family clad in the tattered white garments of mourning, and I alighted from my chair to receive the formal kowtow, which I returned by bowing low with face covered by my long sleeves. At the village we entered the house and performed the service in peace, thanks to the two constables who had been detailed by the local magistrate to maintain order. I may observe right here, that if this description lacks pathos, it is all the more true to fact. It is unlikely that any real sorrow would be exhibited over the remains of one who had died months before, and it is to the credit of the family that they did not resort to artificial wailing according to the usual native custom.

Then followed the feast which always precedes the interment, the final rites being performed about sunset. This gave time for the crowds to increase, and by the middle of the afternoon even the constables from the yamen (courthouse) could not control the people. I then went out to an open space with one of our church elders, hoping thus to appease the curiosity of the crowd by granting them a good view of the foreign master of ceremonies. While preaching to them, some lewd fellows, from a large market town near by, incited the crowd to annoy the speaker. Just then the elder was called away by some one, and I found myself alone in the midst of that unsympathetic mob. The rowdies on the outskirts kept pushing the people toward the centre, and those in front remonstrated and strove

to force the crowd back. The result was such a hubbub that I could not hear my own voice. An old Christian squeezed in beside me, and tried to get the attention of the people, but in vain. We then returned to the house amid laughter and jeers. I saw that the temper of the crowd was waxing ugly, and so urged the family to wind up the program as soon as possible. At four o'clock the procession started to the grave, first the banners and brass band, then the sedan chair with me inside, followed by the ponderous funeral bier carried by sixteen bearers, and last the mourners in farm-carts. A neat awning had been erected at the grave for the final service. The mob surged out and surrounded my chair, howling and mocking. Among the remarks I heard: "Just look at the great man!" "Isn't this a big occasion?" and other expressions equivalent to "shoot the funeral!" As we approached the grave, I saw the awning poles sink before the howling, surging crowd. The two constables went before my chair, and by dint of whirling their whips, barely prevented it from being overturned. I saw that it would be worse than useless to get out, and so ordered the bearers about-face and return to the village. A few clods and a stone struck the chair and the bearers were nearly thrown off their feet, but at last we got back right side up at least. Meanwhile the funeral procession was stampeded, and each detachment had to look out for itself. The native Christians were dumfounded and hardly knew what to do next. I said to them, "It is evident that I am the Jonah on the ship. Let me return to Sha Wo, and at nightfall the elders can go out and finish the service without molestation." I saw plainly that my remaining there was only an irritation to the crowd and a menace to all concerned. They did as I suggested, and had no further row. Thus ended our pompous obsequies! The moral is twofold:

1. It is expedient in China that funerals be conducted by a native rather than by a foreigner. Such indeed is the usual practice.

2. Too great a display on such occasions is not conducive to the welfare of the Church in its present embryonic state. A simple, short, dignified service will meet all the requirements.

FREEDMEN.

YOUNG PEOPLE'S SOCIETIES.

There are at least 6000 Young People's societies in connection with the Presbyterian Church. These societies are being developed along benevolent lines, and the members are being taught that it is more blessed to give than to receive; that the strong ought to help the weak; that to bear one another's burdens is to fulfill the law of Christ; that to do unto others as we would have others do unto us is according to the law and the prophets; that to minister to the least of Christ's disciples is to minister unto Christ himself.

These are foundation principles, and when thoroughly apprehended will inspire the intensest missionary zeal in the heart of the true disciple.

Do the young people of our Church really comprehend their relation to that part of the great missionary field that is cultivated and fostered by the Freedmen's Board?

Only 256 Young People's societies gave anything to work among the Freedmen last year. This was thirteen less than the year before. About 5750 gave nothing from their missionary fund to these lowly and needy people. The reason of this in many cases doubtless is lack of information. Many ministers have failed to inform themselves on this part of the Church's work. One minister, who had probably been in the ministry thirty years, inquired of the secretary at a recent General Assembly as to where the headquarters of the Freedmen's Board were located. Treasurers of churches in sending remittances not infrequently send to Philadelphia instead of Pittsburgh. The Board is over and over spoken of in letters or in conversation as "The Freedmen's Aid Society," or the "Freedmen's Bureau," or by other similar titles of similar organizations in other churches, showing lack of familiarity with both name and place.

Over 4000 churches never send our Board anything. Taking out the foreign churches and the vacant churches, there must be 2000 that have ministers from whom we never hear anything. The most of this indifference comes from lack of information; ignorance of the extent of the work; ignorance of the needs of the Negro; ignorance of their intense desire for schools and churches; ignorance of their own self-denial in order to obtain them; ignorance of their numbers; ignorance of their rapid increase; ignorance of their future power, of good or ill, to the country; ignorance of their immorality; ignorance of the progress many of them have made; ignorance of the superstition of many of them; ignorance of their ignorance.

DR. SANDERS AND HIS MOTHER.

The friends of work among the Freedmen should be wonderfully encouraged when they think how much has been accomplished within the limit of one human life. This picture represents Rev. D. J. Sanders, D.D., president of Biddle University, standing in the end of the porch at his own house, and his aged mother sitting at his left. Dr. Sanders was born a slave. He learned the trade of shoemaking from his father, who was also a slave. Young Sanders determined, however, not to remain a shoemaker. While pegging at his shoes he studied his lessons. Two boys, white boys, passing his cabin on the way to school told him what to study. As they returned in the afternoon he met them under a tree near his cabin and recited with them. He kept this up for four years, all credit to the boys and to their pupil! These boys are now grown to manhood, and are proud of the result of their early efforts in teaching. Dr. Sanders afterward graduated at our academy at Chester, S. C. Then he made his way to Allegheny Seminary, Allegheny, Pa., where he took the full course prescribed, and some years afterwards was selected by the Freedmen's Board to take charge of the varied interests of its greatest institution, Biddle University. His mother was a slave for forty years, and yet she still lives, and lives to see her slave-born son in this high position of honor and trust, filling it with ability and fidelity, and ranking

Dr. Sanders and his Mother.

to-day as one of the foremost educators of his race.

Look at this picture, let your mind run back thirty years in the history of our country, bring yourself up gradually through the toil and struggle and self-denial endured, and then say in your heart whether or not you think the work done by the Presbyterian Church among the Freedmen has been done in vain.

Blessed is the man who has had a share in what has already been accomplished.

Blessed will be the man who will take part in its more glorious consummation.

REV. W. F. BROOKS, D.D.

Biddle University, at Charlotte, N. C., has suffered a great loss in the death of Prof. W. F. Brooks, who died December 15, from pneumonia. Dr. Brooks was at the head of the Preparatory department of the university, and discharged the duties of his position with great credit to himself and to the institution, and most acceptably to

the Board of Missions for Freedmen. Dr. Brooks was a graduate of Lincoln University, and came to the notice of the members of the Board of Missions for Freedmen while serving as pastor of Grace Memorial Church in the city of Pittsburgh, where by his faithful service and Christian consecration he gained the high esteem of all the members of the Pittsburgh Presbytery. The Board of Missions for Freedmen, recognizing his ability, selected him in 1890 to take charge of their school work at Beaufort, S. C., and after a year or two secured his services in connection with the reorganization of the faculty of Biddle University, at the head of the Preparatory department. He occupied this position up to the time of his death, and left a name respected and honored by all who knew him. His place will be hard to fill.

A FOURFOLD WORK.

The Freedmen's Board aids schools and academies and colleges. It erects the buildings, keeps them in repair, keeps them insured, and pays the teachers to teach the schools.

The Freedmen's Board helps educate young men for the ministry, helps these young men through college, helps them through the seminaries, provides for their books, board and clothing, and brings them up to the point where they are to be ordained and sent forth to preach.

The Freedmen's Board helps pay the salaries of the colored preachers. It pays them monthly a certain amount, and requires from them regular reports of their faithful service. It requires each colored church to pay something toward the minister's salary, and asks each church each year to pay a little more. The average salary a colored man gets under our Board is from $300 to $400.

The Freedmen's Board helps build churches for colored congregations. These churches do not cost much, many of them cost less than $500 apiece. Forty on our list cost less than $250. We have about forty congregations that have no churches at all. Some of them worship in the summer time out under the trees. The accompanying picture shows the beginning of a church in South Carolina. Poets tell us that the "groves were God's first temples." If so, this little Presbyterian church is modeled after the original plan.

The "Arbor Church."

FOREIGN MISSIONS.

NOTES.

Preaching the Gospel by Proxy.

All are familiar with the "Students' Volunteer Movement" which has achieved a splendid success. The thing most needed now is a "Laymen's Volunteer Movement." The students have resolved, "We will go:" now for a rally of prosperous business men who shall resolve, "We'll send them." In war times even men of moderate means sent substitutes to the front. Who will do the same in the great campaign of salvation? There is no one thing that so much needs a clearer and more general recognition than the idea of preaching the gospel by proxy. This one idea, if taken up generally, carefully pondered and carried into execution, would supply the force needed on the mission fields beyond almost any other measure. Good examples come from the mission fields. Near Ningpo were a well-to-do carpenter and a poor neighbor of his, both members of the Church. The carpenter was able to supply his own wants and do something for Christ. He therefore proposed to the other who was a faithful worker, but was without means, that he should spend a certain portion of his time in missionary work, in other words, preach the gospel for him in a neighboring city. This arrangement resulted ultimately in the establishment of a prosperous little church.

Substitute for Service.

Directly in the line of the above suggestion as to preaching the gospel by proxy, we notice in the November number of the *Church Missionary Intelligencer* a notable exemplification of the same thing under the name of "Substitute for Service." Nearly twenty years ago Rev. J. B. Stanton suggested a fund to which persons of wealth were invited to contribute as a substitute for actual service, he himself giving $1250 annually for eight years, and after that $2500 a year till his death.

In June, 1893, the Executive Committee of the Society issued an appeal inviting this kind of offering from persons of means, but with the understanding that they should not take the place of regular subscriptions. In May, 1894, a year later, there were forty-eight missionary "substitutes" thus supported. During the next two years the number trebled, standing at 146 in March, 1896. During the next eighteen months the number went up from 146 to 323. What a power might be realized from such a missionary fund in our own Presbyterian Church!

Missionary Comity.

The following words on missionary comity are golden. They were uttered by the Bishop of New Castle at the recent Anglican Church Congress. The time must soon come when Protestant denominations will no longer try to convert over again the heathen converts who have already been won by other Protestants.

"Subject to certain modifications to which I shall presently allude, I have no hesitation whatever in saying that the principle followed by missionary societies, with the conspicuous and flagrant exception of the agencies of the Church at Rome, of abstaining from building on the foundations laid by others, and from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. When the first Bishop Selwyn founded the Melanesian Mission he laid down this principle strongly, and the Melanesian Mission has never deviated from it. The islands of the Pacific have not had the curse of the divisions of Western Christendom imposed upon them." The "modifications" or exceptions made by the Bishop were that capitals of countries should be considered common ground. Also, undue attempts to preëmpt large districts or territories which one society cannot well cultivate cannot be respected.

Dr. Henry A. Nelson.

In the December number of THE CHURCH AT HOME AND ABROAD appeared a tender and touching farewell from Dr. H. A. Nelson, to the readers of the magazine of which he had been editor for eleven years.

No man in the Presbyterian Church could awaken a more cordial and affectionate response in all hearts than he. Though he has reached an age at which he finds it necessary to lay off heavy cares and responsibilities, yet it is to be hoped that he may have yet many years of lighter service as a minister of Christ. To those who have known him longest, he stands forth as not only an esteemed editor, but as a pastor of churches in Auburn, St. Louis and Geneva, as professor of theology at Lane Seminary, and as a Moderator of the General Assembly.

Dr. Nelson has shown an unflagging zeal for both home and foreign missions. The former he saw in the West, in all its possibilities and its success. To the latter he has given a son and a daughter for actual service in the Syrian Mission. He is also a contributor toward the payment of the foreign missionary debt.

The Position of the Board.

In the above-named farewell note Dr. Nelson speaks of the pain which he had felt at the protest of the Board to his October notice of "Rev. Gilbert Reid's unique mission in China," which had "doubtless interested all thoughtful and observant friends of that people." For the last four or five years the question has frequently been asked whether Mr. Reid's enterprise had the approval of the Board as a branch of missionary work. As no favorable reply could be given, the officers of the Board had published no opinion whatever except such as might be inferred from its kindly expressions made toward him personally.

About a year ago an article was published in the New York *Sun* by an anti-missionary advocate of Mr. Reid's plan, as the only sensible one that had yet appeared in the history of missions in China; and it urged those who had missionary contributions to offer to send them to him. In effect the article was a scurrilous attack upon the methods pursued by all the great missionary organizations. What China needed was not proselyting—for she had a religion of her own—but a knowledge of Western civilization. Missions had failed because they had given their attention to the poor. A better road to success was through the favor of the official and influential classes; and this important secret had now been discovered. A reply to this attack on missions was sent to the *Sun*, showing that the beneficent work of missions in hospitals and dispensaries, in famine relief, in education, in the translation of secular as well as Christian books, and in the art of printing, to say nothing of the manifest moral elevation of whole communities, had won the respect of government officials and all intelligent classes as no amount of catering to the prejudices of the literati could possibly have done. Not succeeding in gaining a place for their reply in the *Sun*, the officers of the Board were urged to publish it in all the religious papers. But they refrained. During the last summer an appeal was extensively circulated calling for $75,000 for the establishment of an institute and museum, on a basis of national and religious neutrality. All propagandism of one faith or another had been excluded by an understanding had with the mandarins, who for this reason, and because Mr. Reid had made a certain concession to Chinese customs in mourning for the dead, gave their sanction to the scheme. Still nothing was published by the Board. But when the October number of THE CHURCH AT HOME AND ABROAD, supposed to be an organ of the Board, appeared with what many readers would regard as a virtual indorsement of Mr. Reid's plan, it was felt that the Board could no longer keep silence. It stated that a previous misgiving in the editor's mind had been removed and it quoted an indorsement from Dr. W. A. P. Martin, with the editorial declaration that, "No one is more capable of judging it or more favorably situated for observing it than Dr. Martin who has taken charge of the work in Mr. Reid's necessary absence." Here then was the testimony of an authority than whom no better could be found. With only the kindliest feeling toward both Dr. Nelson and Dr. Martin, the Board felt bound as a solemn duty to make widely known its position in regard to this secular scheme which it felt would prove a diversion from its effort to raise that heavy deficit, which has had the effect to close a number of institutions on the mission fields, concerning which there can be no doubt as to their positive missionary character. Soon after the action of the Board was published, a prominent United States official, who is also an elder

in the Presbyterian Church, said to one of the secretaries: "I am glad to see you, for I was intending to write you. What I wished to say or to write was that I most heartily approve the Board's action in regard to the enterprise of Rev. Gilbert Reid. I know all about his plan, and I think it would be a mistake to urge it upon the Church as in any sense a missionary enterprise, and especially at a time when the Board's work is so seriously crippled." It may be said of this man, in view of his thorough acquaintance with the official classes of China, and with all the bearings of this proposed enterprise, that no one is more capable of judging it or more favorably situated for observing it, than he.

When Dr. Nelson learned that the Board had appealed to its missionaries to help raise the debt, he published in the *Evangelist* a well-intended but candid protest against that action as a mistake. With equal kindness and personal regard, the Board felt compelled to regard the notice of the International Institute in Pekin as a mistake. Its love for Dr. Nelson remained unchanged.

Death of Dr. Larson.

A brief but sad notice just received by cable, announces the death by typhoid fever on Christmas day, of Miss Anna Larson, M.D., of the West Shantung Mission.

Miss Larson was born in Sweden, January 11, 1863; received her early education in her native country; graduated from the Training School for Nurses, Chicago, 1887, and from the Woman's Medical School, N. W. University, 1892; was appointed medical missionary to China, May 16, 1892, sailing from London for her field January 8, 1893.

MISSIONARY CALENDAR.

DEPARTURES.

November 27—From San Francisco, returning to the Central China Mission, the Rev. George F. Fitch.

December 18—From San Francisco, returning to the West Shantung Mission, Miss Mary Brown, M.D.

December 22—From New York, returning to the Brazil Mission, Dr. H. M. Lane.

ARRIVALS.

December 2—At New York, from the Guatemala Mission, the Rev. W. F. Gates.

December 18—At New York, from the Gaboon Mission, Mr. Oscar Roberts.

SIXTY SUCCESSFUL YEARS.

It is a jubilee year in all branches of the Presbyterian Church. It is the two hundred and fiftieth anniversary of the adoption of the Westminster Confession; it is also the sixtieth anniversary of the formation of the Board of Foreign Missions. Sixty years of prosperity and success should call forth special thanksgiving from all who love the Church and its missionary work, recording, as it does, a wonderful advance along all lines of effort, as is shown in the following tabular survey of the missions of the Presbyterian Board by decades:

Year.	Missions.	Stations and Out-stations.	Mission-aries.	Native Helpers.	Churches.	Communicants.	Pupils in Schools.	Contributions from Home Churches.
1837	4	6	26		1	12	50	$34,595
1847	15	21	94	16	8	131	1,165	82,739
1857	22	46	201	67	30	908	4,595	135,691
*1867	19	58	155	195	38	1,490	7,182	209,104
1877	26	215	303	611	117	9,632	14,614	471,971
1887	33	460	501	1044	310	21,420	23,239	784,157
1897	26	904	708	1802	331	30,644	25,992	808,928

*The falling off in the number of missionaries and the communicants for the decade ending with 1867 was due to the interruption of mission work among the American Indians during the Civil War, 1861–65.

The details of history are often hidden in a statistical statement, but a glance shows the gratifying advance which the Board has made during the past six decades. During the years embraced in these six periods there have been added to the native churches over 68,000 souls; the good accomplished in ways not admitting of numerical measurement cannot be known. It is much that foundations have been laid for vastly greater results to come.

HOW THE DEBT WAS RAISED.

Rev. Henry C. Mabie, D.D., of the American Baptist Union, has given to the *Missionary Review of the World* a brief history of the movement in the Baptist churches for the payment of their Home and Foreign Mission debts, which amounted to nearly half a million of dollars. We only give the successive stages of that remarkable effort.

1. Four great representative prayer conferences of two days each were held in the latter half of the last year in Boston, New York, Philadelphia and Chicago. Great spiritual power seemed to result from these meetings.

2. About November, 1896 "certain Boston laymen came to consult with the secretaries of the Missionary Union. The result was a parlor conference of laymen at the house of one of the brethren in Boston, in which it was proposed that an effort be made at once to raise $75,000 for the debt in New England alone, and a committee was appointed to help raise it."

3. "Mr. John D. Rockafeller was made aware of this movement, and a few weeks later a similar parlor meeting was held at his house in New York." At this meeting Mr. Rockafeller proposed to give $250,000 toward the object if the Church would raise the other $236,000.

4. Under the direction of Secretaries Morehouse of the Home Mission Society and Mabie of the Foreign Society, numerous parlor conferences were held and committees appointed in different parts of the country.

5. New England had been asked to raise $75,000, but in fact raised $82,000. New York city, Brooklyn and North New Jersey were called upon for $75,000, and they raised $76,000. Pennsylvania, South New Jersey and District of Columbia undertook to provide $30,000, and raised $31,000. Ohio, aiming at $12,000, reached $13,000. Indiana, calling for $3000, secured $6000. Michigan, asking for $5000, obtained $5600. Chicago and the Mississippi Valley reached $26,000, or $1000 beyond what had been expected. The Pacific coast fell a little short of the $5000 which it attempted to raise.

The response made by the Church to Mr. Rockafeller was not merely $236,000, which it undertook to raise, but $253,000, or $3000 more than Mr. Rockafeller's own gift, and it left a surplus of $17,000 beyond the debt.

6. In the result there were found about 5000 entries on the list representing all parts of this country and every mission field of the denomination. About $3000 was contributed by foreign missionaries, several of whom sent $100 each. About seventy-five missionaries subscribed. Several of the native churches in China, Assam and India also took part.

It is perhaps worthy of note that while the missionaries of the Baptist Union gave $3000 toward the debt of a half-million, the missionaries of the Presbyterian Board, over 300 in number, have given about $10,620, or more than three times $3000 toward a debt of $97,400. Will the Presbyterian churches provide the balance?

Dr. Mabie's brief article is followed by touching quotations from letters received from missionaries and from the native churches concerning the debt. The Presbyterian Board could publish a long list of such letters.

BEHIND A VEIL.

MRS. ROBERT E. SPEER.

It is well for travelers that one cannot step in an hour from the heart of England or America, or those places where the influence of the Regenerator is strongest, to the centre of Persia, or any country where Islam prevails. The mental and spiritual shock—to one of keen sympathies—would be as great as that to one's physical nature in an atmospheric change of eighty degrees.

To a man this change is objective—he sees it, but it does not affect him—while a woman, in crossing the Arras river that separates Persia from Russia, feels that she is stepping backward from her end-of-the-century rights and privileges, to the position, in relation to man, of Esther to Ahasuerus. It is not easy for an American woman to realize the feeling with which she is regarded by dirty, half-civilized Orientals; and, realizing it, it is still less easy to submit to the inevitable, and yield gracefully to the customs of the country. It seems a small matter, in a way, to be thickly veiled in the street, to wear a cloak that conceals the outline of one's figure, and to have a

man-servant trotting at one's heels as an invariable necessity in walking out (though this last is excessively inconvenient), but when one realizes little by little—by a gesture here, a sentence there, an incident under one's notice—the ideas that lie at the root of these customs and make them necessary, every drop of blood in one's veins tingles in revolt. One's instant inclination is to defy customs, or to cling to those of Western nations where women are not regarded as animals, objects of suspicion, distrust and contempt; but again one shrinks from doing things that to the observer seem shocking and disreputable, and a second thought reminds one that ideas must be changed first, customs later.

When I found that in a Moslem neighborhood I must go to church and sit behind the door, out of sight, and almost beyond earshot of the service, that I must remain invisible when men were calling on my husband, having my tea handed to me through a slit in a curtain, I longed to have with me a woman—the daughter of one of the best-known Congregational ministers—who said to me once, in a conversation on missions to Islam, "But why bother the Mohammedans? They have their own religion, and is it not quite good enough for them?" I thought a few such experiences might convince her that a religion that would put *her* in such a position was *not* good enough for any one. I wished for her again when, with our friend, Mr. Hawkes, we were riding through the mountains at the southern end of Persian Kurdistan. A woman, tall, strong and supple, with the black fringe of her Kurdish headdress hanging like elf-locks around her face, came toward us, carrying a great load of clothing and household articles on her back, and at the same time, with great difficulty, driving a heavily laden cow. Some distance behind her was a man, a strapping big mountaineer, walking along with empty hands and an air of gentlemanly leisure. As we passed, Mr. Hawkes said to him, "Why don't you go and help that woman?" "*Help* her! Why she's *my* woman!" and his face was as surprised as if we had suggested his carrying the cow. Both were his, and the woman and the cow were alike expected to do and to bear, to work and to suffer to the limit—and often beyond it—of their strength.

But sometimes, even in Islam, weakness and suffering call out tenderness from strength. One day, while we were detained at the frontier by a quarantine cordon, I was above in our room. Every possible interpreter was away, when I heard footsteps slowly and toilsomely climbing the winding mud stair. I looked up, and in the door stood an old man, carrying on his back a young girl who was evidently at death's door. From the few words I could catch I understood that I, a foreign *khanum*, and therefore supposedly a *hakim*, a doctor, was expected surely to cure the girl. The father had done his best in bringing her, and I was to do the rest—that was clear. But I, with the tongue neither of angels nor of men, could not explain that I was powerless, that I was *not* a *hakim khanum*, and, worst of all, I could not tell her how sorry I was for her, and when I had shaken my head several times the old man turned with his pitiful burden and went away, thinking, no doubt, that I *could* help, but would not.

And shall we American women, with the forces of the world in our hands, shall *we* say to the women of Islam, whose eyes, perhaps blackened with antimony, perhaps misty with pain, look to us for help—"I *will* not?"

[It is only a picture, but how graphic and how full of meaning! Widen it out until the portrait is made to cover all Moslem lands, and beyond these still further ranges of the millions of oppressed and degraded women in heathen lands, and the response of every loyal heart must be, "What wilt thou have *me* to do?"—Ed.]

MISSIONS IN THE FIRST CENTURY AND IN THE NINETEENTH.

PROF. CHALMERS MARTIN.

[In *Presbyterian and Reformed Review* for October.]

Let us ask now what has been the outcome of modern missions in converts and churches. The most striking difference between the apostolic and the modern missionary enterprises in this regard is that while the preaching of the apostles was at once effective for the conversion of souls, both among Jews and among Gentiles, modern missionaries have won converts usually only after long periods of waiting. Carey, for example, had been seven years

in India before he baptized Krishna Pal, his first convert. Judson lacked but a fortnight of six years of missionary work when he welcomed Moung Nau, the first Burman to wear the yoke of Christ. Morrison landed in Canton in September, 1807; it was in 1814 that he baptized Tsai-A-Ko at the little spring near the city of Macao. Samuel Marsden and his associates labored seventeen years in New Zealand before they made a convert. The Telugu mission of the American Baptists was maintained for thirty years with so little success that the Missionary Union again and again debated the propriety of abandoning it. These are to a certain extent typical instances of the long patience with which the modern missionary husbandman has had to wait the sprouting of the seed. This fact is to some minds very disheartening. Some earnest friends of missions do not hesitate to avow the conviction that there must be something radically wrong in missionary methods where progress in conversions is so slow. If this phenomenon had been confined to a few fields we might be tempted to concur in this opinion; but, as already said, it has been rather the rule than the exception in modern missionary experience. No doubt mistakes of method have been made. Marsden, in New Zealand, for instance, confessed that he had at first shared the error held by Hans Egede when he went to Greenland, that civilization must precede Christianization. But however this may have been in individual instances, the true explanation, we feel sure, is to be found in those differences which have already been alluded to between the Roman empire in New Testament times and the great heathen lands of to-day. The original apostles addressed their own countrymen, speaking the same tongue, holding the same traditions, wearing the same garb, presenting the same type of culture with themselves. Paul, while he was a Jew in race and religious training, was also a Roman citizen in many respects indistinguishable from the great mass of men among whom he labored in Asia Minor, Macedonia and Achaia. The Greek tongue was a vehicle which has never yet been surpassed in the history of human speech for the spoken and written proclamation of the truth. Modern missionaries, on the other hand, have gone to nations utterly unlike themselves in race, customs, culture, religion. They have been compelled to give weary years to the study of strange tongues and to the breaking down of the suspicions with which the heathen have regarded them. When they have acquired the language of the people, they have in many instances found it so crude, so debased in its forms of thought, that only with the greatest pains, and very imperfectly even then, could the thoughts of God be expressed in it. Often, too, the minds of the people have been imbued with bitter prejudice against the missionaries by the crimes of dishonesty, violence and lust that have been committed by men nominally representatives of the Christian religion. Modern missionaries have not had either the gift of tongues or the power of miracle to attract attention and attest the truth of their message.

We may remind ourselves, too, that the apostles were not everywhere equally successful. Paul had small fruit of his labor among the Jews of Pisidian Antioch or among the Gentiles of Athens. And what is more than all in this connection, "the times and the seasons" now as of old are kept in the Father's authority. The same sovereign Lord who kept the hundred and twenty waiting ten days before he endued them with power, may choose to keep his servants of the present age waiting as many years and then at last to send the Pentecost. This has been, in fact, the history of many a field. Missionaries have believed that it would be so, and so it has been. When Judson had been three years in Rangoon, he wrote to Luther Rice: "If any ask what success I met with among the natives, tell them to look at Otaheite, where the missionaries labored for twenty years, and, not meeting with the slightest success, began to be neglected by the Christian world, and the very name of Otaheite began to be a shame to Christian missions; and now the blessing begins to come. Tell them to look at Bengal, also, where Dr. Thomas had been laboring seventeen years (that is, from 1783 to 1800) before the first convert, Krishna, was baptized. When a few converts are once made, things will move on, but it requires a much longer time than I have been here to make a first impression on a heathen people. If they ask again, What prospect of ultimate success is there? tell them as much as there is in an almighty and faithful

God who will perform his promises, and no more. If this does not satisfy them, beg them to let you come, and to give us our bread; or if they are unwilling to risk their bread on such a forlorn hope as has nothing but the word of God to sustain it, beg of them at least not to prevent others from giving us bread; and if we live some twenty or thirty years, they may hear from us again" ("Life of Adoniram Judson," pp. 92, 93). Such was the voice of good cheer that came like the voice of Daniel from the bottom of the den of lions. May it rebuke some who, in sunlight and safety, are half-heartedly "holding the ropes." And how was Judson's faith justified? When he died, says his biographer, the Burmese Christians numbered over seven thousand, besides hundreds who had died rejoicing in Jesus. He had finished the translation of the Bible. There were sixty-three churches established among the Burmans and Karens. These churches were under the care of 163 missonaries, native pastors and assistants. The foundations of Christianity had been laid deep down in the Burman heart where they could never be washed away. Judson died in 1850. Recent reports of the Baptist Missionary Union show in Burmah twenty-five stations, 665 outstations, 150 native preachers, 500 other native laborers, 600 native churches, more than half of them self-supporting, and 33,000 church members, of whom 2400

Toda Mund, Villagers and Hut, Southern India.

had been baptized in a single year, and who out of deep poverty were giving more than $5000 annually to the cause of Christ.

And as Judson pleaded to be allowed to remain in Burmah, so did Mr. and Mrs. Jewett plead for the maintenance of the "Lone Star" mission to the Telugus of India. This mission was founded, says Dr. A. T. Pierson ("Divine Enterprise of Missions," p. 302ff.), in 1835. Mr. Jewett joined it in 1848. In 1853, Dr. Samuel F. Smith's poem, "Shine on, lone star," gave it its name and secured for it a new lease of life. In 1865 it was reinforced by Rev. J. E. Clough. In 1867, two converts had been baptized. But in 1868, the two had become three-score and ten. In 1870, the Church had 709 members; in 1871, 1200; in 1872, 1650; in 1875, 2600; in 1876, 4000. In one day in 1877—a veritable nineteenth-century day of Pentecost – 2222 were baptized. In three weeks of the same year, 5400; in seven weeks, 8600. At the end of this year the Church numbered 12,000. There are now in this field about 60,000 adult Christians.

The Methodist Episcopal mission in India having Bareilly as its centre was founded in 1856. In 1864 Dr. Butler reported that 161 converts had been gathered and organized into ten churches, with four native preachers. In 1891, Dr. Scott of the same mission wrote home, "We are baptizing old and young, a thousand a month." In 1893 there were 18,000 additions to the Church, and in the five years then closing, 45,000. And to say in a word what can be put in the form of statistics, when the century of missions began there were in all heathendom less than 200 missionaries and 50,000 converts. When it closed there were 6000 missionaries, 30,000 native evangelists, one-sixth of whom were ordained, 5700 churches and 750,000 living Church members, forming the nucleus of a Christian community of not less than 3,000,000.

THE INDIANS OF BRAZIL.

H. M. LANE, M.D.

According to General Couto de Magalhaes, a competent Brazilian authority, author of "The Savage," the wild tribes of Brazil may be safely estimated at a round million. German travelers put the figures much higher. When we consider that the State of S. Paulo, the oldest, most advanced and populous State of the republic, but though only the tenth in size, has an unexplored and almost inaccessible region on her western border three times the size of Massachusetts, peopled by fierce, wild Indians who make annual forays on the border settlers, we may appreciate the difficulty of estimating the numbers of the savage Indians in the vast interior which is still a *terra incognita*. It is probable that there are nearer two millions than one, without counting the numerous bands of tame Indians and half-breeds.

Von Martius divided the Indians of Brazil into eight great families or nations, on a basis of language. The Guaranys or Tupys —*warrior tribes*—have been very badly scattered, having borne the first shock of the invader. Small bodies detaching themselves from the parent tribe took the name of the subchief, and soon lost their identity with the nation and became a tribe with the new name; so that on the confines of S. Paulo, Matto Grosso and Goyaz, there are upwards of 200 of these small predatory bodies spoken of as tribes.

It was my privilege to entertain the chief of one of the other great tribes—*Sepé*, chief of the *Cherente* nation or tribe. This tribe now consists of 4000 adult men with the usual proportion of women and children. The Chavantes, Apinagés, Caiapós, Pivocas, Carajás and Canoeiros are offshoots of the Cherentes. The word *Cherente* comes from a custom of shaving the crown of the head and means literally the Indians of the shaven crowns.

This chief, unlettered as he was, weaned from savagery but not from his pagan beliefs, is a remarkable man—grave, dignified and intelligent, filled with a genuine interest for the advancement of his people and with large and sound ideas of bringing the scattered elements together. He came to the coast in search of a teacher. These tribes inhabit the beautiful and rich central plateau of Goyaz near the headwaters of the Tocantins and Araguaya. The Chavantes are said to be the finest physical specimens of men in all South America—tall, erect, symmetrically formed, with straight eyes, aquiline noses and *red* skins, distinguished from the low *Botucudos* with *yellow* skins and slanting eyes, evidently of Mongolian stock.

Native Hut, State of Vera Cruz, Mexico.

The Cherentes and Chavantes were catechised, some fifty years ago, by two Jesuits, the Taggia brothers, Rafael going among the Cherentes. They were *tamed*, but not *Christianized*. They abandoned some of their savage feasts, including the custom of *eating* their friends who had died. This they did from *quasi* religious motives, viz., that they might be corporeally assimilated and thus more intimately identified with them.

They have fairly clear ideas of a life beyond the grave, as do most of the Indians of Brazil. Their heaven, where they are made strong and valiant, is *within* the earth, and is reached through a narrow and difficult hole or path; *Hades* is in the sky, and a place of sickness, feebleness and constant fear. Their custom of bringing up their children is singular. The girls are kept at home, but the boys, at an early age, are placed in charge of a species of brotherhood, secluded, in a house set apart, and are there reared under severe restraints and trained in all arts of the hunt.

There is a tradition that the nation sprang from two brothers, and that, in order to avoid becoming weak, they entered into an agreement not to intermarry, *i. e.*, to avoid hereditary weakness, and so the two families became almost separate tribes. The tribes are distinguished by peculiar face marks.

There is a special officer who sees to the marking, a species of priest in whose charge are the implements of war, the belongings of religious festivals, the sacred instrument of music, which no woman may look upon. They have only one wife, but have two kinds of marriage, one civil which binds lightly, and the other a complicated religious ceremony which unites for life. They have beliefs, common to all the Indian tribes, in good and bad spirits and also of *one* great Spirit who is over all, but they have no *worship*, no *adoration*—they simply court the various good spirits and fear the evil ones. The mixing up of vague ideas of saint worship and the Virgin, learned from the Jesuit missionaries, has not disturbed them in the least in their old notions of spirits; it has only given a few more. The idea of the Fatherhood of God, or of a true God even, never enters their head.

The Jesuits who accompanied the early Portuguese colonists and who undoubtedly did a great work for the Indians, in the light of that day—in the sixteenth and seventeenth centuries—reported that the

Indians of Brazil were simply brutes—*sem lei nem fé, nem rei—i. e.*, that they were without faith, law or king, and their language had no sound of *l*, *f* or *r*. This was a gross error, as they all have some belief in a future, and in unseen powers, most of them a well-understood though simple code of laws and all of them a chief with authority.

Idols may be found on the upper Amazon, to represent this or that protecting spirit, as the spirit of the hunt, of animals and of death. On the *Yamunda*, the region where Orellana located his race of Amazons, is found the green jade stone, worn as an amulet, sometimes curiously carved and evidently of Asiatic origin. These Indians believe in a triune God, *Pilan*—the god of war, the god of good and the god of evil—*Epanamum*, *Meulen* and *Wancuba*, three in one.

In all the tribes there are religious ceremonies and feasts, and in many of them idols; they do not, however, worship the idol or the spirit or power it symbolizes, but set it up to protect this or that thing or act. The low Tapuya even make crude images of animals and reptiles, but have no external ceremonies, though some vague idea of life beyond the grave, as shown by furnishing the dead with arms and food. The feasts and festivals vary with the different tribes, but with a strong resemblance running through them all. The Mauhés have their *Ve-peria*, the *Mundurukús* their feast of the mother of animals; the spirits good and bad come from above, except with the Cherentes and kindred tribes, where the good spirits come from below and the bad ones from above.

The Guarays have a kind of temple like that of the Cherentes, where the sacred instruments and certain war tools are kept and where a woman may not enter. Their religious ceremonies are performed in these places. The Tupys believe in an invisible god, and have their *Pages* or priests. The great spirit is *Monhan*, the builder, the author. He created *Trin Mage*, from whose head sprung *Tupan*, the triune God. Monhan had two sons, one good, who tilled the ground; another bad, who was a hunter. The bad one tried to kill the other, but, striking the ground with his heel, a spring of water was started that soon flooded the world and covered the highest mountains. The two brothers climbed into a *genipapo* tree and were saved. Everybody else was drowned. This is reported in the "Cosmographie Universel" of André Thenet, published by F. Denis of Paris, and is entitled "Fragment of Brazilian Theogony, collected in 1541."

The whole subject is intensely interesting, and these legends and dim outlines of a belief in the immortality of the soul and an invisible and overruling power have their bearing upon the great question of Christianizing and civilizing. They are our brothers and Christ died for them as for us. Have we no duty toward these children of the forests of South America?

To the missionary laborer in far lands, mastering with difficulty unknown tongues, surrounded by unfamiliar arts and dusky faces, toiling for years to make a few souls know something of him who taught in Palestine, the future is as certain as if he touched it; and that future, to his exulting expectation, is to be as radiant with glory as the sky over Calvary was heavy with gloom—as resplendent with lovely celestial lights as to his imagination, if you hold that the faculty chiefly concerned, was the mount of the Lord's supreme ascension. He expects long toil, and many disasters, incarnadined seas, dreary wildernesses, battles with giants, and spasms of fear in the heart of the Church. But he looks, as surely as he looks for the sunrise, for the ultimate illumination of the world by the faith.—*Dr. R. S. Storrs.*

My brethren, we need to be aroused to the very bottom of our hearts, to be stirred to the very depths of our souls concerning that about which we ordinarily think so little, and yet which is so essential for that communion of saints in which we declare our belief whenever we repeat the Creed—we need to be aroused to understand that Christian worship without prayer for the spreading of the truth of God, that Christian life without thought of the work which the Lord has put upon us, and that the devotion and the self-surrender which marks the Christian as distinct from all others—all this does not complete the Christian character if it is all wrapped up in ourselves, and we forget the many millions that have not yet received the message which has saved ourselves.—*The Archbishop of Canterbury.*

Concert of Prayer For Church Work Abroad.

February.—THE UNBELIEVING WORLD.

(*a*) The vastness of the field.
(*b*) The world without the gospel.
(*c*) Barriers to the truth.
(*d*) The world's religions; how to meet them.
(*e*) The nominal Christian churches.
(*f*) Christianity the only saving faith.

"Foreign Missions After a Century." Jas. S. Dennis, D.D. Revell, New York. $1.50.

"Modern Missions in the East." Edw. A. Lawrence. Harper, New York. $1.75.

"The Evangelization of the World." Broomhall. Revell, New York. $1.00.

"Christian Missions." J. H. Seelye, D.D.

"Missionary Addresses." J. M. Thoburn, D.D. Methodist Book Concern, New York. 60 cents.

"The Christless Nations." J. M. Thoburn, D.D. Methodist Book Concern, New York. $1.00.

"Oriental Religions and Christianity." F. F. Ellinwood, D.D. Scribner, New York. $1.75.

"Non-Christian Religions of the World." Selected from "Living Paper Series." Sir Wm. Muir and others. Revell, New York. $1.00.

Leaflets:

"The Religions of the Orient." Jacob Chamberlain, D.D. Foreign Missions Library, 156 Fifth avenue, N. Y. 2 cents each.

"A Mute Appeal." Address W. B. Jacobs, Room 30, 132 La Salle street, Chicago, Ill.

"A Plea for China." Wm. Ashmore, D.D. Am. Bapt. Miss. Union, Tremont Temple, Boston.

THE UNBELIEVING WORLD.

JAMES S. DENNIS, D.D.

An unbelieving world is one which is without the knowledge of the true God, since it is only by faith that we can truly know him. A mere intellectual perception of God is possible, but it is so restricted and limited, so imperfect in its grasp, and fails so conspicuously in its guiding and controlling power over the life, that it cannot be counted as true knowledge of the Most High.

GODS MANY AND LORDS MANY.

The unbelieving world, as we speak of it in this connection, must be regarded as one which is not even intellectually acquainted with the true God, being almost wholly out of touch with him. It is pantheistic, or polytheistic, or, either through thoughtlessness or indifference, quite unconscious of the spiritual mystery of the one God. It is not without religious worship and obedience, yet it is so betrayed by false teachings, so deceived by misleading traditions, so misguided, so willfully perverse and zealous in the ways of error, that the living and true God has become a fable and a by-word to its inhabitants. They have gods many and lords many, but no one god worthy of the name. They have many inventions and divers wonders, enough to fill a great museum with startling and pathetic curios. They have made wonderful excursions into the heights above and the depths beneath, but they have brought back only philosophical guesses, bold and often gross imaginations, childish vagaries, or painful and solemn travesties. We can find traces of the primeval truth concerning God in their religious notions, but so faint and uncertain, so linked with superstitions and often overloaded with errors, that they fail to accentuate themselves. Into the realm of evangelical truth—that blessed wonderland of the incarnation, atonement and mediatorial reign of Christ, they do not and cannot enter. The New Testament in his blood is as nothing in comparison with Buddha's tooth or Mohammed's sword. There are thousands of repulsive idols upon which they would rather look than to see his face. There are malevolent demons and loathsome monsters in their pantheon, who are preferred before the Lord of glory, and whose horrid vices are admired more than his hallowed example. It is too dreadful to contemplate—this blackness of darkness which broods over the unbelieving world.

THE SORROWS OF A GODLESS WORLD.

If a world is out of touch with God it is sure to become a prey to evil. Life becomes full of the hopeless sorrows, the desolating woes, the pains, miseries, and stinging griefs of an unlovely and cruel struggle for existence. If here in Christendom, where we have so much heavenly light upon life, that struggle is so full of pain and disappointment, what must it be where ignorance is at its worst and humanity gropes in darkness? Sin is a terrible shadow even here. It brings gloom and terror into our lives until we take refuge under the shelter of the Cross, and even then we must watch and pray. What power it must have to blight and destroy all that is fair in humanity, if it is practically without restraint. In the best lands of Christian civilization crime and cruel wrong,

Ancestral Worship, China.

though warned by the law and reasonably sure of swift punishment, are difficult to restrain. What deeds of fiendish horror, what unnamable atrocities are perpetrated every day in that great world where there is no God in all their thoughts! It is a comfort to think that the necessities of national and social life have demanded and secured some measures of prohibition and that the natural kindness of human feeling insures some degree of protection. Yet the reign of evil is still too terrible to picture. To be without God is to be without hope.

THE STORY OF A DAY IN HEATHENDOM.

It has been said that one-half the population of a great city does not know how the other half lives. It is just as true that one-half the world does not know the social status of the other half. If we who live amidst the best civilization of all the centuries have to shudder over our morning papers, what think you must be the story of a day in that world which is as yet under the sway of partial barbarism or pure savagery? If we could have spread upon our breakfast tables some morning in the style of the sensational journalism of our day an *African Gazette* or an *Asiatic Chronicle*, giving the previous day's record of Satanic revelry and human sorrow in those continents, we should have little appetite and plenty of reading for the rest of the day. Some one has written a book with the title "Letters from Hell," but without any very great tax upon the imagination he might have found many a dark corner of the earth from which to date them. The fact that society has a more or less effective system of self-defense pretty much everywhere is something for which to be grateful. But that this self-protection fails at a thousand points, and is but a vain reliance in many an hour of need and peril, is all too sadly true. The iron rule of custom, the helpless drift of social degeneracy, the unsympathetic callousness of public opinion, the mean cunning, cruel selfishness and bold despera-

tion of criminal instincts and heartless greed, all conspire to make life a long dark story of suffering to vast multitudes of our sensitive fellow-creatures.

SOME SEARCHING QUESTIONS.

Can God be satisfied with this state of things? Is it to be supposed that he is pleased or is at all content with an unbelieving world? Surely he cannot be. And has he not shown, in his providential contact with human history, in his efforts to overcome man's perversity, in his sacrifices on behalf of our fallen race, and in his unspeakably generous and tender readiness to help us, that he would gladly restore the world to purity and holiness? There is then one thought which this subject suggests with intense solemnity and resistless pathos: Ought we to be satisfied or carelessly content while this great unbelieving world goes on its way, marching with us step by step into eternity? Will it answer for us to ignore it, to be oblivious to it, to pass it by, and seek to press on our way alone towards God and heaven? How shall we feel when we reach Christ's presence and realize as never before that once for all we have lived our one life in a world for which he died, and have done so little for its restoration and salvation? Are we sure that we can ever recover from the shock of that painful self-conviction? Although Christ should not say a word of reproach to us, how can we look upon those wounds and not feel that we have lost one of the dearest and tenderest ties of sympathy if we have no fellowship with him in his struggle to save the world? Will it not aggravate the eternal regret of a selfish Christianity—if indeed such a Christianity can enter more than some outer court of heaven—that we had our gospel in trust for others and used it only to save ourselves?

MISSION DEBTS AND THE WAY OUT.

This is not so much a question of contributions in money to the spread of Christ's kingdom. We must not make too much of that aspect of the subject, however important it may be on its practical side. Missions are far more than a financial syndicate for the dissemination of the gospel. It is first of all, a question of interest, of sympathy, of prayer, of fellowship with Christ, and readiness to coöperate with him in the attainment of his supreme desire. If Christ's people were with him heart and soul in the purpose to save the unbelieving world, if devotion and happy loving service springing out of sympathetic interest were more characteristic of our Christianity, we should have no trouble with financial distress in our mission treasuries. We would have Christ's blessing and his powerful help in such wonderful measure that we would not be bothered with debts and monetary collapses. There would be so many things to rejoice over in the progress of his kingdom that a little cash stringency now and then would lose its power to worry us. Victory would not seem to our jubilant hearts to be so much a matter of dollars and cents. We should catch that spirit of calmness and assurance which Christ possesses; we should hear the orders of the Throne and cheerfully do our part towards their fulfillment.

THE VASTNESS OF THE FIELD.

"THE FIELD IS THE WORLD."

The population of the world is estimated at 1,496,000,000 souls. Of these 1,062,000,000 can be classed as non-Christian, or those to whom the gospel has not been sent. Of the remainder 140,000,000 are Protestants, 294,000,000 Greek and Roman Catholics. Rev. E. E. Strong, D.D., of the American Board, gives the following statistics of the work thus far begun by Protestant Missionary Societies:

The missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa and Australia number 249, with 4694 stations and 15,200 outstations. There are 11,659 missionaries, 64,290 native laborers, and 1,121,699 communicants. There are 913,478 persons under instruction, and the income in all these countries is $12,988,687.

The foreign missionary societies of Great Britain and Ireland comprise 3184 stations, 8139 outstations, 5287 European missionaries, 29,704 native laborers, 371,785 communicants (16,870 of whom were added last year). The number of pupils under instruction was 494,515, and the income in Great Britain was $6,106,593. The total income of British foreign missionary and kindred societies was $8,054,196.

The thirty-three foreign missionary societies of the evangelical Churches of the

United States report 1083 principal stations, 6247 outstations, 3574 American missionaries, 15,504 native laborers, 3836 churches, with 430,266 communicants, of whom 34,870 were added last year; 232,563 pupils under instruction, and a total income of $4,333,611.

The foreign missionary societies in Canada report eighty-nine principal stations, 227 outstations, 242 Canadian missionaries, 506 native laborers, 112 churches, with 9141 communicants, of whom 1040 were added last year. The native contributions were $32,339, and the contributions in Canada $283,706.

The distribution of these missions is as follows:

Africa, with a population of over 168,000,000 and covering an area equal to Europe and North America combined, has 43 missions, not including Madagascar.

China, with an area of over 2,000,000 square miles and an estimated population of 400,000,000, has over thirty Protestant societies now at work.

Japan, with an area of 150,000 square miles and a population in 1890 of over 40,000,000, has now eighteen societies.

Korea, one of the more recent mission fields, has an area of 82,000 square miles, and an estimated population of 10,000,000. It was occupied by the Presbyterian Board in 1884 as one of the very first of the evangelical societies to enter Korea. It has now more than six societies.

India, covering the vast area of 1,800,000 square miles, and with its mixed population of over 287,000,000, has forty evangelical societies.

Siam and Laos, covering an area of over 200,000 square miles, and with a population of 6,000,000, has only two societies, one of which confines its efforts largely to work among the Chinese population.

Persia, covering over 628,000 square miles and with a population of about 9,000,000, the greater part Mohammedans, has only two evangelical societies.

Syria, with a total length from north to south of 400 miles, and an area of 115,000 square miles, and a population of over 2,000,000, Moslems predominating, has sixteen societies engaged in various kinds of mission work.

Central and South America, with its vast area of over 14,000,000 square miles and a population of 33,000,000, has a number of European and American societies working among the nominal Catholic interior tribes of native Indians.

In Turkey, Egypt, Arabia and the Island of the Sea there are forty-seven societies.

Mexico, with an area of nearly 800,000 square miles and a population in 1892 of 11,600,000, has eight societies at work.

The distribution of the missions of the Presbyterian Church and its force are as follows:

	Missionaries.	Native Helpers.	Churches.	Communicants.
Africa	33	50	8	1267
China	185	511	72	7990
India	141	334	28	3093
Japan	58	100	35	5269
Korea	33	30	10	530
Persia	60	276	29	2404
Siam and Laos	63	92	24	2496
Mexico	23	104	42	2191
Central and South America	63	79	52	1854
Syria	39	215	28	2247
Chinese in U. S.	10	11	3	303
Totals	708	1802	331	30,644

BARRIERS TO THE TRUTH.

These are many in this last decade of the nineteenth century. Of late they have seemed to increase at the same time that many encouragements have brightened the outlook. But there never has been a time during the whole Christian era when the work of winning the world to Christ was not a veritable warfare with principalities and powers. In the darkest periods the Church has often made the grandest progress, and by this time all intelligent followers of Christ should have learned that "they that be for us are more than they that be against us, even our enemies themselves being judges." The very successes of Christian conquest may naturally be expected to stir up increased opposition. The old systems of error have awakened from a slumber of ages to a quickened zeal in view of the supposed encroachment of Christian truth and Christian civilization. One can hardly wonder that the Aryan spirit in India and the pride of a race which claims to have been the originator of all enlightenment and all religion should be stirred. Western agnosticism and all forms of skeptical speculation have encouraged in the educated Hindus a revolt against the

Hindu Lying on Spikes. Form of torture seen at the Mela, at the junction of the Ganges and Jumna rivers.

propagation of the gospel. The theosophy of the West has joined hands with Buddhism in resisting the spirit of gospel truth,—resolved, as Mr. H. B. Olcott expresses it, to unite with India in tearing Christianity to tatters.

The influence of the Anglo-Indian government in higher education has also been found of late to have strengthened the general Aryan and still more the Mohammedan opposition to Christian propagandism. The weapons which advanced education, unaccompanied by religious influence, has placed in the hands of leaders of thought in India, have by Mohammedans especially been turned to account in stimulating the jealous populations, and possibly the end is not yet.

A letter from Rev. S. H. Kellogg, D.D., of India, published in the *Presbyterian Banner* of December 1, in alluding to the great unrest of the Mohammedan populations, seems confident that the vigorous measures of the Anglo-Indian government are adequate to secure safety, but he hints that but for this there might have been an uprising of the native populations more fierce and destructive than the Sepoy rebellion of 1857. Still other reasons exist. A European official on retiring recently from civil service in India assigned as one cause for this widespread discontent and lack of loyalty, the insulting and overbearing demeanor of Englishmen toward the natives. He urges upon British residents in India the importance of a change in this respect. No one who has traveled in the far East, and has had much opportunity for observation, has failed to notice the insolence and even brutality of certain classes of Englishmen and other Europeans toward the native population. Nothing but hatred can be the result of such conduct on the part of individuals, even though the British government in India may be humane.

Moreover, there can be but little question that the success of the Turkish government in the Græco-Turkish war of 1897, together with the animosities created by the severe criticisms of Christendom upon the Turkish authorities in Armenia, have done much to reinforce the arrogance and the hatred of all Mohammedan peoples. The renewed confidence and fierceness of the fanatical force which England is encountering in the Soudan doubtless is traceable to the same

causes. Little seems to be expected from the diplomacy of the European powers.

The evacuation of Thessaly by the Turkish troops is no longer looked for by anybody who understands the diplomatic situation. The Turkish forces are making evident arrangements to stay, by usurping municipal as well as military power.

A recent editorial in *The Independent* publishes a rumor that the German emperor has promised the Sultan that he shall not be driven from Thessaly, and that his military occupation of Crete shall not be disturbed.

Meanwhile, one of the tactics of the Turkish government is to lavish polite attention upon American travelers, who in turn are expected to supply their Western readers with *coleur de rose* disquisitions upon the high-minded, statesman-like and philanthropic spirit and aim of the Turkish empire as against the alleged misrepresentations of missionaries and other friends of oppressed Christian sects.

Among those who have fallen into this snare is a president of one of our prominent universities. To say that the Turkish government is thoroughly aroused and embittered against American missions and American influence generally, is to put the facts mildly. The outlook is not altogether clear, yet the missionary work continues to prosper, and what is more than all, the Lord reigneth. But it is in the far East that the missionary barometer shows the greatest disturbance. In Korea down to date there is indeed unusual encouragement for missionary effort. It has been said more than once that Korea, or parts of it, at least, are now in the same receptive condition that Japan was fifteen years ago; but as in Japan there has been an abatement of interest, and in some respects a closing of open doors, so also the golden opportunity in Korea may pass away.

The diplomatic situation is not assuring. The question seems to be not whether Korea shall be strengthened in its autonomy and shall rise to an honorable and influential position among the nations of the East, but simply which foreign power shall come in for the larger portion of the spoil. To-day Russia seems to be in the ascendent, and there is more or less of apprehension that missionary effort may sooner or later be embarrassed, if not seriously checked. On the other hand, it may be that such fears are groundless. In any case there is reason to pray earnestly that nothing may hinder the continued progress of the gospel and of all true enlightenment, and that after so many centuries of depression, resulting from foreign domination, Korea may rise to a higher national life, and above all may become a Christian nation.

In China just at the moment the prospect seems to indicate a probable partition of the coast or its strategic points among European powers. A first glance at the situation seems unfavorable to the progress of the truth in China; but there have been so many instances in the history of Christian missions in which, though human plans were utterly selfish, the divine plan proved to be all-wise and beneficent, that those who look and pray for China's evangelization have no need to be discouraged. As to "civilizing" China, there may be enough and even too much of it, if it is to mean simply a scramble for European ascendency, with all the accompaniments of military power, political intrigue and widespread social corruption. But the errand of the Church of Christ in China is clear and unmistakable. It is to diffuse the influence of the gospel until it shall dominate and sanctify all other forces. Our Western civilization without this might even be a curse, and it would be far better to leave the great empire to the sedative influence of old custom, and the frugality and contentment which have preserved the national life for so many ages.

The race of the European and the Mohammedan powers for possession of Africa still continues. The revolution which occurred in Uganda in July, when the cruel and beastly King Mwanga revolted against the constraint of British authority, because it put serious limitations upon his unspeakable vice, appears to have collapsed. Mwangas are no longer possible in that part of East Africa.

CHRISTIANITY THE ONLY FAITH.

GEORGE F. PENTECOST, D.D.

Of late years we have heard much of the ethnic religions; and there have not been wanting those, even among a certain class who would fain call themselves Christians, who have said that these ethnic religions were quite sufficient for the nations and that

to send forth Christian missionaries was a manifest interference with and intrusion upon that which is well enough as it is. In the East I have heard *ad nauseam* such words as these, "Why meddle with Hinduism, or Buddhism, or the systems prevalent in China and Japan; Hinduism is a better religion for India than Christianity; Buddhism is better for the millions of Burmah and China than Christianity. These religions suit these people; and to intrude Christianity upon them is but to bring in confusion, destroy their old faith and leave them agnostic, or even atheistic." There are some so-called Christian educationists who plead that the only true method of missionary operation is to make the ethnic religion which we find in this country, or that, the basis of our effort and at most modify it with our better ethical teaching. In other words, that it is a false move to attempt to convert Hindus from their Vedanta or their Puranic worship and subvert their entire system. It is better rather to Christianize Hinduism than to destroy it and attempt to supplant it with Christianity pure and simple. There is some ground to fear that this idea has possessed the minds of even some foreign missionaries. A distinguished Hindu Pandit said to me some years ago: "Your missionaries will never supplant Hinduism with Christianity; but I am free to confess that you have done much and will do more to modify Hinduism—if you please to *Christianize* it—which we do not object to, for you have much that is true and beautiful in your religion and your Christ is a peerless man, whom we all greatly revere." But to accept such a compromise would be to betray Christ and violate every term of the commission which bids us go preach the gospel and baptize the converts to Christ in his name. Christ knows no compromise, neither will he admit of any with the ethnic religions.

It is urged that since God has suffered these ethnic religions to exist for so many centuries, they cannot be altogether bad; and to allow them to remain as they are or to become slightly modified by contact with Christian thought and civilization is all that is necessary. That to attempt their entire subversion at this late day is to bring the gospel into conflict with divine providence. "Can it be possible," say these, "that God has allowed all these nations for all these generations to go down into the outer darkness? If we go to them and declare that Christianity is the only religion, is not that the only logical inference, and is not such a declaration one calculated to arouse all the best instincts of humanity against the gospel?" It is not for me to argue that point at this time; but I may suggest that we are taught in God's word that "the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Why God winked at this long time of ignorance it is not for us here to inquire. It is enough that he has distinctly told us that that time is past, and that he now commands us to go and preach the gospel, and the nations to repent and believe it.

SOME SCATTERED RAYS.

It is not necessary to deny that there are to be found in all these, religions rays of truth and light from the Sun of Righteousness; but these rays are not sufficient; and however they may have shone in any past or purer ages among the nations, they are now, if not totally obscured by the ethnic systems, surely destitute of light enough to lead a soul to God. That Christianity is the only faith, ought not to need an argument with any Christian man or woman. Who will deny that Judaism is better than Hinduism or Buddhism, and yet Judaism is not a sufficient gospel or religion for men, else would it not have been supplanted by Christ? "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin that the promise by faith of Jesus Christ might be given to them that believe." If this is true of ancient Judaism, how much more true is it of the ethnic religions? If there is any other faith in any part of the world which "could have given life," then Christ would not have come. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." What is more foolish or daring than for us to advance our speculations against such clear words of God. There is a glorious intolerance in the gospel which compels us to preach Christ as the only hope of salvation.

In Paul's great discourse on Mars Hill, he enunciated this great triple truth: The unity of God; the unity of the race, and

the unity of religion. One God, one blood among all the nations of men, and one religion for all men. These propositions are almost self-evident. Certainly the last one is if the first two are true. I used to use this argument with the Brahmins in India and they were never able to controvert it except by denying the unity of the race. The same and only sun lights all men; the same general quality of soil is found in every part of the world, and is fruitful for a common food for all men to eat; the same constituent elements in the water of the East and the West provide for our thirst; the same atmophere envelopes us all alike—the Hindu, the Chinaman, the African and the American. Shall we thus find a universal provision for the race in things pertaining to the life of the body, and then suppose that the one God, the Creator and Lord of all men, should provide a different religion for the different races whom he hath made of one blood?

NO ETHNIC SALVATION.

But what of the ethnic religions? Have they not all utterly failed to save the nations? It is vain to talk of the unsaved condition of vast multitudes of men in the so-called Christian nations. Christianity comes to the individual, not to organized nations as such. And those who are saved in our own and other Christian lands are saved by the one only and true faith of Christ. No man can live and move among the heathen people, no matter how advanced they may be in learning and civilization, and fail to see that their ethnic religion is an utter failure so far as the salvation of the people is concerned. With us the unsaved people and all the evils of civilization, whether social or political, lie outside the pale of our faith; while on the other hand, the worst evils, individual, social and political, in the nations of the earth, are all embraced within and practiced with the consent and approval of their religious systems. If here and there there is found a man who "fears God and works righteousness," it is rather because he has abandoned his ethnic religion and has sought after God in the dim light of his own individual conscience in which he finds the law of God written, and is so feeling after God if haply he may find him. Let us even hope that he may have found God, and is accepted with him according to a law of administration of the salvation of Christ which has not been revealed to us.

AN EMPTY PRAYER IN EMPTY SPACE.

What does that signify? Surely not that we are to make any kind of compromise with the false faiths begotten of false human philosophy, ignorance and superstition. I once met a very pious "pungee" far up in the Himalayas who was swinging vigorously his prayer wheel and muttering his monotonous "Om, Om!" I asked him what he was doing. "I am praying," was his reply. "For what are you praying?" I again inquired. "Oh, nothing!" said the pungee. "To whom are you praying?" I asked once more. "Oh, to nobody," was the serene answer, "I am just praying." Here was a most sincere and devout Buddhist. He was praying for nothing to nobody. And that is Buddhism at its best. Shall we compromise the gospel with that? Shall we compromise it with Hinduism, with its false philosophy and its hideous puranic idol worship and loathsome rites and ceremonies, and with its degrading system of ethics? Shall we waste our time in discussing the possible virtues found here and there among the heathen, as of a jewel in a swine's snout, and whether upon the whole the ethnic religions are not of God and sufficient in themselves without the interference of Christianity?

There is but one thing for us to do, and that is to plant ourselves squarely on the plain declarations and universal teachings of Christ and deal with the world, whether at home or abroad, as a lost world *out* of Christ, and proclaim salvation to them *in* Christ and *in Christ alone*. Christianity is the only faith. To dally with any other, much less all others, is only to compromise ourselves with treason against our Lord. If God has any reserved mercies and methods by which he saves devout souls who have sought him without the knowledge of the gospel, he has not revealed them to us, and it is not our business to speculate about them. Abraham once asked the Lord in great agony of mind, "Wilt thou also destroy the righteous? . . . . Shall not the Judge of all the earth do right?" It was so obvious that God did not answer it. But go thou and I and preach the gospel of Jesus Christ to all nations—the only possible faith for the whole world.

COLLEGES AND ACADEMIES.

One Way in Wisconsin.

OUR CHURCH'S WORK FOR YOUNG PEOPLE.

The Young people's societies of our church are beginning to realize that the college Board exists for the sole purpose of assisting young people, and that it is the only agency of our Church whose work is exclusively for young people.

Some of our young people have received an education, by the kindness of parents or others, without cost to themselves; their gratitude moves them to aid less fortunate young people in securing the same incalculable privilege.

Some of our young people have worked their way through school or college; they realize that this was possible only because educational institutions had been founded and endowed for their benefit, and they are anxious that such institutions should exist within reasonable distance of our young people in the West and South.

Some of our young people have been denied the privilege of higher education; and these, perhaps, more than either of the classes mentioned above, appreciate the value of an education which they could not have, and desire that other young people of character and ambition should receive what these generous ones could not get.

The College Board is a recent organization of our Church, designed to collect gifts, the little as well as the large ones,

In a Valley of Idaho.

Far up in the Rockies.

and mass them together for the support of colleges and academies in the newer parts of our land, to afford opportunities especially for our own young people.

Public high schools and State universities give an education admirable so far as it goes; but if we want young people who shall have not only developed brain powers, but symmetrically developed Christian character as well, with love for our Master and consecration to his service, we must provide schools and colleges whose spirit, teachers and things taught add to mere intellectual education that crown of knowledge, the fear of the Lord, which is the beginning of wisdom.

From our smaller academies and colleges come the larger part of our ministers, leaders of Young People's societies, church officers, Sunday-school workers and consecrated citizens for the newer parts of our great country.

The work is flourishing. Our institutions are growing. The Church's interest in them is increasing, and not the least favorable sign is found in the increasing interest of Young People's societies.

What good reason is there why every Young People's society in the Presbyterian Church should not contribute regularly to this peculiarly happy and useful work for our young people?

GENERAL FUND RECEIPTS.

1896, April 1 to November 30, .	$11,329 90
1897, " " " .	9,616 17
Loss, ...	$1,713 73

This loss for the first eight months is less than the amount of interest which the Board would have received from funds embezzled by the late treasurer. Churches, Sabbath-schools, Young People's societies and individuals have given more to the College Board in these eight months than in the same eight months last year. The Board has also received about $3000 special gifts, which are used for current expenses until the Board secures payment of the late treasurer's bond, when the amount will be taken out of the payment on the bond, to replace some of the embezzled trust funds. The loss of interest from embezzled funds will be about $3500; unless, therefore, gifts to the General Fund are increased $3500 over those of last year, the Board will have difficulty in making the payments promised to its institutions; for we figure so closely in our budget that a difference of $3500 is very serious.

NOTES.

The goal of the moment in education is always the acquisition of knowledge, the training of some permanent capacity for productiveness or enjoyment,

In East Tennessee.

and the development of character. — *President Eliot.*

An education in which religion is not only ignored, but despised, is one in which morality is left without any adequate foundation.—*Living Church.*

"The service which the Presbyterian colleges have rendered and are rendering to higher education is of incalculable value. They are placed, for the most part, at 'strategic points,' and most of them have been generously supported. Especially have the newer institutions been wisely planted with reference to the future development of the States in which they are situated. Last year the Presbyterian Board of Aid for Colleges and Academies reported more than $70,000 given to its aided institutions, mostly for their current expenses; sixteen of them being small colleges, the rest academies. The endowments of the older Presbyterian institutions compare favorably with the endowments of the colleges of any other denomination. It is possible for a Presbyterian student, in any of the sixteen States in which State universities are situated, easily to reach a college either of the Presbyterian denomination or of some Church holding substantially the same creed.—*Francis W. Kelsey, in the Atlantic Monthly.*

In a Cove of the Cumberlands.

Mrs. Alice Freeman Palmer, in her little book, "Why Go to College?" says that to do its best work the college should be organized for the strong, the high-minded, self-controlled, generous and courageous spirits, not for the indifferent, the dull, the idle, or those who are already forming their characters on the amusement theory of life. She points out the personal benefits distinct from the commercial value of a college training. These are happiness; health; friendship; ideals of personal character; permanent interests of a noble kind, like the love of literature, the study of nature and interest in people; enlarged conceptions of religion.

A young man who came to Harvard with eighty cents in his pocket and worked his way through, never a high scholar, and now in a business which looks very commonplace, told Mrs. Palmer he would not care to be alive if he had not gone to college. His face flushed as he explained how different his days would have been if he had not known two of his professors. "Do you use your college studies in your business?" she asked. "Oh, no," was the reply. "But I am another man in doing the business; and when the day's work is done I live another life because of my college experiences. The business and I are both the better for it every day."

CHURCH ERECTION.

TO THE "STRONG."

"*I have written unto you, young men, because ye are strong.*" Thus wrote the aged apostle John. He had appealed to the "fathers" because they had experience and knowledge, but he well understood that unless those who were young gave to the great cause their energy and strength, it would show but little aggressive force.

It is to the young, with their full, glowing life, their restless energy, their fiery ambi-

tion, their unshaken courage that men always look for the motive power to carry through great enterprises.

"Old men for counsel; young men for action," is a very ancient proverb. The rank and file of all armies is composed of young men.

This has been always true in the advance of the Christian Church. John, although old when he wrote the words quoted above, was a young man when he heard first the call of the Master. We have many veteran missionaries in the field, but probably none who did not consecrate to the work the dew of their youth, and with unexhausted energy and unspent strength volunteer for the service.

It is also just as true that in every particular congregation the energy and vitality that are needed to keep the work at its highest level are furnished by the young men and women. Ordinarily from them come suggestions for new appliances, fresh methods, and the reopening of neglected channels of influence. They first notice that the Sunday-school is diminishing in numbers, that attendance upon services is falling off; or in material things that the walls are growing dingy, the carpets worn, the cushions old and ragged. From them come the suggestions of a new hymnbook to quicken the lagging pulse of praise, of the need of social gatherings to weld the people more closely together, and of the benefit of a neighborhood canvass.

Out of such facts as these has grown the great Christian Endeavor movement which has so grandly organized the spiritual life and fire of the young Christian men and women of our land.

No one can read such tributes to the value of this agency as appear in the December number of this magazine without feeling arise in his heart a great wave of thanksgiving that so great a power for good has been more effectively organized than ever before.

Especially is this influence of the young who are the "*strong*" manifested in the aggressive work in our new States with which such a Board as that of Church Erection has especially to do. The young communities in the central regions of our land and upon its Western slope are largely made of young people, and as a natural, even inevitable sequence the churches are composed in far larger proportion than at the East of those who are in the morning of life. It is this element so fully represented that makes the young church impatient of worshiping in a hired hall, or being tenants at will in the building of some other organization. Thus practically the work that we are aiding is largely the work of the young. For this reason should it not appeal to that great number of like age in our older churches, who are asking where shall we direct our strength, where most effectively can we use the tithe of our earnings that we have set apart for the Lord's work?

There are phases, too, of the work committed to the Board of Church Erection that for other reasons appeal eloquently for the sympathy of the young men and women of our churches. The *manse* work provides the home where are sheltered the children of the young missionary and his wife. For want of such home we have known of instances where the pastor must leave his family behind him under the charge of relatives and friends; and we may add, too, that we have known cases where the establishment of a home at all, and the coming of an expected bride, must be delayed until the church could provide the manse in which the new family altar could be erected.

To the young, to the strong, to those who are entering with new enthusiasm upon Christian work, but upon whom must come the burden and heat of the day, to such we appeal that in their thought of missionary work they remember how great the need of houses of worship for congregations composed largely of the young throughout the great West; how great the need, too, of homes for the wives and children of those who are laying deep the foundations upon which in these new empires the Church of Christ is to stand.

TYPICAL CASES.

North Jellico, Ky.

Among the mountains of East Kentucky, a population in the vicinity of fifteen hundred and no other house of worship, although the Baptists and Methodists have each a small organization. The church was organized two years ago by Dr. McDonald, synodical missionary, and has now twenty-five members, an attendance of 100 and a Sunday-school of 150.

Wells, Nev.

Church organized five years ago; since struggling along without a building. Twenty-seven members, an attendance of sixty and a Sunday-school of fifty-three.

The missionary pastor writes: "It is the only church building of any denomination from Elko to Ogden, a distance of 270 miles. We were driven to build owing to the necessities of the case, as no suitable place could be had in town to accommodate our increasing congregations. We are the only church working in the entire community. The population of the town is increasing with good valleys within easy reach.

The people, as you will see, whether members or otherwise, have helped nobly according to their limited means and really many sacrifices have already been made. No State in the Union needs the gospel more than this, and the only way to remove the stain that now rests upon it on account of its godlessness is to give its people the pure gospel of Jesus Christ. Our Church will be a centre of light in the midst of the darkness.

Goldfield, Colo.

Organized a year ago. Twenty members, attendance of 100, Sunday-school sixty. Goldfield is a "Cripple Creek" camp near Victor. Our synodical evangelist held successful meetings there and the pastor of Victor supplied them with services. There is no other church in town. The committee writes: "Our mining camps are our most urgent fields. Often these towns are temporary, but Goldfield has every indication of permanence while the Cripple Creek district lasts."

Marion, S. Dak.

This is a very promising work among the German-speaking population. The only other churches, in this village of 300 with a well-settled surrounding country, are an English Methodist and a Roman Catholic. The church would have built without aid from the Board had it not been that when the new edifice was nearly completed, it was entirely destroyed by fire and was without insurance. The work had all to be done over again. The Emmanuel German Church has sixty-one members and sixty in the Sunday-school.

HOW PASTORS CAN AID.

The helpfulness of pastors cannot be overestimated in connection with Church Extension work. Their close contact with thoughtful laymen give them unusual privileges and scope. Many in the churches have had a narrow outlook. They have been busy developing small enterprises into large financial undertakings; rearing families; attending one church with an hundred sermons a year from the same preacher. Nameless yet numerous local interests have consumed their energies, until the vision of many good people is limited by the circle in which they stand. These need a little unsought help. They have acquired that which they can now bestow. Yet they do not know quite what they can or better do. Some have it in their thought to put a portion of their means into benevolent channels at once. Others wish to give the best direction for its use after they have ceased to need it. A watchful pastor can be of immense service to these and to God's cause, by timely suggestion and information.—*Christianity in Earnest.*

MINISTERIAL RELIEF.

SARTOR RESARTUS.

ANNA E. AGNEW.

Sartor Resartus! How the very name arrests our attention, excites our interest and impels us to ask, "Who wrote it, and what is the meaning of its curious title?" At once the fact is brought to our attention that the very name stands for originality, and suggests explorations into new fields of study, and the whole work comes from the pen of a man who, by his powerful writings, has stirred the thought of all England and America. Its title, "Out of Repair,"

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

shows us that some of the most intricate and bewildering problems of our existence, with suggestions of possible solutions, are given to us to decipher, when we begin to analyze this wild, weird creation of that marvelous genius, Thomas Carlyle. Written in 1831, it was not until two years later that Carlyle succeeded in finding a publisher for the book, and immediately a shower of merciless criticism and a torrent of abuse were hurled at the writer. But, see the change! Men of genius, men of thought, begin to read and discuss the book, the tide of feeling turns, until now it is almost universally acknowledged that it contains passages which, for keen insight into human nature, brilliant irony not unmixed with flashing sarcasm, have seldom, if ever, been surpassed. A famous critic says: "Of all men who have broken through what are known as the recognized proprieties of language and style, Carlyle is the most daring. He does not bend language to his will, he *breaks* it, as we break a crystal, and ten thousand undreamed-of combinations of beauty and light flash upon the astonished senses." The full realization of this is found in "Sartor Resartus; or, Out of Repair." Bearing as it does the impress of the strong personality of the writer, we feel rather than see the mingling of gentleness and strength, the evident lack of all attempt at anything like artistic effects, and yet we are struck with the rare gems of thought, in a rude setting, if you will, but nevertheless illumined with flashes of rich truth that arouse the deepest attention and interest.

And now remembering that we are to take a peep into English life and customs, let us give ourselves up to Carlyle's mood and fancy, and follow him into whatever realm of thought he leads us as we wend our way through the story of Sartor Resartus. Immediately we are introduced to Prof. God-Born-Devilsdung, who was born at Duck-Puddle, where the scene of the story is laid, and he has led a strange and eventful life. He is Professor of Matters and Things in General at the University of Don't-Know-Where, and has suddenly become famous by the writing of a book called "The Philosophy of Clothes." The story opens with notices of the life and opinions of the author, who is a man of wide range of imagination combined with clear and striking thought. His fancy is that all thought, forms, dogmas, creeds and doctrines are the clothing or garments in which man has arrayed himself, and this clothing is for the most part "out of repair." Along that line of thought it is found that not only statutes and institutions of law, medicine and theology, together with the arts and sciences, show these same threadbare places, but also our ideas and methods of philanthropy and the help we are trying to give to mankind to enable them to live truer and nobler lives. These seem to be the robe and form of thought, and of what are they emblems? Of the hidden powers of the soul! Away off in the vista of years, distantly removed by time and space, which are a part of the garments of the Creator of the Universe, can faintly be discerned the possibilities to which the soul is capable of attaining, when it has forever discarded all this ragged clothing, and eventually after passing through all the stages of the "Everlasting No," the soul becomes transformed, enters into its new life and in supernatural power wears the "garments provided by its God." Listen! Carlyle himself is speaking: "The soul seems to be in a boundless phantasmagoria or dream-grotto; boundless, for the faintest star and remotest century lie not even nearer than the verge thereof; sounds and many-colored visions flit around our senses, but him, the unslumbering, we see not, except in rare waiting moments we suspect not: creation lies before us like a glorious rainbow, but the sun that made it lies behind us, hidden from us, until finally the moment comes that completes the union of divinity with humanity and the divine love revealed in man."

Thus ends a strangely beautiful philosophical study, and as we lay down the book, it is with the realization that most graphically and most powerfully has this wonderful apostrophe to life, life with all its latent powers, been presented to us. The words are startling, "out of repair!" And, dear heart, this very minute, they are ringing in your ears. Go to the loving Master in heartfelt prayer and then nothing will remain "out of repair."

OUT OF REPAIR.

What is "out of repair?" Dear reader, as a member of a young people's associa-

tion, have you ever examined your interest in those for whom the Board of Ministerial Relief is tenderly caring? Has your society shared in this work, or is your love and theirs, for these helpless ones, "*out of repair?*" Possibly, and we say this gently and lovingly, you have never thought very much about it, and have not yet realized what you as an individual worker can do. Under the care of this Board are the old ministers of our Church, the widows of deceased ministers, the orphan children of ministers, under the age at which they are able to earn a living, and all our worn-out missionaries, clerical and lay, male and female, who are in need of aid.

Suppose a young man is thinking of entering the ministry and he realizes that personal ambition and much that is near and dear to him must be sacrificed, and at that point his attention is called to the fact that if his health fails, in his young manhood or in his old age he may be forsaken by the Church at large, and may be left alone in the world, feeble, broken down in health, helpless and no one to care for him. Will such a prospect cheer him on to give his life to the preaching of the gospel? Dear one, has your church done its share in helping the Board in its blessed work? See what the General Assembly of 1897 has declared: "*Resolved*, That our presbyteries direct every church session to appoint a committee to take the subject of Ministerial Relief under its special charge, and to place upon this committee representatives from *all* the organizations of the Church, especially enlisting the coöperation of the women, and to see to it that the leaflets furnished by the Board are distributed in the church prior to the time of taking a collection for this cause; and that the sessions be instructed that their reasons will not be sustained by presbytery for not giving the people under their care a fair opportunity to contribute to this Board unless their reasons are special and providential." Have you aided your pastor and session in this matter? Oh, beloved, if you have not thought of this before, definitely resolve that at the next business meeting of your society you will ask them to prayerfully consider this matter and see to it that such a committee is appointed. If the committee is already at work in your church, ask to have your society represented upon it. Your young people, with warm, loving hearts, will gladly respond to your appeal and it will gladden the hearts of your pastor and session to see you at work with enthusiasm for this beloved cause. In the constitution of your society, is there any provision for the work of a committee who could help in this direction?

Can you not have a standing committee appointed calling it the "Inasmuch" Committee, or the "Whatsoever" Committee? Choose *any* suitable name that you fancy, and insert a clause in your Constitution or By-Laws providing that the thought of this Committee shall be to stimulate a deeper interest in the work of the Board of Ministerial Relief, to circulate its literature, to send boxes of clothing, etc., to those under its care, to raise money for it, and, above all, to pray that God will abundantly bless each and every effort thus put forth for his honor and his glory. When we watch the noble lives of these, who gave *their all* for him, what an inspiration it is to us as young people to work for him, as *never before*, to give our hearts, our lives, our time, our influence, our all to him, to be ever, only, always his! As a band of young people, let us stand shoulder to shoulder, heart touching heart, to support our beloved Church, and those who have lovingly ministered *to us and ours!* Let us seek the power and guidance of the Holy Spirit, and, as Miss Havergal has expressed it, ask him to teach us how to pray to him in the words of the "Worker's Prayer:"

A WORKER'S PRAYER.

"For I have received of the Lord that which also I delivered unto you."—*1 Cor. 2 : 23.*

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O fill me with thy fullness, Lord,
Until my very heart o'erflow,
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me,
Just as *thou* wilt and *when* and *where*,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

THE CULTIVATION OF THE GRACE OF LIBERALITY AMONG THE CHILDREN OF THE CHURCH.

REV. LEWIS S. MUDGE.

Probably no portion of our Directory for Worship is more generally violated, both in its letter and in its spirit, than Chapter vi. It may be that its suggestive title, "Of the Worship of God by Offerings," has prevented many from examining it on the general and too-often-applied principle that "where ignorance is bliss it is folly to be wise." Nevertheless, the requirements, if they were but wisely enforced by every one who by his ordination vow has pledged himself to their faithful observance, would work wonders in the line of systematic benevolence; and particularly the injunction contained in the fourth section of this chapter which reads, "It is *the duty of every minister* to cultivate the grace of liberal giving in his congregation, *that every member thereof may offer according to his ability*, whether it be much or little."

How far this ideal is from being realized is most apparent from the statistics furnished us in the last report of the General Assembly's Committee on Systematic Beneficence. For, if the proportion of non-contributing churches is so large, what shall we say as to the percentage of non-contributing members? And, if the preponderance of non-contributing members is so great, what must be true as to the number of non-contributing adherents is self-evident.

THE QUESTION OF THE DAY.

How this ideal may be realized most completely and at the same time most quickly is a question which is by no means the least important among the many mooted in the present day. For, turn where you will among the varied activities of the Church, the immediate need is, not newer methods, nor more men, but multiplied means. In seeking how to solve this problem, and in examining some of the many plans suggested by others, the writer was struck with the fact that these plans, with scarcely an exception, were formulated with the purpose of interesting and stimulating the older members of the church and con-

Joseph and the Boy Jesus.

gregation and through them the younger, instead of *vice versa*. This fact naturally suggested the thought that possibly the failure of some of these plans in some instances was due to a lack of wisdom in the selection of the primary point of attack. Therefore, after careful consideration and consultation, *it was decided to make the experiment of trying to reach the older members through the younger*. As the results

have exceeded the expectations of the most sanguine, it may not be amiss to sketch briefly, and with no pretense of any originality either in plan or execution, the methods used.

THE DETAILS OF A PLAN.

First of all, the Christian Endeavor Society was interested in the proposed project. It was agreed that all special objects should be abandoned, that the plan of giving entertainments to raise money for missionary purposes should be given up, and that under no circumstances should an offering be made at any of the meetings of the society, and this with the understanding that the members should pledge themselves individually to give so much a week towards a general fund which should be divided among *all* the Boards of the Church on the basis of a fixed ratio. It was decided to give this new plan a year's trial; and to the utter astonishment of the society, and the Missionary Committee alike, the pledges secured amounted to over three times the amount ever raised by the society in a twelvemonth for benevolent objects. And it may be proper to add that, under the judicious care of the Missionary Committee, these pledges have been kept with scarcely an exception, and in many cases have since been increased.

Greatly encouraged by the success of these our first efforts, we next suggested that the Junior Society of Christian Endeavor should also divide its weekly offerings among all the Church Boards. Its superintendent entered gladly into the proposed scheme, and the little people, after listening to a simple talk about the various agencies of the Church, unanimously voted, like the associate society, to help them all, and with the same result again of increased and ever-increasing gifts.

Next the Sabbath-school teachers were consulted. It was deemed wise by them to organize a Missionary Committee which should have complete control of the monthly benevolent offerings of the schools. Under the wise supervision of this committee, and after a public explanation to the scholars of the work of the various Boards and of the duty of loyalty to them one and all, *they* also agreed to permit their gifts to be divided judiciously among all the Boards of the Church. Recently the plan of holding two annual meetings has been introduced. One is held in November in the interest of Home Missions, and one in March in the interest of Foreign Missions. The scholars are specially urged to earn the money they give at these rallies, and the amount raised and the interest in missions aroused on these occasions have been most gratifying. Moreover, the regular monthly gifts have not been appreciably lessened.

SOME CRITICISMS OF THE PLAN.

Our plan has been criticised in some quarters on the ground that the children should not be asked to give to other than what are commonly called the "Missionary Boards;" and mainly on the ground that it is only their work that they are competent to understand. We have not found this to be true of the little folk. On the contrary, we have discovered it to be just as easy to explain to them in simple language the work of the Boards of Education, Ministerial Relief, Aid for Colleges, etc., as that of the Boards of Home and Foreign Missions, and we have seen them fully as much interested in the former as in the latter. But, even if it were true that the children cannot be made to understand the precise nature of all the work to which they are contributing, we cannot see in this an objection to a plan which teaches them to support all the recognized agencies of the Church. They who see in inability to comprehend a reason for restricting the gifts of the young to certain Boards, must likewise, to be consistent, keep the young out of the services of the sanctuary, and the Bible out of the hands of children, until they have reached years of discretion. We believe that the children of the covenant are members of the visible Church. Why, then, should not *they* at least support all its varied and authorized activities as well as those who have ratified for themselves the vows which their parents took for them at their baptism? We believe that any one who is old enough to worship God by prayer and praise in his house, is likewise of sufficient age to worship him by offerings for the support and the extension of his kingdom at home and abroad.

We are of the opinion that the very prevalent opposition to systematic giving is due to lack of systematic instruction therein; and where can this instruction be begun

more properly and more promisingly than in the earliest days of childhood? And to this end we cannot see why even the little ones in the primary department should not be taught to support, not only the missionaries in the foreign and home fields, but also the disabled servants of God who have faithfully broken the bread of life for their fathers, the young men who may one day preach to them the unsearchable riches of Christ, the schools and colleges at which at some future date they may be students, and aid in the erection of the churches in which they may sometime be worshipers.

AN EFFORT ALONG THE RIGHT LINE.

At any rate, whatever may be the merits or the demerits of the plan as broadly outlined and of the choice of the point of attack suggested above, and however much its success in a single church, by no means distinguished for wealth, may have been due under God to purely local conditions, we believe it to be an effort along the right line, and in a hitherto, in respect at least to systematic beneficence, much neglected domain. And this much may surely be said in its favor. Its primary object is to cultivate, not that sporadic generosity which is the product of the affections alone, but that grace of liberality which is from the head as well as from the heart, and which makes the possessor instant in season and out of season, not merely in prayer for the hastening of the kingdom, but likewise in provision for the coming of the King. Its cardinal principle is, not self-gratification or self-aggrandizement, but loyalty to the Church, in its broadest sense, in giving as well as in all else. And the central idea is that one dollar sent into the harvest field of the Master through the authorized channels will do more good, and to a greater number, than twice that amount placed in the hands of a private individual, however trustworthy he may be, and however needy the cause which he represents may appear. We have faith to trust in the promise, "Train up a child in the way he should go, and when he is old he will not depart from it," as being applicable to the vexed problem of systematic beneficence. We "despise not the day of small things" in the firm belief that a small army of small givers in the present will become an immense host of large givers in the future for the destruction of those strongholds of the enemy—debts and retrenchments.

In conclusion, we submit that in a church where the congregation in Sabbath worship assembled, the Christian Endeavor Societies, both Senior and Junior, and the Sabbath-schools, both main and mission, all contribute regularly, and with more or less system, to all the Boards of the Church, there is some reason to believe that almost every member thereof gives much or little, directly or indirectly, to all its officially authorized benevolent objects.

THIS YEAR'S ENROLMENT.

The Board has proceeded with great caution in accepting new candidates. The total number thus accepted is 146, as compared with 248 in 1896. Besides the 146 new candidates there are 651 holding over from last year. The total enrolment is, therefore, 797. The number reported in 1896 was 1037. It will be seen at once that there has been no undue pressing of men into the ministry. It may be found, on the contrary, that some very worthy and promising men have been discouraged and hindered.

A PRESENT NEED.

There are a few well-recommended men for whom the Board does not find itself able to make provision. They were recommended by their presbyteries in good season, perhaps; but, by some mischance, the papers did not reach the Board until the limit of ability to grant aid had been passed. The fault is probably not with them in any wise. They knew that the session and presbytery had each acted favorably, and planned all their expenses on the expectation of an appropriation from the treasury of the Board.

AN OPPORTUNITY TO DO A GOOD DEED.

Any person who will send us seventy dollars, or a portion thereof, will have the satisfaction of coming to the relief of one of these young men, away from home, and in no little embarrassment. We cannot be certain about the result of an investment in a young man; but when he is of tested piety, approved talents, under training in one of the best American colleges, and under the constant watch and care of the Board of Education, the prospect of a rich return is bright indeed.

PUBLICATION AND SABBATH-SCHOOL WORK.

BREVITIES.

The receipts for the Sabbath-school and Missionary Department for November were: from churches, $1457.89; Sabbath-schools, $1526.19; individuals, $411. Total for the month, $3395.08.

As compared with November, 1896, the receipts from churches and Sabbath-schools show a decrease of $123.22, and the receipts from individuals an increase of $52.92. The total for November is $70.27 less than for November of last year.

Up to the end of November the receipts from all sources were $2252.15 behind those of last year.

When this page meets the reader's eye there will still remain two months of the current financial year. There is time therefore for donations to reach our treasurer to an amount which may turn the tide in our favor. It will be discouraging if we do not do better this year than last, and we earnestly solicit the aid of those who have the interests of this work at heart to enable us to do so.

FOR THE YOUNG PEOPLE.

We are invited by the Editor to make this month such a presentation of Presbyterian Sabbath-school and Missionary Work as will specially interest the members of the Young People's societies of our Church. It strikes us that to do this we need not step beyond the regular beaten track of our daily travel and experience.

Of all the worthy objects commending themselves to the sympathies of young people there is not one which is quite so intensely and peculiarly in harmony with the purposes and aspirations of youth as that particular object, the central and main purpose of Sabbath-school and missionary work. Thus it seems to us, in the light of our surroundings, conscious of being in hearty fellowship with all who are trying to do good, and fully recognizing the claims of all such upon true and earnest souls. We shall try in this article to make this statement clear, not by invidious comparisons, but by a simple setting forth of facts.

FOR WHOM IS THE SABBATH-SCHOOL?

The very name "Sabbath-school" brings to the mind thoughts and pictures of the young. Of course we all fall in with the modern use of the term Sabbath-school as including all ages, and as thus agreeing probably in the main with the most ancient ideas of studying the Bible in the primitive Church. We know that "teaching" as well as "preaching" was an apostolic function, and that from the days of Philip and the eunuch down to the present time adults as well as children have sat in the school of Christ. We know that the Sunday-school of Robert Raikes represents only a partial view of the true teaching work of the Church, and that there is, in this country especially, a strong current of opinion in favor of broadening the Sabbath-school system so as more manifestly to reach adults as well as children. All this we very well know, or ought to know. Nevertheless, we shall never cease, in talking about schools, to think first and foremost of young people. When Christian people go to work to establish a Sabbath-school they think, as a matter of course, first of all of the children. A Sabbath-school without children, though it would surely be very decorous and serious, and all that, would somehow be rather strange and queer. Even if children are tiresome and frolicsome and naughty, we pity the Sabbath-school that has not a goodly crowd of them, and should feel inclined to visit such a school and beg every member to go out quickly into the streets and lanes and bring in the children. What music, after all, is so touching and sweet as the music of children's voices singing the hymns of the Sabbath-school!

Next to the children we naturally connect the idea of Sabbath-school with the thought of young people fast leaving happy childhood behind, and looking forward toward the mysterious borderland of manhood and womanhood. The Sabbath-school is always an attractive meeting place for youth. As the old proverb says, "Birds of a feather flock together." Where young people are, thither other young people will go. This is not only natural, but

it is also decidedly right and proper. Only bring the right influences to bear upon them and you have in the Sabbath-school a power for good which will be remembered and bear appropriate fruit in long after-years.

CHRISTIAN ENDEAVORERS AND THE SABBATH-SCHOOL.

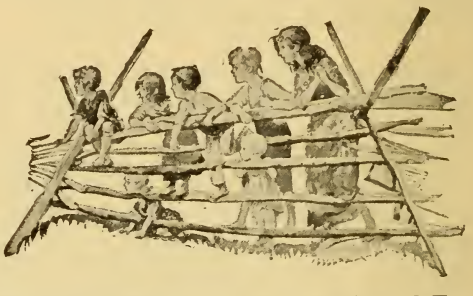
Towards a work so closely identified with the spiritual, social, intellectual and even physical well-being of young people the sympathy of Christian Endeavorers cannot fail to be strongly drawn.

The banding together of young people in societies of Christian Endeavor, while not strictly a part of the Sabbath-school movement, is closely allied to it. The two movements march side by side in the work of elevating and extending the noble art of Christian instruction. Almost every Christian Endeavorer either is, or has been, or will soon become, a member of the Sabbath-school. Here then is a vast body of young people with a perfectly elaborated organization able to turn a powerful current of practical influence in any given direction. What so natural and so Christ-like as the feeling amongst them that the first duty and privilege of this magnificent order is towards the great Sabbath-school movement of the age?

The boys who now sit on the lowest forms of the Sabbath-schools are but a few years the juniors of the majority of Christian Endeavorers. Nay, the Junior Endeavor societies number thousands and tens of thousands of these little fellows, who, as the years speed on, will be the contemporaries of those who may now be their elders by five or even ten years. In an organization numbering its millions, and rapidly growing, it becomes an interesting question how to train and mould the boyish and girlish element so as to make them a source of strength as they pass to the ranks of the seniors and leaders of the Endeavor movement—yes, even how to hold them loyally to the movement. In this work of training children for the future generation of workers in the Endeavor movement, the Sabbath-school is the great ally of Christian Endeavorers.

MISSIONARY ASPECTS OF THE WORK.

Now turn to the missionary aspects of the Sabbath-school movement. Our vast country is really only yet in a formative condition as to its development. Changes are going on in the shifting of population and the continual breaking of new soil of which the dwellers in Eastern cities have no conception. A traveler penetrating the inner districts of any of our Western States and going over the same ground after an interval of ten years finds numerous hamlets springing up on what at his first visit was unoccupied waste land. Vast regions of our country are thus opening to settlement. And what kind of settlement would it be but for the labors of that most apostolic man of modern crusaders, the Sabbath-school missionary? He follows the migratory host, North and South and



West, with messages from the more favored East. The work just suits him and he is just suited to the work. As he comes into some little frontier village the children eagerly scan his appearance and hang upon his words. Poor children! Born amid the hardest surroundings, taught from infancy how to endure physical discomforts and yet to be happy, they are the material and stuff out of which future generations are steadily growing. The Sabbath-school is the one thing that can lift them from semi-savagery, give them the ideas and aspirations of civilization, and fill their young lives with divine light.

Can Christian Endeavorers by any possibility fail to see that this part of Sabbath-school work lies very close to the very soul of their movement?

The Presbyterian Church has for many years put Sabbath-school Work in a conspicuous place upon its escutcheon, and in recent years the developments of this work in the field of Sabbath-school missions have been remarkable. It has missionaries now in more than twenty States and Territories—away off in Oregon and Washington, where the noblest kind of work is being done in the name of Christ

and the Presbyterian Church—along the Pacific slope, in the great mining States, and in the rapidly extending populations of the nearer West. It is

doing a mighty work among the colored people of the South and Southwest, and thus helping to solve the great negro problem, to many minds a problem unsolvable. It is not intended in this article to introduce statistics, which are all very well in the proper place. Our object has been, in the briefest possible way, to bring to bear upon the young people of our Church a few considerations, showing how closely this Sabbath-school Work touches the underlying principles of their noble organization at every point—to persuade them to give to it more than a passing and matter-of-course share of attention—and thus to aid in gaining for it its proper place in the activities of the Presbyterian Church of this and future generations.

THE TWENTIETH-CENTURY MOVEMENT.

We give herewith further news and testimonies regarding this Movement crowded out by the exigencies of space from our last number. It should further be stated that the presbyteries are rapidly giving to the Movement their cordial approval.

An Illinois Pastor writes:

Most heartily do I commend such a movement. I had been thinking and planning to apply its leading principles locally; in fact had just written my impressions in regard to the importance of the Sabbath-school as an evangelizing agency as contrasted with an educational institution, and the great need of more and more earnest personal work in order that it may fulfill its high mission.

From an Iowa Pastor:

I most heartily assure you that I am pleased with your proposition for a combined Twentieth-century effort to save the children of our land. We are at present distinctly conventioned to death—prayed at, at long range, preached at by thousands. This is well for inspiration, but it must be followed up by work. Succeed in getting the Sabbath-school teachers and officers at prayer through four years for the boys and girls; keep it up; follow it through synods, presbyteries and churches; get children to praying and working for the same cause, and I verily believe we shall have such a revival as our good land has never known.

From a Colored Sabbath-school Missionary:

To me, your suggested plans of operation and coöperation are complete, and if executed as outlined cannot fail of even greater success than you anticipate. I hail the movement with joy; and as a representative of my people in this the "Black Belt" of the land, promise to do all I can to help win the on-coming generation to Christ.

From an Illinois Pastor:

The proposed movement is timely, and if successful in its workings would prove of more advantage to the cause of Christ than would a "million for missions," or for any other purpose. I verily believe a great crisis is upon us. The Church ought to advance upon the great field of the world.

From a Pastor in California:

I would like to suggest that the pastors of all our churches be asked to preach at least four sermons a year for the next four years upon the subject of Sabbath-schools. One Sunday during my last pastorate, after having preached a sermon on this subject, the superintendent declared that I was the first minister he had heard preach on the subject for many years. I firmly believe that if the duty of supporting and sustaining Sabbath-school work were frequently set before the people from the pulpit, it would be a most powerful means of accomplishing a work so desirable as that mentioned in your paper.

From a Pastor in Wisconsin:

I believe the suggestion to be from God. Certainly we can do it in his strength, and I pledge the hearty coöperation of Madison Presbytery. May God inspire and enthuse all his workers within our beloved Zion to undertake this grand service.

The Twentieth Century Movement has not yet been officially brought before the Synods and Presbyteries, but already some of the Synods having had their attention called to it at the recent Fall meetings have given it their cordial endorsement. Among these are the Synods of Baltimore, California, Indian Territory, Iowa, and New Jersey.

HOME MISSIONS.

NOTES.

New Frontier Church.

A church of twelve members was organized in the new village of Meyer's Falls, Wash., November 7.

A Mission Becomes a Church.

The Sherman Street Mission of Spokane, Wash., situated in an important and growing part of the city, was organized as Bethany Church with eleven members.

An Idaho Group.

At Newport, Ida., a church was organized with fifteen members, November 14, by Rev. Norman McLeod. It is grouped with Bouners Ferry, and supplied by Rev. William Parker.

Indian Church Statistics.

Among Dakota Indians there are twenty ministers, of whom five are white; twenty-two churches; 815 in Sabbath-school. They have contributed $2770 for congregational expenses and $2746 for other objects.

In Hard Lines.

One of our missionaries in Nevada wrote thus: "Think of a family of eight trying to live on $109.50 for three months, and yet we have managed to exist, and have almost kept out of debt. At times we have been out of money, and out of everything, not even enough money to purchase a postage stamp."

The Sioux.

Rev. Dr. Williamson, who is superintendent of our work among the Sioux Indians, says: "There are fifteen ordained native ministers, seven unordained native helpers, and sixty ruling elders in our native churches, who give much time and strength to the care of the flock. The religion that produces such a body of upright, zealous teachers of righteousness only one generation from heathenism is surely from God."

A Band of Girls.

The Westminster Church of Bloomfield, N. J., has a charming mission band of girls who are not afraid of great undertakings. They determined to reduce the debt of the Home Board and they have done it. Accompanying their check came a dainty note which read: "When we saw in THE CHURCH AT HOME AND ABROAD for December that the debt of the Home Board 'had not been diminished a single dollar,' we decided that we would prevent that from being true any longer, so we send here $15 for the debt of the Home Mission Board, believing that, small as our gift is, the Lord can increase it a hundredfold. May many follow our feeble example with great gifts."

Alaska Rescuers.

H. H. Bancroft, the historian of the west coast, says: "Within less than a decade more has been done by this society (Presbyterian Woman's Board of Home Missions) to advance the cause of education in Alaska than was otherwise accomplished during all the years of American domination. Were it not for the efforts of the Board of Missions there would probably have been no efficient school and perhaps no school of any kind in the territory apart from those maintained by the Alaska Commercial Company."

Intelligent Patriotism.

A teacher in one of our mission schools writes: "O let me urge upon our good people at home that, with every Bible and spelling-book, they send our nation's flag." And we would add the earnest plea that they send also that most valuable book, "Patriotic Citizenship," by Gen. T. J. Morgan, D.D., Ex. U. S. Commissioner of Indian Affairs. Gen. Morgan is an influential member of the National Council of Education and an author of note in the field of educational literature. He knows what young people need in order to guide their enthusiasm in the lines of intelligent patriotism. He inculcates the spirit of that freedom which is protected by law. He has done for patriotism what the botanist has done for vegetable life; he has discovered and arranged the laws and principles of its

life and reduced them to a simple science which an intelligent boy or girl can easily master. Every boy and girl should have a copy.

A Miracle of Grace.

There is not a sweeter spirit than Rev. Louis Mazawakinyanna, nor a more consecrated life. He is the Sioux Indian pastor of our church at Lake Traverse, S. D. This beloved brother was in his youth one of the wildest and wickedest of all the Indians of that savage tribe. He participated in the great massacre, and in his early life felt it to be his duty to avenge the wrongs which his people had suffered at the hands of the whites. He often said he could not sleep well at night if he had not during the day spilled the blood of some white man. But the Holy Spirit wrought upon his heart, and he became a thoroughly regenerated child of God years ago. He was trained for the work to which he has since consecrated his life, and for a number of years he has been a most successful missionary among his own people. The Lake Traverse Church with thirty-eight members is part of the fruit of his faithful labors. No white missionary could have entered that community when he began his labors. His speech at the General Assembly of 1894 will long be remembered by all who heard him. His church contributed last year an average of four dollars per member to the benevolent causes, proving conclusively that there are good Indians who are not dead.

Mr. Mazawakinyanna writes December 13, 1897, from Sisseton Agency, S. D.:

When we first organized the Lake Traverse Church, there was only fifteen members and now we have twenty-eight in numbers and expect to build a house of worship in spring.

I always remembered the time when I met all of you, the Boards, at Saratoga, and always wish you to remember me in your prayer that God will give me courage and strength, for I am working at the hardest people in reservation.

I had to go about twenty miles every week and preach; sometimes the days are cold and storm. I want you, all the Boards, to hear this, so you know what to ask God to grant me.

Samuel A. Worcester, D.D.*

Both of my boys Philip and Hazen were at the mission school now, and my wife and I only are at home and when I go away, of course, my wife will be the only one at home to do the chores; she had hard time sometimes.

I shake hand with you all with my heart. I am your brother.

(Signed) Louis Mazawakinyanna.

Indian Camp Meeting.

The Indians of South Dakota, of various evangelical denominations, have for several years held annual conventions for the discussion of religious questions of special interest to their own people. These conventions are held in the fall. At the last one, September 23–26, 1897, there were fully three thousand persons present. The topics on the program indicate the tenor of their discussions. They concerned the health of their people, the education of their children, church problems such as perplex the Indian

*A sketch of the life of Dr. Worcester may be found in The Church at Home and Abroad for September, 1895.

mind, the survival of Indian customs, and the religious needs of their people and methods of meeting them. The discussions on these themes at this last meeting were remarkably discriminating and intelligent. The people are becoming better informed along these lines so that they are beginning to introduce lectures by competent lecturers in addition to the Indian speakers. No church building is large enough to hold these conventions. The audience booth at this late one provided one thousand seats; but they voted to purchase a great meeting tent for the increasing numbers, and appointed a committee to consider the matter. If they find the scheme practicable, there is no doubt about their raising the funds and providing the tent before the next annual meeting. How vastly different this annual feast from the old war-dance and the more recent ghost-dance and Messiah-craze. We can find better use for Indians than as targets for our bullets.

How to Pay the Debt.

Somebody has said that the President can solve the question of running the government on its revenue, without debt, by selecting his Secretary of the Treasury from among the home missionaries. True it certainly is that the missionaries and their families must be very skillful financiers in order to live on their meagre salaries. If any one doubts their skill in dealing with financial problems let him read the following note just received from the lovely daughter of a home missionary:

"We enclose you a check for $3.50. It is the proceeds of a personal venture suggested by my father. In the spring we set one hen with thirteen eggs which were the gift of our poor washerwoman. We raised and have marketed eleven chickens, and the enclosed is the proceeds.

"Father suggests that if the great and rich Presbyterian Church of America is not able to pay off the debt of the Home Board by April next, that 40,000 willing Presbyterian hens be put to work to raise chickens, and doubtless God's blessing will be upon them to such a degree that when the chickens are marketed, and proceeds sent to the Board, the debt can be canceled.

"But it would be a sorry sight for men and angels to witness 40,000 patient hens at work trying to do what the strong but unwilling Church has failed to do. But great things often come from small beginnings. In England years ago important missionary work was done through the

A Winter Scene in Dakota.

efforts of one man in persuading people to raise beans for the cause of missions."

The Board's Finances.

The receipts of the Board of Home Missions for the first six months of the current fiscal year were fully up to the receipts for the corresponding months of last year. But there has been a rapid falling off since October 1. This is not surprising. The Home Board has not been pressing the churches during the fall and early winter days when other Boards were making special efforts to remove their debts. But something must be done for this Board during these last months of the fiscal year.

The Board reported to the General Assembly of 1896 a debt of $299,062.42. So careful was the estimate respecting its expenditures, based upon the average receipts for a number of years, that the secretary ventured the statement before the Assembly that in two years the debt would be entirely wiped out if the receipts were normal—that is, up to the average of the preceding five years. This prediction was more than fulfilled as to the first year, for the debt statement in the last annual report showed that more than half of the old debt had been paid.

The country is recovering from the financial depression; the business outlook in every branch of activity is brighter; the condition of the work all over the Home Mission field is in every way satisfactory except that the Board is not able to push on with aggressive work as the needs of the country require. Now let every church and missionary society, let every Sabbath-school and mission band, let every Christian Endeavor society and every individual in the Presbyterian congregations of our country, who love our country and desire the salvation of the people and the extension of the Redeemer's kingdom, come forward at this time of our greatest need and help during these three short months to wipe out this debt and to be ready for a new and fair start the coming year.

Self-Denial and Prayer.

The Board of Home Missions has recommended that the last week in February be observed throughout our churches as a period of special self-denial and prayer for the cause of Home Missions, and that on the

Sabbath following a special collection be taken for the Board's debt. Let us not allow the poorly paid missionaries to carry any part of this debt, nor longer allow the Board to carry it. By a determined effort on the part of every friend of the cause *the debt can be paid.*

OUTLINE HISTORY OF THE MOUNTAIN WHITES.

MRS. HENRY T. McEWEN.

In the time of James I, two great nobles in the Province of Ulster rebelled. This furnished an excuse for confiscating their vast estates, amounting to some two millions (2,000,000) acres. Five hundred thousand (500,000) acres of the best of this land were thrown open to Protestant colonization. The Scotch, in large numbers were thus attracted to the north of Ireland. Here begins the history of the Scotch-Irish as a distinctive people. Before this there had been settlers in Ireland from the western Highlands of Scotland, but these people became more Irish than the Irishmen. The new-comers were of a different faith and different blood, Protestants and Anglo-Saxons, not Catholics and Celts.

These settlers were attracted by exceptional inducements. They were promised full indulgence for their religion, and, so far as trade and commerce were concerned, an act of Parliament placed them with all the inhabitants of Ireland on an equality with their English brethren. In a short time the change wrought by them was wonderful. A new style of agriculture was introduced. Instead of bog, they had fertile fields. Other changes came. Manufactures of wool and flax sprang up, and the hum of the loom was heard in many a cottage. These changes led to some commerce, and quite a trade was carried on with the continent.

In 1698, upon the demand of the English manufacturers, the woollen industry of Ireland was entirely destroyed. The interference of Parliament was invoked, and by a series of repressive acts the Irish looms were closed As a result of this legislation twenty thousand (20,000) Protestant artisans of Ulster, deprived of employment, left Ireland for America, carrying with them the remembrance of how English faith, pledged to their fathers, had been broken under the influence of English greed. This was but the beginning of the exodus. These people were not poor peasants such as Ireland contributed later. Many were people of large means. Their children were educated, all finding means to instruct their families in the common branches. Many of the young men were sent to Edinburgh to complete their education. Some of these people settled in New Hampshire, but most of them went to the Carolinas and to Pennsylvania, where they established themselves near Philadelphia. James Logan, the governor, a Scotch-Irish Quaker, became alarmed at the numbers of these Protestants arriving in his territory. Seven shiploads landed in one week, and he induced them to settle further west, where he hoped they would protect the Quakers from the incursions of the Indians.

The stream flowed first west, then south, and we find them in Tennessee and Kentucky. They were an educated people and conducted most of the classical schools south of the province of New York.

On May 20, 1775, the Scotch-Irish people of Mecklenburg, N. C., first asserted the doctrine that the Americans were a free and independent people. Of the fifty-five (55) signers of the Declaration of Independence, fourteen (14) are said to have been Irish, Scotch, or Scotch-Irish by birth or descent. The Scotch-Irish are called the Puritans of the South. From these people have come the mountain whites of the South. The names are the same, the traditions all point to such an ancestry. Why are these people as they now are—ignorant, poor and degraded ? The stronger became rich and influential, but the less fortunate, retaining their love of independence, moved further into the mountains, where there were no schools and no advantages, and with years of such a life it is not difficult to change them into what they now are. We owe much to these people, for their sturdy fathers were among the first to protest against English rule, and they were steadfast friends during the Revolutionary War, and always loyal to American interests. We find the people again loyal to the old flag in the time of the Rebellion, and opposed to slavery and secession.

May the women of our Presbyterian Church do all in their power for the education and evangelization of these neglected men, women and children.

To the Board of Home Missions of the Presbyterian Church, U. S. A.:

Gentlemen:—I do hereby resign the office of corresponding secretary to which you were pleased to elect me nearly eight years ago, and to reëlect me at each succeeding annual meeting until the present year. I desire this resignation to take effect at such a time as you may determine.

A proper regard for the opinion of you who hear and those who hereafter may read this resignation demands the reason for a step so serious in its import to one who has spent his entire ministerial life, now more than a fourth of a century, in the service of this Board. This reason I give with perfect candor.

The administration of the affairs of our beloved Board has been greatly embarrassed for several years under conditions of general financial depression, the feverishness of business, the unrest of the popular mind and the tendency, inevitable under such circumstances, to severe criticism of the management of all sorts of business. While the Church has stood nobly by the Board through the lengthened ordeal, the late General Assembly saw fit to direct the Board to so reorganize its methods of administration that the executive work shall be placed in charge of one secretary. Apprehending that in your attempt to meet this requirement you might encounter embarrassments which could be somewhat relieved by the resignation of one of the two secretaries now in office, and desiring to serve and aid you who have been so uniformly kind to me, I have resolved on this step. I have not reached this decision in haste, but have been restrained from executing my purpose by your request that I continue to serve, at least until your plans could be matured.

While I am willing to continue temporarily this service at your pleasure to the best of my poor ability, the resignation is final.

Let me assure you, my dear brethren, that it is with sadness of heart I bow to what seems a clear mandate of Providence in severing my connection with the Home Mission work to which, in the very inception of my ministry, I dedicated my life. It is with pain, which I shall not attempt to describe, that I contemplate the severance of the relations with you which have been harmonious, and undisturbed by so much as a ripple of disagreement.

May the dear Lord grant you abundant wisdom in your counsels, peace in the administration of your sacred trust, and prosperity in all your plans.

With great respect I have the honor to subscribe myself,

Your obedient servant,

D. J. McMillan.

November 30, 1897.

Action of the Board of Home Missions on the Resignation of the Rev. D. J. McMillan, D.D.

Whereas, Rev. D. J. McMillan, D.D., one of the corresponding secretaries of this Board, has seen fit to tender his resignation of the office he has so acceptably filled for the past eight years, and has presented it in terms so positive and final as to leave to the Board no alternative but its acceptance;

Therefore, While regretfully accepting this resignation, we desire to put on our records and to express to Dr. McMillan our sense of the loss which the Board has sustained in his resignation, our appreciation of his always faithful and efficient services, our recognition of the many estimable traits of personal character which have endeared him to the members of the Board and which have made all our relations with him harmonious and pleasant during the time of his service here.

We desire especially to place on record our testimony to our sense of the magnanimity which has prompted this action at this time and our conviction that it could have sprung only from that love for the kingdom which seeketh not her own.

We tender to Dr. McMillan our best wishes for his future welfare and continued usefulness in the service of our beloved Church and to assure him that we shall always have pleasant memories of the years of our fellowship in the service of Christ.

John Hall, *President*,
Charles L. Thompson,
Thomas S. Hastings,
H. Edwards Rowland,
Committee.

New York, December 28, 1897.

Concert of Prayer For Church Work at Home.

February—THE INDIANS.

(*a*) Our work among them.
(*b*) Changing Conditions.
(*c*) Duty of the Church.
(*d*) Work of the Government.

OUR WORK AMONG THE INDIANS.

A full statement of the churches and schools of various sorts maintained by our Board, with full statistics, was published recently in THE CHURCH AT HOME AND ABROAD. The present year opened with a larger attendance than ever before, both upon the religious services and in the schools. Henry Kendall College, which stands at the head of all our educational work among the Indians, has an enrollment of about 200. The limit to the attendance is fixed only by the accommodations.

The policy of the Board with reference to its Indian work is to make intelligent Christian citizens of these "Red men of the forest," and to equip them for the business of life on its practical side. No provision is made for their professional training, and no effort is put forth to induce them to seek any of the learned professions. Some do, however, pass through our elementary schools to the colleges and professional schools of the East. But the effort of the Board and its agencies is to teach the young Indians what they are expected to practice when they are grown. The boys learn the industrial pursuits and trades; the girls learn the domestic arts so as to be fitted to become home-makers and useful members of society.

The Indians display special aptitudes for various callings as clearly defined as do the Anglo-Saxon youth. As they are to mingle with our great mixed American population, become assimilated with us in the great businesses of life and lose their tribal if not their racial identity, the sooner we forget that they are Indians and come to realize that they belong to our common humanity, with all its weaknesses and its elements of power, the better it will be for them and for the rest of us.

Proceeding upon this theory, all departments of the Board's work among them are so conducted as to eliminate as fast as possi-

Mission Churches in Indian Territory.

An Indian Home and Mission Schools, Indian Territory

ble everything distinctive and peculiar to Indian conditions.

The Board also recognizes their relation as wards of the government, and, as fast as is safe and practicable, passes its elementary and industrial schools over to governmental support and control. But it is always regarded with regret and resorted to with reluctance, that the youth of these people, with but partially developed moral character and imperfectly established principles, should pass away from distinctively religious influences into the exclusively secular training of the government schools, away from the prayer meeting into the dance. When the necessity for retrenchments compels us to take such a step we use our influence to secure religious teachers for them in the schools to which they may go.

CHANGING CONDITIONS.

When a single institution such as the Indian Industrial Training School at Carlisle, Pa., can gather into peaceful family relations boys and girls from sixty-eight different tribes to the number of 900, mingled so that the representatives of these tribes shall occupy the same room, boys and girls of the various tribes recite in the same classes, and all eat at the same table, we are made to wonder if they can be indeed the children of the fierce and war-like tribes of the past generation. But there they are, 25 Apaches, 94 Sioux, 127 Chippewas, 104 Oneidas, 46 Cherokees, 15 Crows, 17 Nez Perces, an Esquimau and a Digger, with the sons and daughters of three-score other tribes.

"Sixty-eight different tribes, each representing a different language," and yet, under the splendid management of Captain Pratt and his corps of noble teachers, "there is no babel of confusion."

All languages glide easily into the English. That is how our language came to be. In this school, at least, it proves its value in giving "unity and loyalty of thought and effort."

Capt. Pratt says in his admirable report: "All our experience proves that the more

individuals from the various tribes can be associated together, and the more immediate the contact of all with the better element of the white race, the more rapidly and thoroughly do our educational and civilizing efforts accomplish this purpose."

The splendid discipline of this school, the excellent results attained in the classroom, the happy contented expression on every face of the 900, and the manly bearing of the boys and young men and the lady-like demeanor of the girls and young women fully sustain the captain's proposition.

There is one word in the above quotation that should be emphasized. It should always be italicized thus: "The *better* elements of the white race." The Indian is impressible. Under the influence of the *better* elements he becomes honest, unassuming. If he be a Christian, his piety is of the primitive type, simple and consistent. But under the influence of vicious whites, such as infest the reservations, the Indian reveals his susceptibility to evil, adopting readily the white man's vices and imitating his treachery. Thus it comes to pass that the Indians' reputation for badness is but the reflected depravity of the adventurous whites who early invade his home.

In spite of adverse influences and every other discouraging obstacle the changing conditions of the Indians of our country have an upward and satisfactory trend. Our sixty-nine churches with their four thousand communicants, our ten boarding and industrial schools, our nine day-schools are bringing about results and exerting influences, which, interlaced with like agencies of other denominations and the government, are giving a mighty uplift to the whole Indian people.

Missionary Home, Creek Indians.

Of the Cherokees, the greatest of all the tribes, it may be said that not a "*blanket Indian*" nor a tent dweller is found in their entire nation. This may be said with some modification of many lesser tribes.

But while, on the whole, the changing conditions are favorable, there remains more to do before the "red man" is redeemed and before the Christian can complacently answer the question, *Where is thy brother?*

WORK OF THE GOVERNMENT FOR THE INDIANS.

The following brief synopsis of the commissioner's report is from the "Word Carrier:"

The amount of government appropriation for the Indian service for the current year is $7,431,620, or $242,124 in excess of last year. Of this amount Indian schools are to receive $2,631,771, or an increase over last year of $114,506.

Outside of the above $241,000 is appropriated to the survey and resurvey of lands in Indian Territory. This is in charge of the Geological Survey.

The work of education in the Indian schools has been that of development rather than enlargement. The Indian office seeks permanent rather than quick results in the uplifting of Indians to a higher industrial and social plane.

The attendance in 234 government schools for the year ending June, 1897, has been 18,603, an increase of 814. The attendance in 35 contract schools is 3158, a decrease of 1281. In public schools having contracts, 303, a decrease of 110. In mission boarding-schools, 813, a decrease of 22. In mission day-schools, 87, a decrease of 9. Total attendance, 22,964, a decrease of 608. These figures do not include schools among the New York Indians or the Five Civilized Tribes, as they are not supported by funds under the control of the Indian Office.

The effort to introduce the Indian pupils to the public day schools has not yet attained any certain success. It was first attempted in 1890. The rate of $10 per quarter was offered as an inducement to overcome prejudices. Last year contracts were made with thirty-eight public schools to receive 384 pupils. These were located as follows: In California, 2; Kansas, 3; Michigan, 1; Nebraska, 11; Nevada, 1;

Oklahoma, 14; Oregon, 1; Utah, 1; Washington, 3; Wisconsin, 1.

The government sustains twenty-three non-reservation boarding-schools, of which thirteen have the general school course and ten are of higher grade. It sustains seventy-three reservation boarding-schools which are distributed as follows: In Arizona, 6; California, 3; Idaho, 3; Indian Territory, 2; Kansas, 3; Minnesota, 5; Montana, 5; Nebraska, 3; Nevada, 2; New Mexico, 1; North Carolina, 1; North Dakota, 5; Oklahoma, 13; Oregon, 5; South Dakota, 7; Utah, 2; Washington, 3; Wisconsin, 3, and Wyoming, 1.

Of day-schools the government has now 138, with an enrollment of 4768 pupils, an increase of eighteen schools and 553 pupils over the year before. Fifty of these day-schools are in South Dakota, thirteen in New Mexico and twelve each in North Dakota and Washington.

According to the law of Congress, the appropriation for denominational contract schools for the current year is only forty per cent. of what it was in 1895. Outside of the two independent schools, Hampton and Lincoln Institution, which receive grants direct, only $2760 are given to Protestant schools and $156,766 to Romanist schools this present year. The largest amount spent in any one year on contract schools was $611,570 in 1892. This is now reduced to $212,954, including the grants to Hampton and Lincoln. The amount granted per capita in the contract schools is $108, except that Hampton and Lincoln have $167 per capita by special grant.

The government has now between three and four million dollars invested in Indian school plants. The majority are frame buildings and the yearly loss by fire averages $30,000. The danger by fire is considered greater than if the buildings were used only by white children. Coal-oil lamps are a fruitful source of conflagration; electricity is being introduced to some extent. In the land allotment business, on the reservations, 2656 patents have been issued for allotments previously approved, 2960 new allotments have been approved, and 1441 more are reported but have not yet been approved. On account of the exodus of 550 Indians from Lower Brule to Rosebud Agency, the allotment at Lower Brule will be made over again to redistribute the timber lands. For non-reservation Indians 1093 allotments have been made and 1036 approved.

Thirty thousand dollars have been expended for irrigation ditches the past year on the Navajo Reservation in Arizona and New Mexico, at Fort Hall Reservation, Ida., at Crow Reservation, Mont., and at Yakima Reservation, Wash. The last-named irrigation system is paid for out of the sale of the fishery belonging to the Indians. It will provide for the irrigation of 50,000 acres, second system in magnitude in the State of Washington.

In stopping the sale of liquor to the Indians, much help is expected from the new legislation by the last Congress. In following up liquor cases in Oklahoma, it has been found that a peculiar sort of liquor ring was in operation there. The saloon man notified the deputy marshal that an Indian had bought liquor, and then the deputy marshal would arrest the Indian and get his fees. The Indian went to jail and the saloon man went free.

Efforts have been made to put the New York Indians out of the clutches of the Ogden Land Company, but so far without success. It was proposed to buy back the leases that the Indians had granted them, but no agreement could be reached.

The work of the Dawes Commission with the Five Civilized Tribes has made significant progress, but so much is yet to be done that no complete report can be made.

Letters.

ALASKA.

Rev. W. W. Warne, *Chilkat*:—I am the doctor, missionary, chief of police, superintendent of the school, etc., etc. If an official, no matter what his standing is, comes to the country of course he must call on me. Then what becomes of my boys and my work? Divorces, marriages, funerals and murders all come to me, along with plenty of dirty whisky cases to receive more or less attention. A woman is tied at Klockwan for being a witch: it is mid-winter: she sends word to me to come up and help her. I cannot go. After nine days of cold and hunger and whippings the poor creature dies. Yesterday a strong appeal came to me to go up to Klockwan and gather up a lot of poor Stick chil-

dren who are orphans and practically slaves, sleeping in the tall grass wet with dew or rain, or crawling under a spruce tree and gathering up leaves as a dog to make their beds, eating the bones thrown out by their elders for the dogs. Some of them have no clothing and others are not much better off. What could we do with the poor things if we had them, without shelter, clothing or food? But I cannot go, although I believe from all that I can learn that there is no tribe of people in all the world in a more pitiable condition, mentally, morally and physically than these very people. Ever since I came here I have been looking forward to and praying and working for the time when I might go up to that country and gather up some of these children, for they are inaccessible to every other mission. It is a full thousand miles to the Catholic missions upon the Yukon and nearly that to the English missions upon the Mackenzie. These Sticks occupy a country not far from 500 miles square, and make Chilkat their trading place whenever they dare to come down. There is a roving population, I do not know how great, for white feet have never been over the most of that country. Whatever is done for them must be done by the Chilkat Mission, for it would be next to impossible, under present circumstances, to transport the bare necessities of life to that region. It must be plain then that whatever is done for them, must be done here, for they are afraid to come out alone. We must go after them, but when they even come within thirty miles I still have to say *no*, for my hands are already running over.

Miss Fanny Willard, *Chilkat:*—I took a stroll through the village this evening, and as missionary strolls are not taken for naught, I will tell you the result of my stroll. To meet these people in church, school, or Sabbath-school, is to see them on their very best behavior. Therefore to help them with the other side of their natures, frequent visits and calls are absolutely necessary. As I bent nearly double to enter the house of Isaac and Rebecca the thought came to me like an inspiration: "I'll talk about *houses* to them." The conversation naturally turned on "houses." "When will the new church-house be finished, my mother?" asked Isaac, turning his sightless eyes in my direction. (For Isaac is blind.) "The new church-house, my son?" This is only one of Isaac's harmless jokes, calling me "mother," because, according to Tlingit learning, I belong to his mother's Totem. "The new church-house?" I repeated. "It will be ready to pray in, in about four months. I wish you could *see* the new house, Isaac, and not only that one, but there is another *little* one just back of the manse. It is only a *chicken* house though." "A *chicken*-house?" he repeated. "They tell me that it has *windows*, and that it is better than any house in our village and it is a *chicken*-house—clagoo!" "Yes," I said laughing, "only a chicken-house, but it didn't cost more than thirty-five three-dollar blankets, Isaac. Just think what a cozy little house you could have for Susie and her mother for only thirty-five blankets." He didn't like the application and said: "Oh! my house is good enough for poor Tlingit folks like ourselves." "But," I said, "you ought to be sorry for me. Every time I come to see you I nearly break my back when I enter your door. And don't you remember how I nearly knocked a hole through your ceiling when I got up suddenly? and oh! how my poor head did ache!" Isaac laughed at the recollection and said: "When I am rich I will build a nice Boston house, then I shall be high caste *like Mr. Warne's chickens!*"

The seed *seemed* to have fallen on stony ground, but we are to sow with an unceasing, unwearying hand. We trust the Lord for the harvest. We are working for the *temporal* as well as the spiritual advancement of this people. In the face of such appalling social evils as we see about us every day, there are some who have bravely made a fight for God and moral purity. Such a man is K— on whom I made my last call of the evening. K— is having sore domestic trouble. After a few minutes of bright, cheerful talk about heaven I arose to go. K— took my hand and thanked me for my call. "I always feel better after I have had a talk with you and Mr. Warne," he said. Poor people, how I long to help them! How thankful I am for the blessed privilege of talking to them in our own language! Vacation from schoolroom work brings many more opportunities for just such calls. We recognize this as a very important part of our work, but it has been sorely neglected for lack of time. I am glad to report that the children have done very satisfactory work during the past school year.

ARIZONA.

Rev. Charles. H. Cook, *Sacaton:*—Last Sunday we held the first meeting at our Wakey church, about twelve miles west of here, with a large congregation present. We still need a good bell and organ for that church and then it will be ready for dedication. Our fifth church in the Salt River Valley will also be completed ere long. A good interest prevails. We have some opposition from the medicine men and baser elements. Some of them call themselves "the saints' people," probably meaning Roman Catholics. They bow and

cross themselves before some picture and then have a big drunk in honor of some unknown saint.

The Romish Church, with ample means, contributed by the nun Drexel, and under the direction of the Romish priest at Phœnix, is hard at work. Our great difficulty and hindrance at present is the lack of means and workers, and we cannot be and work in two or three places at the same time. Our Sacaton field with three churches now extends nearly fifteen miles east and about eighteen miles west, with a number of villages on both sides of the river, with nearly 3000 inhabitants, of whom 330 are church members. If we had another Indian helper, say Mr. Ed. Jackson, we could get along. The Gila Crossing field, with some sixty members and about 800 inhabitants, could be worked by one white man with an interpreter. Rev. Mr. Wynkoop and wife are evidently doing well down there. The Salt River field is not so large, having less than 400 Pimas and about 170 Maricopas not so very far from the church. We ought to have a white man there for a few years.

Should the government help us to water for irrigation, as we hope, probably about 3000 Papagoes and possibly other Indians will settle within our Sacaton field, where we have an abundance of good and very fertile land when irrigated; and then these Indians could and would do very much toward the self-support of their churches.

The fields are white for the harvest. Now is the time to work. We do not like to ask for means or help to carry on the work, as you perhaps well know, but it is so hard and sad, that after years of sowing we see the harvest wasting, and so much needful work left undone for lack of men and means. Have we not a sister or two who could and would in a small measure imitate Miss Drexel?

IDAHO.

Rev. James Hines, *Lapwai, Indian:*—I was chosen stated supply at the camp meeting, all the native ministers and elders being present. I had but a share in the communion services held then. One woman was received into the communion of the church by examination and one infant baptized. Three trustees were elected to hold the patent to be granted by the government for church ground. There are many fierce temptations meeting my people in these last days, but the Lord has strengthened a goodly number so that we see his love for his work here and his power over his own children.

INDIAN TERRITORY.

Elizabeth May Walker, *Henry Kendall College:*—My school of the fourth and fifth grades consists of thirty-six of such bright girls and boys that it is a pleasure indeed to be able to aid them in securing the requisite foundations on which to place the broader knowledge which they may gain in the higher departments. In age my pupils are all the way from eight to eighteen. Nearly all are white, but some are "half-bloods" and I have three "full-blood" Indians. One of these, a fifteen-year-old girl, has received the second best term grades in the intermediate department, ten in one study and nine in the remaining. A white boy averaged ten in each of his studies.

Rev. W. R. King, *Henry Kendall College, Muskogee:*—We are in the middle of the fourth year of Henry Kendall College with very encouraging prospects. Our enrollment is larger than ever before, every room being full and crowded. All of the old students are with us this year with but few exceptions. Every town in the Indian Territory is represented in the college with but one or two exceptions, and we have reached out into Kansas, Arkansas and Oklahoma beside. The great hindrance to our work is the lack of buildings. If we had proper buildings three or four hundred students could be secured with but little effort. We need larger accommodations.

The greatest need of our Church in this synod is just such a school as we are trying to establish. The young people of this country are growing up in ignorance without the privilege of going to school. Beside the Indian population there are over 300,000 white people in the Territory who are going to make soon a part of the Union of States. It is of the greatest importance to the coming State that they be educated.

I do not know of such a call anywhere as this coming up from the young people of this Territory, many of them grown men and women who cannot write their own names. And they are not dull and stupid, but are bright and quick and become very brilliant in their professions when educated. The money spent in Henry Kendall College is bringing larger results than perhaps was ever dreamed of. We have a noble band of students in whom we take great delight. For earnest and faithful work and true manliness of character they cannot be surpassed. One example of their loyalty to their teachers and school may be of interest to you as it was of delight to us. A short time ago nine of our young men were allowed to visit Kansas City upon a special occasion All but one of this number had been in school here two or three years; this young man, who had been with us but a short time, proposed while in the city to go to a saloon and get a drink. The others to a man said, "No, sir! We will not go and we intend

to see that you do not. We are sent here on our honor and we do not propose to betray the confidence of our teachers, neither shall you."

This is the kind of men Kendall is making; a nobler band of young men and women I have never met.

We appreciate what the Board is doing for this school and we trust the Church will give liberally to carry on this great work.

IOWA.

JOHN L. GAGE, *New Sharon*:—The work is fresh and to me as full of interest as it was the day I took up the work of a home missionary. One of the encouraging aspects of my church is the number of men who attend the prayer meetings.

REV. E. G. BEYER, *Hazleton*:—In looking over the work in the field I find that during my four and a half years' work here about 150 have been added to the churches, nearly all on profession of faith. During my ten years of missionary work in the presbytery I have received about 250 into the churches, hence an average of about twenty-five a year, by far the larger part on profession.

REV. A. G. MARTYN, *Denison*:—Thus far since my coming to this field we have had I think no communion without accessions to the membership and in several instances large additions.

REV. J. RIALE, *Council Bluffs*:—A point about two miles from Council Bluffs has been taken up because there are quite a number of gardeners living around that point who will not come to the city to church and we must carry the gospel to them or they will remain destitute of it.

REV. J. C. BANTLY, *Iowa City*:—I often thank my heavenly Father for the comfort of preaching to this people. Though they work hard, early and late, and the weather is extremely bad, they come to God's house, old and young, for spiritual blessing.

MINNESOTA.

REV. J. S. MCCORMACK, *Howard Lake*:—The better times are making things out here easier, but most of the people are poor. Very few have their farms clear from debts and mortgages. Some of the homes to which I have gone in my rounds of pastoral work are wretched in the extreme. I never saw anything worse in the city, with this exception, that there hunger is added to the list of their woes. Here there is generally plenty to eat though the houses may be simple. I often wish that our wealthy people had a little of the contentment characteristic of many of these people.

REV. J. S. BOYD, *Alden*:—My first quarter on this field has been full of work and foundation laying. I was here without my family for some time; goods were stored two months. Soon after November 1 we were so far fitted up that the people came in force and gave us a house-warming and donation party, consisting of all sorts of groceries, vegetables, canned fruit, etc., in abundance, so that we can say "full and abound."

MONTANA.

REV. GEO. A. BLAIR, *Corvallis*:—There are hundreds of people living in our vicinity who never enter any church and if they could be induced to worship God on Sundays all our churches would be filled.

NEW MEXICO.

REV. JOHN M. WHITLOCK, *Taos*:—Twenty-nine members have been received on profession in different churches in my field, and eight by letter. Twenty-two children have been baptized during the year. The present situation of the church is very promising; large attendance at our different churches and fields. The benevolence of the churches is growing better. Our evangelists are doing good work. Our teachers have a bright beginning and will have large schools this year. Our Sabbath-schools are also growing in every respect. I am proud of our Christian Endeavorers; as they gain knowledge they march forward in the good work.

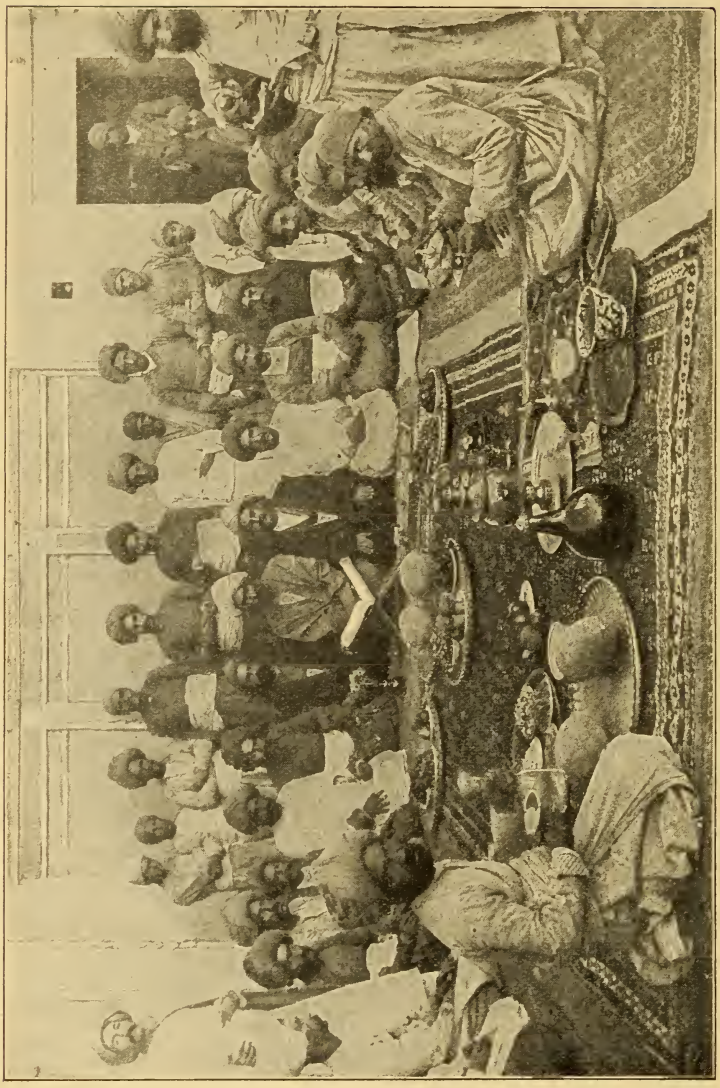
OREGON.

REV. JAMES THOMPSON, *Brownsville*:—Recently we called a congregational meeting and had our people adopt a plan of systematic giving to God. This was an innovation in the sight of some of our oldest and best members, but it has been adopted and we hope to see it work for the glory of the Master.

On October 2 I fell from my bicycle and was most severely hurt. The injuries were internal and a typhoid condition ensued, and for fifteen days I have been waited on night and day. This report is written by my daughter and dictated to her in much weakness. But only one service has been omitted through my sickness; and during the three months just ended I preached and lectured thirty times.

APPOINTMENTS.

E. G. McKinley, Hawthorn, Fla.
W. M. Covert, Starke and Waldo, 1st, "
T. C. Potter, Crescent City, 1st, "
W. W. Faris, Miami and Cocoanut Grove, "
C. E. Jones, Lakeland, 1st, and Punta Gorda, "
H. M. Goodell, Crystal River and Dunellon, 1st, "
W. P. Friedrich, Calistoga, Pope Valley and stations, Cal.
J. H. Stewart, Presbyterial Missionary, "
A. J. Compton, Inglewood, 1st, "
J. M. Newell, Los Angeles, Bethesda, "
G. E. Keithley, Coronado, Graham Mem'l, "
J. C. Fletcher, La Crescenta and station, "
E. E. Clark, Fruitvale, "
R. Robinson, San Francisco, Lebanon, "
A. Eakin, Santa Cruz, 1st, "
J. B. Taylor, Fillmore and Penrose, 1st and station, "
F. R. Wotring, D.D., Brush Rankin and station, Colo.
G. A. M. Lilly, Slack, Immanuel, Wolf Creek and station, Wyo.
S. W. Richards, Grand Junction, 1st, Colo.
W. F. Price, Walsenburg, 1st, and station, "
E. Hamilton, Chickasha, Rush Springs and station, I. T.
W. Meyer, Edmond, 1st, Deer Creek, Bethesda and Waterloo, O. T.
T. A. Sanson, Nowata, I. T.
J. F. Fetterolf, Adair, 1st, Iowa.
A. Litherland, Council Bluffs, 2d, "
S. H. King, Seymour and Promise City, "
W. Schiller, Saratoga, Bohemian, "
J. C. Bantly, Unity, "
D. J. George, Hermon, Nolo and Blue Grass, "
J. B. Vance, Elliott Creek and Woodbury County, 1st, "
S. R. Anderson, Wichita, Lincoln Street, Kans.
E. J. Brown, Conway Springs and Peotone, "
J. S. McClung, Brainerd, "
L. Martin, Neuchatel, French and English, "
B. H. Gragg, Pratt, 1st, and Iuka, "
W. S. Williams, McCune, 1st, "
S. W. Mitchell, Scammon and Weir City, "
T. T. Barrier, Oberlin, 1st, "
R. Arthur, Bow Creek, Logan and Pleasant Hill, "
J. M. Spargrove, Wamego, 1st, "
A. H. Lindsay, Greensburg, Ky.
W. D. Cole, Deckerville, Bridgehampton and station, Mich.
A. C. Barclay, Elkton, 1st, Chandler and Pinnebog, "
A. C. McIver, Marlette, 2d, and Flynn, "
E. A. Douglas, Grand Marais, 1st, "
C. Daniels, Port Hope, Bloomfield and Grindstone City, "
D. Morrison, Iron Mountain, 1st, "
J. Swindt, Sunfield and West Sebewa, "
S. Megaw, Maple Ridge and Omer, "
P. V. Jenness, Bay City, Memorial, "
C. M. Boyce, Cathro, Fairfield, "
G. West, Red Lake Falls, 1st, Minn.
W. J. Mitchell, Royalton, 1st, and Elmdale, "
T. N. Weaver, Austin, 1st, and Blooming Prairie, "
J. C. Sefton, Pastor-at-Large, Mo.
J. A. Novinger, Birdseye Ridge and Bell Porter Mem'l, "
F. W. Grossman, Albany, 1st, "
E. A. Boyd, Carrolton, 1st, "
W. A. MacMinn, St. Louis, Oak Hill, "
E. D. Walker, St. Louis, Wesminster, "
G. H. Duty, Ironton, 1st, and Graniteville, "
F. H. Gwynne, D.D., Synodical Missionary, Mont.
G. C. Giffen, Pastor-at-Large, Neb.
W. M. Porter, Nelson, 1st, "
T. D. Lunn, Staplehurst and Firth, "
W. B. Leonard, Cozad, 1st, "
W. H. Parker, Utica and Gresham, "
C. A. Stewart, Fairmount and Sawyer, "
G. Scarr, Barneston, 1st, and Liberty, "
J. Warner, Osmond, 1st, Bethesda and station, "
E. M. Fenton, Jemez, Nacimiento and Capulin, N. M.
B. C. Meeker, Las Cruces, 1st, "
S. W. Curtis, Las Vegas, Los Valles, La Luz and stations, "
S. I. Davis, Apalachin, 1st, N. Y.
W. P. Harmon, Luzerne and Conklingville, "
W. W. Ketchum, Afton, 1st, "
J. H. Jensen, Clarkstown, German, "
H. P. Faust, New York City Hebrew Christian Mission, "
H. G. Miller, New York City, Mt. Tabor, "
D. I. Morrison, East Meredith, 1st, "
D. A. McLean, Heuvelton, 1st, "
J. J. Crane, Clare and De Grass Valleys, "
L. T. Cole, Brashear Falls, 1st, "
F. H. Pierce, North Granville, 1st, Bay Road and French Mountain, "
I. E. White, Port Chester, 1st, "
J. Wray, Glencoe, Steele, Sterling and Williamsport, N. D.
J. Hamilton, Towner and Poplar Grove, "
W. G. Rogerson, Harvey and Viking, "
R. Johnston, Gilby and station, "
W. Steele, Klickitat, 1st, Centreville, Bethel, Canyon, and stations, Wash.
F. S. Thomas, Elgin and Summerville, Oreg.
F. L. Forbes, Pendleton, 1st, "
W. H. Jones, Mehama, 1st, and Mill City, "
T. Brouillette, Gervais, Fairfield and Liberty, "
W. S. Peterson, Lead and Deadwood, 1st, and Inglewood station, S. D.
G. P. Beard, Whitewood, 1st, "
E. S. Evans, Dell Rapids, 1st, "
E. S. Chaffee, Parkston and Union Centre, "
H. A. Brown, Alexandria and Hope Chapel, "
H. P. Cory, Tusculum, Mt. Bethel and Erwin, Tenn.
E. L. Walz, Jr., Riceville, College Hill and Brittains Cove, N. C.
H. M. Boyd, Reems Creek and Jupiter, "
C. Marston, Elizabethton, Tenn.
H. M. Pressly, Thomas and Pratt City, Ala.
J. N. McGinley, New Market, 1st, Tenn.
A. J. Coile, Knoxville, Bell Avenue, "
J. P. Lyle, Kerrville and stations, Tex.
C. F. Richardson, Ogden, 1st, Utah.
G. M. Hardy, St. George, "
H. Lamont, Vancouver, 1st Mem'l, Wash.
J. H. Raynard, Pastor-at-Large, "
G. S. Rice, Kelso, Napavine and stations, "
A. B. Cort, Friday Harbor, Lopez, Calvary and stations, "
N. McLeod, Rathdrum and Post Falls, "
R. H. Parker, Palouse, Bethany and station, "
J. S. Wilson, Bangor, Wis.
W. D. Thomas, Ph.D., Pastor-at-Large, "
T. C. Hill, Neillsville, 1st, Pleasant Ridge, Oxford, Shortville and station, "
R. F. Morley, Verona, "
W. J. Turner, Kilbourn, 1st, "
J. R. Godfrey, Oxford and Douglas, "
Z. F. Blakely, Stiles, Oconto Falls and station, "
R. J. L. Matthews, Westfield, 1st, and the Flats, "



A Persian Entertainment.
From Wilson's "Persia-Western Mission."

Young People's Christian Endeavor.

Said the late Duchess of Teck: "I am here to do a little good, and I will do it as long as I am able."

***

"I shake hands with you with my heart," is the greeting of a Presbyterian Sioux Indian pastor. Read his letter on page 143.

***

When Lord Tennyson was asked what was his highest aim, he replied: "My supreme wish is to get a clearer vision of God."

***

In reply to the question, "What shall we do with the full-blooded Indian?" an earnest Quaker said: "Send a full-blooded Christian after him."

***

Humility is suggested as the topic for meditation during February, for the Comrades of the Quiet Hour. Read Luke 7: 6, 7; Rom. 7: 18; Phil. 3: 12, 13; 1 Tim. 1-15.

***

The Rev. James B. Rodgers, of Rio Janeiro, Brazil, has been visiting the young people's societies in the presbyteries of Albany and Columbia, which provide for his support.

***

The success of the late Dr. Thomas Evans is said to be due to his attempt to live up to the motto adopted when he was a young man: "Learn to do one thing better than anybody else."

***

One missionary society has the motto, "Know and you will feel; know and you will pray; know and you will work," illuminated and hanging in the room where its meetings are held.

***

"Looking towards sunrise and working for the better day," is the motto of *Light and Life*, an excellent monthly edited by Pastor Remick, of North Presbyterian Church, in Geneva, N. Y.

***

An attractive home mission program for the use of the Young People's societies on Endeavor day, February 2, is furnished free to those who will in connection with its use make an offering for home missions.

***

Tennyson, walking in the garden of a friend, was asked what he thought of Jesus Christ. He stopped and plucked a white flower and then replied: "What the sun is to that flower Jesus Christ is to my soul."

Irregularity of attendance at church is as much a hindrance to the progress of a church member in the divine life as irregularity of attendance at school is to the progress of the pupil in scholarship.—*Light and Life.*

***

To secure harmony of thought and prayer upon the great missionary subjects, *The Standard* adopts for the monthly church missionary meeting the same topics that have been announced for the Baptist Young People's Union.

***

Admiral Foote, when abroad at a foreign port where there were missionaries, was accustomed to make his first call *in state*, in order to show the natives that his government honored those self-denying men. Dr. Nelson's reminiscence in another column will be read with interest.

***

The Endeavorer who takes part in meeting by prayer needs to study how to pray. Many think carefully over a subject when they expect to speak on it, but when they expect to pray in a meeting give their participation no previous thought. In this way much of the power and possibilities of prayer are lost.—*Occident.*

***

The Woman's North Pacific Board of Missions is arranging a missionary outlook reading course, the purpose of which is closer coöperation and wider knowledge. By means of a systematic use of books and magazines it is hoped that an earnest study of missions will bring a well-classified fund of information to those who take the course.

***

The purpose of missionary societies is well stated in *Woman's Work for Woman*. They "should endeavor to secure volunteers for actual service on the field; to incite to liberal giving; to encourage regular and systematic praying for missions; to educate Christians along missionary lines; to deepen the missionary spirit; to arouse interest in missionary reading."

***

For ten years the Christian Endeavor department in the *Christian Intelligencer* has steadily aimed to develop the denominational loyalty and activity of the young people. One outgrowth of its influence in this direction, writes Dr. Mason, has been the Christian Endeavor Missionary League; an-

other, the various local enterprises of a denominational character among the young people; a third, the growth of a fraternal spirit among the younger elements of the Church.

***

Twenty years ago, says *Woman's Work for Woman*, a lady interested in bee culture began to support a Bible woman with her honey money. Year after year the annual sixty dollars was sent in as quietly as the bees gathered the sweets that earned it; and year after year the word, "sweeter than honey," was taught afar by this faithful helper. Now the giver adds to this year's gift one thousand dollars for safe investment, that the interest may be used to keep on telling the good news unto the end.

***

The higher our aim for the personal religious life of our children the more we value such a help as the organized society of a company of young people learning how to be systematically generous as the stewards of the Lord; learning how to sacrifice, seeing the need there is in the world; learning how to love somewhat as Christ loved, and learning how to go out in their affections beyond the poor child in the next street, even to the ends of the world, just as Christ went out in love and pity.—Mrs. C. H. Daniels, in *Life and Light*.

***

To illustrate what consecration means in real life, Dr. Clark quotes this paragraph from the life of Stonewall Jackson: "I have so fixed the habit in my own mind," said he, "that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section-room without a minute's petition for the cadets that go out and those that come in."

***

A bishop's daughter, the sister of an earl, whose income was suddenly reduced to £150 a year, determined that this unexpected providence should not deprive her of the joy and privilege of giving for the extension of Christ's kingdom. By dispensing with servants, making her own clothing and other economies she was able to give £70 a year to missions. Not content with this, she labored diligently to increase the amount. By the sale of fancy work and cut flowers, by teaching, by writing, mending and shopping for others it was possible to send in one year £270 for foreign mission work.

***

At a recent meeting of the American Missionary Association in Illinois an eloquent negro minister, Rev. Mr. Proctor, gave an address on "Uncle Tom's Sons," in which he related the following story: A Confederate officer lay dying on a Virginia battlefield. His faithful slave valet stood at his side. As the master was breathing his last, he said to the slave, "Go, go." "Go where, master?" asked the servant. "Go North and be a free man; you are too noble a man to be a slave." "No, master, I'se 'bliged to go back. I promised missus that if you fell I would bring back to her the Bible she sewed in your vest pocket. I would like to be free, but I'se 'bliged to go back." The

A Sioux Indian's Hut.

Indian Junior Christian Endeavor Society. Santee Normal Training School.

master died. Back went the slave, across rivers, over plains, through cane brakes, till he reached the old Mississippi plantation. When he had delivered the book, he was remanded to slavery!

* * *

Mrs. Alice Freeman Palmer writes of the girls of Wellesley College that they gather every morning at chapel to bow their heads together for a moment before they scatter among the libraries and lecture rooms and begin the experiments of the new day. And always their college motto meets the eyes that are raised to its penetrating message, "Not to be ministered unto, but to minister." How many a young heart has loyally responded, "And to give life a ransom for many." That is the "Wellesley spirit;" and the same sweet spirit of devout service has gone forth from all our college halls. In any of them one may catch the echo of Whittier's noble psalm:

> O Lord and Master of us all
> Whate'er our name or sign,
> We own thy sway, we hear thy call,
> We test our lives by thine.

That is the supreme test of life—its consecrated serviceableness.

* * *

Missionary societies should be organized among young people for the quickening of their intellectual life, writes Mrs. C. H. Daniels in *Life and Light*. The programs of an active mission circle for one year touch upon some of the most important events of our time. Nations, great and small, receive some attention, and heroes like Livingstone, Stanley and Neesima pass in review. All the bits of foreign news in daily papers assume new interest to young people when they have heard at mission circle about Armenian affairs, war between China and Japan, or the Spaniards at Ponape. But beyond this is a certain preparation tending toward the truest culture; for best culture consists in assimilating knowledge acquired with facts concerning God and his kingdom. Leaving these factors out of the account we fall into false thinking. The mission circle is certainly one useful instrument for harnessing facts of God and his kingdom to such other knowledge as the young minds may be drinking in.

* * *

Lee Chack Hoa, living in a village near Canton, was a young Chinese of great mental ability, who devoted himself to the study of the classics and Confucian philosophy, and ranked high as a scholar. He would often enter a mission hall which he had to pass on his way to school and engage in argument with the Christian missionary. On one of these visits he listened to the preaching of a young Chinaman who became a Christian in New York and had just returned to his native land. Through the simple preaching of this man Lee Chack became convinced of the genuineness of Christianity and was led to inquire more about the "Jesus religion." His inquiries were honest, and eventually he was received into the Christian Church. To equip himself thoroughly for usefulness he entered college, and in a few years began to preach the gospel in the suburbs of Canton. So successful was he as a preacher that his fame

reached the Chinese colony in Portland, Oregon, and he was invited to come and minister to his countrymen there. After a few years of earnest labor in Portland and also in San Francisco he settled down in the Chinese colony in New York. His whole time is now devoted to the Chinese in New York and Brooklyn, with occasional visits to Boston and Philadelphia. The Rev. Frederic Poole, who relates the above facts in *The Chinaman*, says that in the latter city the experience, testimony and example of Lee Chack Hoa have served to stimulate to greater activity all who have come in contact with him.

***

One hundred and fifteen students of nine different nationalities were enrolled last year in the American College for Girls in Constantinople. Since the number is small the teachers are able to give individual attention to the students in a way that develops thoroughness, true scholarship and character. The Christian Endeavor Society, founded five years ago, has been resolved into a Christian Association, as the organization of the latter is thought to be better suited to the present conditions. The presence of a number of strong, earnest characters among the students has given an inspiration to practical and spiritual religion, and a new enthusiasm pervades the religious life of the college. Scattered widely throughout the world, in Egypt, Greece, Bulgaria, Russia and Turkey, as well as England, France, Switzerland, Denmark and the United States, the alumnæ are, in most cases, engaged in some specific work. These are some of the interesting facts given by the president of the college, Miss Mary Mills Patrick, in the January *Life and Light for Woman.*

***

A young girl who had just listened to an address of the spiritual needs of China, enclosed a small sum of money to the missionary and wrote: "It was to have been spent for something which would have been a great pleasure for me, but I think God asked me for it. I wish it were more, but though it is so tiny I wish I could tell you how glad I feel to give it. If girls who have not much to give could only know the real joy of giving, you would soon have plenty of gifts for China."

***

The *Observer's* Washington letter speaks of the Chinese Minister Plenipotentiary, Wu Ting Fang, as a man of broad and progressive ideas, who wishes the Chinese in this country to have the opportunity of a common schoool education, and also that higher training which will fit them for professional occupations. He recently advised a Chinese merchant in Philadelphia to establish a reading-room, where his countrymen might spend their time in the company of books, newspapers and harmless games, instead of in smoking opium and gambling. "My great concern," he says, "is to awaken ambition in the Chinese here who now work all the time and keep their minds solely on the small things of the shop. I want to see their children kept in school longer, instead of being put to work at a very early age." He believes that Chinese boys, like the boys of America, are capable of receiving a good education, and leading lives on a high plane. His eldest son is attending public school and is making good progress. Wu Ting Fang is a member of the Church of England, was educated in London and called to the English bar, and has been the legal adviser of Li Hung Chang. For the portrait we are indebted to the Rev. Frederic Poole, editor of *The Chinaman.*

Miss Mary W. Niles, M.D., Canton, China.

Dr. Mary W. Niles, who has been a missionary in China for fifteen years, is supported by the Woman's Missionary Society of the Presbytery of Steuben. She is in charge of the female department of the Canton Hospital. Dr. Niles is a daughter of the late William A. Niles, D.D., whose portrait appears on page 100. Both portraits are from Dr. James A. Miller's "History of the Presbytery of Steuben," and are here reproduced by courtesy of the author.

* * *

A missionary in China relates that on one occasion he was surprised to see men coming towards him with wheelbarrows. He soon discovered that they were bringing a number of petitions from two hundred villages, urging the missionaries to go out to teach them.

* * *

There are in China warm-hearted Christians, enthusiastic in their efforts to build up the Church. To illustrate this fact, which he states in *The Independent*, Prof. Isaac T. Headland mentions the case of an aged couple who were childless and in good financial circumstances, who deeded all their property to the Church and then paid rent to the Church for the house in which they lived.

* * *

These are true words, spoken by an English minister: While the Young People's society is of necessity local as to its seat and its immediate work, it must feel the inspiration of denominational and Church life, and enter into all the great movements of the Church. It must feel that it is not an appendage to the Church, but an integral part of it; that the battles of the Church are its battles, and that the victories of the Church are its triumphs. It is the Church itself among the young people, directing, sanctifying and glorifying their life, and utilizing their energies in the sublime work of subduing all things unto Jesus Christ. Let the society realize that its mission is not simply to hold a weekly prayer meeting, visit occasionally a few poor people and relieve their wants, or read a few books during the year; but that every work of the Church is its work, every interest its interest, and that the Church's largest prosperity cannot be achieved without its sympathy, enthusiasm and loving coöperation. On such conditions it will become a mighty power for God and humanity.

AT EMMAUS.

WILLIAM HERVEY WOODS.

They did not know him as they walked;
Their eyes were holden while he talked;
But when at home he brake the bread,
"It is the Lord!" they quickly said.
Would'st know the Christ? Make him thy guest;
His hearthstone manner shows him best.

—*The Independent.*

REMINISCENCE OF ADMIRAL FOOTE.

HENRY A. NELSON, D.D.

I had the very great privilege of conversing with him while he was at Cairo preparing his fleet of gunboats for the heroic service which he did with them on the western rivers. He was kind enough to give me a pretty full account of his experience in the navy. He was a young naval officer when he made a profession of faith in Christ. Convinced of his need of Christ as a Saviour from sin, and heartily so accepting him, feeling Christ's claim upon him for the devotion of his whole life to his service, and resolving with God's help to fulfil that claim, it seemed to him that he must give up his profession.

A more experienced Christian with whom he took counsel said: "If you consider the naval service wrong—if you think that the nation ought not to have a navy—then, certainly, if you will be a true and faithful Christian, you must resign your commission and go into some business which your conscience approves. But if you judge the navy to be a proper police of the seas, an instrument of the government for the support of its own authority and the defense of its people, then surely your new purpose to be a disciple of Christ is no reason at all for abandoning the profession for which you have been educated by your country. Be a Christian naval officer."

Young Foote saw that his friend had given a fair exposition and application of the apostle's direction, "Let every man abide in the same calling wherein he was called" (1 Cor. 7: 20). He soon decided not to leave the navy, but to serve God in the service of his country.

Continuing his account of his early experience, with perfect frankness and simplicity he said: "It was not a common thing, in my youth, for a naval officer to be a Christian. In becoming decidedly so I made myself peculiar, and expected that living the Christian life I meant to live would operate against my advancement in rank. Deliberately, by the grace of God, I gave up my hope of promotion and distinction for the sake of my Saviour. But it has turned out very differently from what I expected. Promotion has come to me, from one rank to another, in the service more rapidly than I could reasonably have expected, and I have been very successful."

So, thankfully, did he testify that in his experience godliness had been profitable for this life as well as for that which is to come. He was a commodore when I had that talk with him at Cairo. Not long after that he stood on his gunboat directing the successful assault upon Fort Henry. When a shot killed the pilot, beside whom the commodore was standing, he took the wheel with his own steady hand and held the boat firmly to its position, while he ordered the progress of the bloody battle. Such heroic service soon raised him to the highest rank in the navy, and made ADMIRAL FOOTE one of the brightest names in our country's annals.

I count it a rich privilege to have had brief but good opportunity of knowing him personally, and to retain in my mind such a vivid recollection of him—modest and gentle as a woman, brave as a lion, saintly as an apostle.

DARKNESS AND LIGHT.

ROBERT E. SPEER.

I wonder whether any country in the world has a dirtier capital than China has. If it has, I should not like to visit it. The dust was a foot deep on the rough sandy road which led from the railroad station to the Peking city wall. (The railroad has come within three miles of the wall now, but cannot now come nearer to the sacred place.) And the solid, springless, blue-topped carts, drawn by mules, stirred up the dust in clouds, as scores of them hurried to and fro. When our own bounced through the stone archway in the wall and entered the southern city the dust was not so bad, but over the boulders and in the ruts of the stone road—not repaired for generations—the carts jostled along savagely. First they passed a wedding procession with its red bridal chair preceded by crowds of beggars hired to carry banners and magnify the occasion. Then a funeral procession came, with the mourners in white, wailing, with wisps of straw tied around their legs, and more beggars grinning and leaping and waving more banners. Then the carts ran through the market streets odorous with such smells as civilization has forgotten how to produce, and at last turned through another great archway in a wall, and entered the inner city. Imposing gateways rose high in the air, built solidly of brick, but the gates beneath were rickety and venerable, roughly made of wood and sheet iron. The glistening green tiles on temple roofs caught the eyes here and there, and the ruts in the road, worn so deep that the wheels went down to the

hubs, emphasized each new vision by a thump and jolt of the carts. At last inside the inner city the yellow tiled walls of the Imperial City appeared, "The Forbidden City," as dirty to all appearance as the outer city, or the deep, dusty road without the walls. Cesspools lined the roads; no dream of drainage had ever disturbed the thoughts of the rulers of the city. Dust we are; unto dust must we return. Why should we be so proud now for a little season as to spurn our origin and our destiny? After a while, as the carts still jog along, and the poor traveler's body becomes more bruised and sore, thrown now against one and now against the other side of the cart, the dirt and uncleanness grow wearisome and then unendurable. Is there no clean spot?

But the carts turned at last, plunged through a wide gutter into a narrow alley, stopped before a gate, and we slipped through, dirty and weary, into the cleanness and peace of a mission compound. Who that has never experienced this contrast can understand it? In so-called Christian cities there is dirt enough, but it lies in quarters, and there are whole sections that are clean. In Peking it is dirty everywhere, and to pass out of the seamed road, the blowing dust, the foul fords and smells, into the pure and wholesome atmosphere of a Christian home is "transition," almost, it seems at first sight, like "the gateway of the life Elysian."

Christianity is the cleansing religion. It cleanses men's hearts. It cleanses their homes. It cleanses their cities. The hearts and the homes and the cities of China need its cleansing. Will you not send it, all of it, the power, pure and purifying,

> "Of the water and the blood
> From his riven side which flowed"?

PRESBYTERIAN ADAPTATION OF CHRISTIAN ENDEAVOR.

The Rev. N. B. Remick, D.D., of Geneva, N. Y., believes that one comprehensive pledge or covenant, entered once for all, is better than many which bind each private detail or particular of the Christian life. He writes in *The Presbyterian:* I would make the covenant entered into when uniting with the church to serve all the purposes or obligations of church membership afterwards. To emphasize our church covenant is, in my judgment, most in accord with the history and genius of Presbyterianism, and one of the things most needed in church life. I would suggest to a company of young people about to organize a society, in place of the Christian Endeavor pledge to substitute the church covenant.

The covenant used at the public reception of new

Secretary Robert E. Speer.
Courtesy of Sunday School Times.

members in a certain Presbyterian church reads as follows: "You do now covenant and promise, in the presence of God and your fellow-men, that you will study the Scriptures and endeavor to regulate your life by the precepts therein taught; that you will attend faithfully upon the meetings of this church; that you will seek its prosperity; that you will treat its members with kindness and Christian courtesy, and always endeavor to promote peace and harmony among them; that you will seek some department of Christian work connected with the church and labor therein as God gives you ability; that you will study the life of Christ and try to follow the example which he has given us, and carefully avoid whatever would be unseemly in a member of his household. You so covenant and promise?"

Now suppose a member is to be received into the Young People's society. I would ask him to stand up in his place or come forward to the desk—*as may be most agreeable to the person received*—and then either the president or pastor or ruling elder say: "In becoming a member of our society, you are publicly renewing your covenant with our church, which was, as you remember, as follows:" (Here follows the reading of the church covenant.) After which I would add: "In view of our renewed assent to our church covenant, we lovingly and prayerfully receive you into the fellowship of our Young People's Christian Endeavor. Let us spend a moment in silent prayer." After the silent prayer, a few sentences of thanksgiving and commendation to the Holy Spirit in audible prayer might be added by the president or pastor or some honored and loving church officer. This may be followed by singing a verse or two of an appropriate hymn.

As an alternative to, or a substitute for, the introductory words suggested above, for those who prefer taking a covenant once for all, the following sentence might be used: "In view of the covenant or promise you made to our church when receiv

into its membership, we take pleasure in declaring you a member of our society to-day. And in order to refresh your memory, as well as ours, I will now read the words of the pledge you and we gave to the church." The reading follows, and the prayers and the hymns.

Can there be anything simpler, more solemn, more effective, more Presbyterian, more Christian Endeavor than this? I lay no stress upon the verbiage employed above. There may be fitter phraseology; that can be left to the Christian culture of each pastor, or session, or society. It is the plan which is commended. If I understand the genius or intent of Christian Endeavor aright, the substitution of the church covenant for what is honored as "The Christian Endeavor pledge" would be in complete accord with the local and denominational aims of the society. The Young People's society using the church covenant for their pledge will be entitled to no less recognition as Christian Endeavorers than the societies which inscribe on their banner the beautiful words: "Trusting in the Lord Jesus for strength, I promise," etc. Moreover, it will meet the wants of many elect people in the Presbyterian Church, who are now holding back from this interdenominational movement, or quietly advocating or adopting a strictly denominational society.

THE SHORTEST WAY.

An enterprising newspaper in London has a private wire connecting with Edinburgh in order to command the latest, freshest news from the Scottish Athens. One night the clerk, who was out to collect local items, returned late and could not get in—he had forgotten to take his night-key. He thought a moment. It was of no use to knock at the door—the only fellow-clerk in the building was too far away to hear him. He stepped to a neighboring telegraph office and sent a message to Edinburgh: "Tell —— that I am at the street door and cannot get in." In twenty minutes the door was unfastened and he was at his desk in the office. The shortest way to get at the man in the fourth story was by Edinburgh. How long will it take us to learn that our shortest route to the man next door is by way of God's throne?—*Missionary Review.*

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]

A church literature table is suggested, supplied with material from the respective Boards of the Church. See that each family in the congregation receives during the month of February a leaflet describing some part of the great work in which our Church is engaged. Send also for sample copies of THE CHURCH AT HOME AND ABROAD for distribution.

This issue of our magazine is a young people's number. In it the work committed to each Board is presented in a way that should appeal to the sympathies of every young Presbyterian. Dr. Ellinwood's special message to the young people, "A New Arithmetic for the Times," which appeared in October, is worthy of another reading.

The relation of the Christian Training Course to the authorized monthly magazine of the Presbyterian Church is like that of the Literary and Scientific Course to the *Chautauquan.* One purpose of the Training Course is to help young people who are preparing themselves to engage in Christian work. The purpose of the magazine is to present the work of our Church attractively each month. The Church has a right to expect that her young people will read what is said by those who have been appointed leaders in the different departments of that great work.

Material for study in preparation for a Westminster service may be found in the "Memorial Volume of the Westminster Assembly," which consists of a number of interesting and eloquent addresses. It is published by the General Assembly of the Presbyterian Church (South), and may be obtained through the Presbyterian Committee of Publication, Richmond, Va.

The last regular meeting of the Westminster Assembly, and the real conclusion of its work, occurred on February 22, 1648. This month will therefore be the 250th anniversary. As suggested in the program opposite, the subjects involved are so important and interesting that a whole evening should be given up to their consideration. Plenty of matter for such an exercise is given in the program. Sunday evening, February 20, would be a very good time, or the prayer meeting evening of the same week, Wednesday, February 23. By all means prepare for "Westminster Evening, February, 1898."

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM No. 9, FEBRUARY, 1898.

I. Biblical—25 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study VIII— The Old Testament. 1. How and When One Book?

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 81–91; Questions, p. 150.

1. Books in Septuagint Bible, p. 81.
2. Testimony of Origen and Josephus, p. 82.
3. The Triple Division, p. 82.
4. What Philo and Talmudists Say, p. 83.
5. What Christ and New Testament Writers Say, p. 83. Also note the reference texts at bottom of page 84.
6. Old Testament Books quoted in New, p. 84.
7. The Synod of Jamnia, p. 85. Did the Jews of Egypt differ from the Jews of Palestine? Ans., p. 86.
8. How Formed, p. 86.
9. Ezra and the Great Synagogue, p. 87.
10. Objections Answered, p. 87.
11. Order of the Books, pp. 88–91. What is the Patristic list? Ans., p. 90. What did the Council of Trent say about the Roman Catholic Canon? Ans., p. 90. What is the Protestant Canon? Ans., p. 91. What clear declaration does the Westminster Confession make? Ans., p. 91.

II. Historical—35 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study V—The Westminster Assembly; The Westminster Standards. Required reading: (1) Rev. Dr. P. M. Muir's *Church of Scotland*, p. 43–45; (2) Rev. Dr. W. H. Roberts' *The Presbyterian System*, especially pp. 5–14, 33–38, 39–51.

Part I. The Westminster Assembly.

1. Have read the brief summary, clear and good, by Dr. Muir, see *Church of Scotland*, pp. 43–45. Note the date of the first and last regular sessions, July 1, 1643, and February 22, 1648. Emphasize specially Dean Stanley's remark; the only Scotsmen present; other distinguished men; the result.

2. Several brief papers or statements should be prepared on the following and similar topics, for which most valuable aid is at hand in Rev. Dr. A. F. Mitchell's *The Westminster Assembly* (Pres. Board of Publication, Philadelphia, Pa.), to wit: (1) Origin and meaning of Puritanism; (2) Its condition and power in 1620 and 1643; (3) The summoning of the Westminster Assembly; (4) Striking scenes; (5) The Standards adopted; (6) Its Conclusion and Results.

3. An Exercise on the Shorter Cathechism. Here may come in Good Thoughts about the Shorter Catechism; Testimony as to its value, striking comment of great men, some of the most noteworthy answers, etc. For this all the assistance needed may be found in the Shorter Catechism number, November, 1897, of *The Presbyterian Journal*, Philadelphia, Pa., price five cents.

Part II. The Westminster Standards and The Presbyterian System. See Rev. Dr. W. H. Roberts' admirable little book, *The Presbyterian System*.

1. The Controlling Idea, pp. 5, 6. 2. The Organizing Principle, pp 7–9. 3. The Right of Denominational Association, pp. 10–13. 4. The Main Features. (1) Theology, (2) Duty, (3) Worship, (4) Government, pp. 11–38. These four items should be briefly summarized by the pastor. 5. The Extent of Authority, pp. 39–43. A very important chapter. 6. The obligation involved, pp. 44-51.

Devote a whole evening, say Wednesday, February 23, to these important studies, in addition to the regular work. Intersperse the exercise with appropriate hymns.

6. Prayer.

7. Hymn.

OUTLINE C. PROGRAM No. 10, FEBRUARY, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. Shorter Catechism.

Ques. 57. Which is the fourth commandment? Answer in unison. Ex. 20: 8–11.

Ques. 58. What is required in the fourth commandment? Let one answer. Proof? Lev. 19: 30; Deut. 5: 12.

Ques. 59. Which day of the seven hath God appointed to be the weekly Sabbath? Let a second answer. Proof? Gen. 2: 3; Ex. 16: 23; Acts 20: 7; 1 Cor. 16: 1, 2; Rev. 1: 10.

Ques. 60. How is the Sabbath to be sanctified? Let a third answer. Proof? Lev. 23: 3; Isa. 58: 13, 14; Matt. 12: 11, 12; Mark 2: 27.

Ques. 61. What is forbidden in the fourth commandment? Let a fourth answer. Proof? Ezek. 23: 38; Jer. 17: 21; Luke 23: 56.

Ques. 62. What are the reasons annexed to the fourth commandment? Let a fifth answer. Proof? Ex. 31: 15, 16; Lev. 23: 3; Ex. 31: 17; Gen. 2: 3.

II. Biblical—30 Minutes.

4. Hymn.

5. Biblical Study. Bible Writers and Contents. Study IX—1. The Old Testament. 2. Books of The Law.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 92–100. Questions, pp. 151.

1. The Name.
2. Division, pp. 92, 93.
3. Authorship, the general question, p. 94.
4. Composition, pp. 95, 96.
5. The Argument: (1) Against, p. 96. (2) For the Mosaic authority, pp. 97–100.

This whole study is exceedingly important, and in view of the attacks of hostile critics should by no means be omitted or shortened. Read it all and find all the references.

III. Missionary—30 Minutes.

6. Hymn. Missionary Leader in charge.

7. Missionary Study. Modern Missionary Heroes. Study VIII—Home Missionary Heroes.

Required reading. THE CHURCH AT HOME AND ABROAD, February, 1898, pages 168, 169.

The leader should consult the sources of information there mentioned, and select such heroes as are desirable for this meeting. Assign one name to each of three or four persons. Ask each one, after careful study of the sketch, to present, either orally or in writing, a condensed summary of it. The following are suggested: Worcester, Williamson, Whitman, Spalding, Mills.

Do not fail to take up the life of Whitman, if it has not been recently done in your society. A copy of the picture of the Whitman statue on heavy paper will be sent to any one of our readers who will enclose a two-cent stamp. Address Editorial Department, THE CHURCH AT HOME AND ABROAD, 402 Witherspoon Building, Philadelphia.

Study IX—The Boards of the Presbyterian Church.

Required reading. THE CHURCH AT HOME AND ABROAD, February, 1898, page 169; also the pages in this number devoted to the work of each Board. Last month's suggestion is repeated: Divide the society into eight groups, each of which shall prepare a condensed, attractive report of the purpose and work of each Board. Make enlarged copies of the seals on the cover of this magazine (see article in August, 1897), and explain the symbolism.

PRESBYTERIAN ENDEAVORERS.

Berkeley, Cal.

First.—The Brotherhood of Andrew and Philip has taken up a course of Bible study, using Torrey's "How to Bring Men to Christ" as a text-book, along with the Bible. At each meeting a portion of the time is occupied with a discussion of the points in the text-book.

San Francisco, Cal.

Calvary.—At the December monthly concert of prayer for missions, which was in charge of the Christian Endeavor society, a returned missionary gave an address on Sun Worshipers, explaining the origin of this strange religion. Of the eight new elders and deacons recently elected, five are active members of the Christian Endeavor Society.

Chicago, Ill.

Forty-first Street.—"Power for Service," was the subject of an inspiring sermon by Secretary E. C. Ray, D.D., addressed to the young people of this church Sunday evening, January 2, and intended to quicken the purposes of the New Year.

Crawford, Iowa.

It has been encouraging to watch the developmen of some of the talent in our church. This has been brought about by special monthly meetings to study the important topics of the day, as the Mormon question, the Freedmen and temperance. We are introducing the "Moody library" and other literature of this sort.—*J. B. V.*

Marshalltown, Iowa.

In its effort to cultivate the spirit and grace of giving, the Christian Endeavor society has adopted the plan of systematic weekly offerings.

Detroit, Mich.

Fort Street.—A recent missionary meeting of the Westminster League was addressed by Mrs. D. M. Cooper who spoke on the Mountain Whites of the South.

Minneapolis, Minn.

Westminster.—The friends of the Young Ladies' Missionary Society were both entertained and instructed recently with "An Evening in India."

Guttenberg, N. J.

The Christian Endeavor society shows a steady increase in its membership, while the deepening spiritual power of its meetings has during the year been a marked feature. A gift to the pastor at the Christmas festival was accompanied with warm expressions of regard for his faithful and helpful services to the young people. This is reported in the *New York Observer.*

Camden, N. J.

Calvary.—The members of the Christian Endeavor society promise to commit to memory each week two questions from the Shorter Catechism. This study is now a regular feature of the meetings.

Orange, N. J.

Central.—Two young medical missionaries, Frances T. Cattell, M.D., and Mary A. Ayre, M.D., are provided for through the liberality of Mr. Nathaniel Tooker, of Central Church. He builds a hospital and a house for them at Soo Chow, China, in memory of his deceased wife, and is to support them in their missionary work.

Westfield, N. J.

The Young People's Society of Christian Endeavor recently celebrated its eighth anniversary and is justly called the banner young people's society of Elizabeth Presbytery.

The pastor, Rev. N. W. Cadwell, believes in the *practical* training of young people and hence distributes those best fitted for certain fields of Christian work as follows:

1. Substitute and regular teachers in the home Sunday-school.
2. Officers and teachers in three outside schools.
3. Helpers for an Italian mission.
4. Fresh-air camp work three months in summer.
5. A training class for Bible study in winter.
6. A missionary club, monthly, for the study of missions. This is held directly after the prayer meeting, when papers are read, the latest maps used, etc. Most of the people remain.

Oswego, N. Y.

Grace.—As a result of the earnest work of the Brotherhood of Andrew and Philip, twenty persons have been brought into the church.

Watkins, N. Y.

The Society of Christian Endeavor is systematically collecting the pledges of its members for the missionary work. Result, greatly increased collections. A thriving Junior society has just been organized which is growing in numbers and interest week by week.

Yonkers, N. Y.

Westminster.—The Senior Christian Endeavor society has placed framed pen-and-ink announcements of the church services in three leading hotels of Yonkers.

The Reaping Circle of King's Daughters made some families happy on Thanksgiving day through their generosity.

Portland, Oreg.

Our Sunday-school, in which there are many children of German-speaking people, is conducted entirely by young people. None of the officers and teachers are over twenty years of age.—*A. R.*

Ardmore, Pa.

Just before the summer vacation each member of the Wadsworth Mission Band received five cents as talent money, and when meetings were resumed in the fall reports were given. One boy made lemonade and sold it during the warm days. Another, who spent the summer in the mountains, gathered balsam in the woods, made pillows and sold them.

Honey Brook, Pa.

A large number of scrapbooks sent on Christmas to the children's ward of the Presbyterian Hospital in Philadelphia, and a stained-glass window placed in the church, are among the commendable endeavors of the Honey Brook Juniors.

Philadelphia, Pa.

Atonement.—The missionary committee of the Endeavor society consists of members who really believe in missions, and who hence work not merely from a sense of duty but because they love the work. This committee has started a library with a few select books on missions, and distributed leaflets on giving. The missionary meetings, sometimes addressed by a student volunteer or a returned missionary, have been among the best meetings held by the society.

Evangel.—In the Christian Endeavor society the Sabbath-school committee has charge of the absentees in the school. They are visited from time to time, and the cause of absence is ascertained and recorded. Attention is also given to the securing of new scholars. This work has been carried on for five years. There are about ten members on the committee, and the number of visits is between 9000 and 10,000 annually.—*M. J. H.*

First Kensington.—The Endeavor society has a missionary library of thirty volumes. A few members met last year to study India, and this winter a larger number is engaged in a similar line of study. No entertainments are given to raise missionary money, but the attempt is made to educate the young people to systematic and proportionate giving.

Hope.—A library for the use of the young people of the church is maintained by the Brotherhood of Andrew and Philip.

Hollond Memorial.—The Christian Endeavor society, instead of printing the usual topic card, purchased a few hundred copies of the "Presbyterian Handbook" ($1.50 per hundred), and inserted between the cover and title-page eight pages relating to the society. These pages gave names of officers, committees, and leaders for 1898, as well as other important local matter. This little booklet of 80 pages is presented to the members of the young people's societies and to those of the congregation who attend the Friday evening meeting, in the hope that frequent reference to it will result in more familiarity with the history, statistics, and benevolent work of the Presbyterian Church.

Olivet.—Bible Class S, consisting of twenty members, gave a Christmas dinner to two hundred boys and girls, and sent out fifty baskets to the homes of the needy.

Temple.—Unlike the usual custom, the *missionary* meeting of our Y. P. S. C. E. is the one most largely attended, and where there seems to be most interest. We have special objects on home and foreign fields, and though only numbering forty members, gave last year $125 to these causes.

One of our number has now given to each active member of the society a copy of the "Year-book of Prayer for Foreign Missions," that interest may be still greater and that members may offer specific prayer each day in their own closets for the spread of the gospel.

Our Bible class of young men, independent of their weekly gift to the main school and its missionary work, are supporting an itinerant in Persia at $75 a year. The chairman of the missionary committee of the class is so full of zeal for the cause that almost every week some notice is given, and no new member is allowed to enter the class without at least having presented to him the opportunity to have a share in the good work of sending the gospel to a foreign field.—*F. E. W.*

Tenth.—The Christian Endeavor society, with eighty-five active, eight associate and seven affiliated members, is deeply interested in home and foreign missions. Last year the society contributed $189 through the Presbyterian Boards. Missionary meetings are held every two months. Last winter a class met every month to study missionary subjects.

Woodland.—The Board of Editors of the Boys' Mission Band meets once a month to make a picture magazine, by cutting out pictures and putting them in a book made of drawing paper. This magazine is used at the meeting of the Band and afterwards taken to the children's ward of some hospital.

York, Pa.

First.—Some of the young people are known as "Lord's Day Defenders." The purpose of the organization is to use the influence of the Juniors in keeping the Lord's day holy, and to bring other boys and girls to the Junior meetings.

HOME MISSIONARY HEROES.

[For the Christian Training Course. See Program No. 10, Study VIII, p. 165.]

In his address at the meeting of the Mohonk Conference last October, Bishop Whipple spoke as follows: "The State of Georgia passed a law forbidding the missionaries to teach the Cherokees to read the gospel of Jesus Christ, and Worcester wrote to Dr. Evarts (the father of William M. Evarts, the Secretary of State), who was the Secretary of the American Board, and asked, 'What shall I do?' 'Do your duty in the fear of God,' said Mr. Evarts, 'and then suffer any consequences.' He was tried, and went to prison. The case was carried to the Supreme Court, and Chief Justice Marshall decided the law to be unconstitutional; but, unfortunately, the Supreme Court cannot carry out its decisions, and General Jackson refused to execute the law, and Worcester was imprisoned."

John P. Williamson, D.D.

A portrait of Dr. Worcester may be found on page 144 of this magazine, and a sketch of his life in the number for September, 1895.

Each issue of the CHURCH AT HOME AND ABROAD for 1895, except December, contains a biographical sketch of a Presbyterian missionary hero. One of them was Thomas S. Williamson, M.D., who laid the foundations of missionary work among the Dakotas. Associated with him was Stephen R. Riggs, D.D., the story of whose life is told in our issue for January, 1896. The work so well begun by these two heroic men is carried on by their sons, for whose portraits, appearing on this page, we are indebted to the author of "The Conquest of the Sioux," mentioned in the Book Notices, on another page. Two books by Dr. Riggs, "The Gospel Among the Dakotas," and "Mary and I; or, Forty Years Among the Sioux," may be consulted with profit.

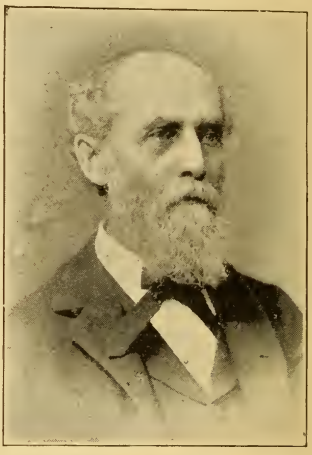
Two sketches of the life of Marcus Whitman, by different writers, appeared in this magazine during 1896, in March and November. Two heroes of the same period and locality were Samuel Parker and Henry H. Spalding. For the life of the former consult the pages of this magazine for March, 1895. A sketch of Mr. and Mrs. Spalding appears in the issue for August, 1897.

Other sketches of home missionary heroes have appeared in this magazine as follows: James Kemper, May, 1896; David C. Lyon, June, 1896; Enoch Kingsbury, September, 1896; Samuel J. Mills, July, 1897.

Only brief suggestions can be given here for the study of this subject, with reference to the abundant material found in previous issues of THE CHURCH AT HOME AND ABROAD.

Read in the January number, 1898, page 49, the thrilling experience of a missionary, located one hundred and seventy-five miles from a physician, who went to secure medical service for his family, sailing alone in a sloop that should have had a captain, first-mate, two good deck hands, cabin boy and cook.

See, also, on page 82 of that number, the story of the missionary who walked his circuit, eighty miles long, because too poor to buy a horse, who, after such a walk, came into town with shoes gone and trousers worn away to his knees by traveling through the rough prairie grass.



Rev. Alfred L. Riggs.

A home missionary wrote: "I have been compelled to sacrifice my watch, a fine one and a keepsake, in order to provide necessities, because my people cannot get money to pay their part of the salary."

Of an American woman, who worked alone in New Mexico for eight years, only Indians about her, never an opportunity to exchange a word of sympathy or helpfulness with those of her own position in life, it was said: "Her absolute soul-hunger for the society of her equals could hardly be conceived."

The following have been mentioned as some of the hardships of the home missionary in the far

Rev. Henry H. Spalding.

West: Lack of companionship and ministerial associations; inability to attend annual meetings; lack of literary helps, and of higher educational advantages for his children; lack of public sentiment in favor of Christianity.

THE BOARDS OF THE PRESBYTERIAN CHURCH.

[For the Christian Training Course. See Program No. 10, Study IX, page 165.]

Material for the study of the topic may be found in previous issues of this magazine as follows: July, 1894, page 69; June, 1896, page 520; March, 1897, pages 177–192; June, 1897, pages 405–420.

"The Board of Foreign Missions is not a plank laid across the Pacific so that missionaries can go to Japan without being sea-sick; the Board of Education is not a blackboard to write arithmetic examples on." Compare a School Board, a Board of Health or the committees of a young people's society. The work of the Church, which must go on between the meetings of General Assembly, is committed to eight Boards. They are the organs of the Presbyterian body, to whose health and prosperity they are essential. They are the Church's established agencies for promoting its own enlargement, vital to its well-being and growth. They make up a compact system, form a perfect octave—each is an integral, indispensable part.

Readers of this magazine have in the past been urged to unify our Church's whole work at home and abroad, and rightly conceive of her eight admirably constructed Boards as only so many agencies, working in harmony for the fulfillment of her divinely appointed mission.

Dr. J. H. Edwards, in *Evangelist*, attempts "to bring the Boards and their necessary constituency in the churches nearer each other in sympathy, mutual confidence and personal interest and devotion." The following is a summary of his excellent article:

The coöperative work of the Church as conducted by its executive Boards is hampered by ignorance, indifference and prejudice.

The Boards are the established mediums by which church members reach out with their Christian beneficence into the whole world.

A Board is so named simply because its members sit around a table when transacting the business entrusted to them.

Civilization in its progress is marked by the use of boards and Boards. In the preferable region between tyranny and anarchy, where most men desire to live, are found the various Boards, legislative, judicial, administrative, ecclesiastical, industrial, financial, commercial, social, artistic, literary, benevolent, protective, which carry on civilized society.

The Boards of the Church are permanent, continuous committees of sagacious, experienced, devoted men.

They are the heart and brain of the Church, the express agencies through which the Christian Church does its aggressive and conserving work outside of parish limits. They are working members of the Body of Christ rather than mere tools which may be used or not, and thrown aside at will. They are simply the Church itself doing on a large scale and in all lands the very same work which is incumbent on every local church within its own parochial bounds.

The constitution, relations and methods of the eight Boards are too little known. Their actual work, its difficulties and its manifold results of blessing, attract popular attention only when of striking magnitude.

Every least contributor and humblest worker needs to see Christ's hand and hear his voice in the work and appeal of the organized agencies of the Church.

Each Board is a living, human organism, and not a mere machine. Its members and those of the executive staff, the secretaries and clerks, are entirely human and sensitively personal, disciples of the same Master with their brethren in the churches, and serving him to the best of their ability with earnest desire for the success of his cause. They are our brothers detailed to do certain work which we cannot do, and needing our unfailing sympathy and constant support.

QUESTIONS FOR THE FEBRUARY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Tell how a mission band helped to pay the debt of the Home Board. Page 142.

2. What unique scheme for paying the debt is suggested by a home missionary? Page 144.

3. How does the historian, Mr. Bancroft, testify to the value of the work of our Woman's Board of Home Missions? Page 142.

4. Tell something of the life of the Sioux Indian pastor who writes: "I shake hand with you all with my heart." Page 143.

5. Give an outline of the history of the Mountain Whites. Page 147.

6. What is the policy of the Board of Home Missions with reference to its Indian work? Page 148.

7. Give a summary of the work accomplished by the Indian Training School at Carlisle, Pa. Page 149.

8. What is the government doing to better the condition of the Indian? Page 150.

9. Tell something of the Stick Indians in Alaska. Page 152.

10. Give an example of true manliness of character in the students of Henry Kendall College. Page 153.

11. What report has come from our Klondike missionaries? Page 99.

12. Repeat the story of one of "Uncle Tom's Sons." Page 158.

13. What is the probable reason for the apparent indifference to the work of the Freedmen's Board? Pages 108, 109.

14. What is the purpose of the College Board? Pages 129, 130.

15. How does Mrs. Palmer state some of the benefits of college training? Page 131.

16. How may the young people aid in that part of the work committed to the Board of Church Erection? Page 132.

17. What application is made of Carlyle's story of Sartor Resartus? Pages 133–135.

18. Why should the sympathies of Presbyterian young people be strongly drawn to our Sabbath-school missionary work? Pages 139–141.

19. Describe the plan adopted by one of our churches for cultivating the grace of liberality. Pages 126–128.

WORK ABROAD.

20. What is the purpose of missionary societies? Page 157.

21. What proportion of the annual cost of foreign missions is contributed by churches in the United States? Page 97.

22. How has the American Bible Society coöperated? Page 97.

23. State some facts showing the vastness of the field and the distribution of the missionary force. Pages 123, 124.

24. Name some of the chief barriers to the truth. Pages 124–126.

25. How are the needs of the unbelieving world set forth? Pages 121–123.

26. What reason is given by a tribe of Indians in Brazil for eating the dead bodies of their friends? Page 119.

27. Name a striking difference between apostolic and modern missions. Page 115.

28. What is said of evangelistic missions? Pages 103–106.

29. How have the natives of Korea and Manchuria expressed their desire for Christian teachers? Pages 172, 173, 174.

30. What appeal has been made in behalf of the "blind leaders" of China? Page 97.

31. Describe a funeral in China. Pages 106–108.

32. Relate the story of the Chinaman, Lee Chack Hoa. Page 159.

33. What was accomplished by Carey's Bengali Bible without the living teacher? Page 174.

34. Repeat the story of Neesima. Page 174.

35. Give examples of preaching the gospel by proxy, and of substitutes for service. Page 111.

36. How was "honey money" used to tell the gospel story? Page 158.

37. Tell of a bishop's daughter who would not be deprived of the joy of giving. Page 158.

Gleanings At Home and Abroad.

—In China the only schools for girls are those founded by Christian missionaries.

—Rev. Dhanjibhai Nouroji, of Bombay, a convert from Parsiism, has completed a half century of active service in the Christian ministry.

—The Basle Missionary Society reports 33,840 communicants in its four missions. These are the Gold Coast and the Cameroons in Africa; the Hakka country in southern China; Malabar and the Kanara land in southern India.

—In Wuchang, China, ten thousand packages of Christian books were recently distributed to the students as they were leaving the examination halls.

—A missionary in Madagascar has learned the value of needlework classes in providing opportunities for sympathetic chat with the native women.

—A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and the whole world for my parish.—*St. Augustine.*

—The best fitting school for missionaries is the regular college. We want no short cuts. The best education is none too good for a missionary.—*The Independent.*

—Instead of an annual tide of sentiment, missions were intended to be a necessity of church life; not a mere addendum, but a test of loyalty to the risen Lord.—*Regions Beyond.*

—It was largely due to the influence of the Universities' mission that the Sultan of Zanzibar issued last year a decree for the abolition of slavery which set at liberty 250,000 slaves.

—"She says she loves us," was the wondering exclamation of a poor forlorn woman in Africa, who could hardly believe it when a missionary spoke a kind word to her in her own language.

—A Japanese Buddhist, who became a Christian, said of Buddhism: "It gives rest, but it is the rest of stagnation, tending downward. Christ's rest is the rest of a living peace, lifting upwards."

—It is said that in Morocco a common mode of punishment is that of burning out the culprit's eyes. He is thus rendered unable to earn a living and becomes a burden on the public. A number of these poor blind men are to be seen in Tangier.

—A Zulu chief wishes his successor to be a Christian, though he is not himself one. So he has sent his two sons to the United States "to learn and to believe," and pays the expense of their support. One of the boys has been in the mission school at Amanzimtote.

—Bishop Thoburn believes it a fact that tens of thousands of poor people can be found in India today who are willing to embrace the Christian religion if teachers can be found who, in the language of the inquirers themselves, can "show them how to be Christians."

—In some parts of India, when the interest in Christian teaching is beginning to develop and the people feel the need of a meeting-place, a primitive house of worship is erected. It consists of four posts, with a covering of cocoanut leaves, and is called a "four-legged chapel."

—A missionary from Arabia, who last autumn attended a German missionsfest in Illinois, expressed thus a foreign missionary's opinion on domestic missions: "If I had $25,000 I would bequeath it to Pleasant Prairie College, and then come back after some years to recruit missionaries there for Arabia."

—A missionary in Uganda tells us that once converted the people are anxious to evangelize their fellow-countrymen, and that one out of every five communicants has gone to proclaim the word of God to the heathen. The natives are not encouraged to adopt European habits, as the missionaries believe in the formation of a strong native church.

—Mr. John R. Mott reports that last summer he met an old friend in England, just home on a furlough from his work in Uganda, who said: "Five years ago we had four hundred baptisms; four years ago we had eight hundred; three years ago we had sixteen hundred; two years ago we had thirty-four hundred, and the past year nearly seven thousand."

—A Hindu father brought his motherless daughter, six years old, to a mission school, and begged that she might be received. He had refused to give her in marriage to a man of forty who offered two hundred rupees for her. "For years," said he, "I have watched the two hundred Christian girls of your school go back and forth, and I have never seen an unhappy face among them. I want my daughter to be like them."

—The great thing in religion is devotion to a person who has made himself the object of love. The Christian faith calls out at every turn the highest instincts of human nature. The most remarkable fact connected with it is its power to implant in souls, quite destitute of "mental culture" apart from that which comes from meditation and prayer, the soundest principles of morality, and to establish them invincibly.—*Living Church.*

—Dr. B. C. Atterbury tells us that people come to Paotingfu from the country around to see how the foreigners live, how they eat, how they dress, and every visit disarms some prejudice. A literary chancellor in the town takes much interest in the foreigners; and when any of his family is ill always consults Dr. Taylor. He also takes Dr. Taylor's advice on other subjects, and is ordering wooden floors, stoves, beef tea, quinine, books, etc., because Dr. Taylor approves.

—When in 1817 Moffat started for the kraal of the blood-thirsty Africaner, his friends warned him that this savage monster would make a drum-skin of his hide and a drinking-cup of his skull! The terrible Hottentot hunted down all who crossed his path with the insatiable ferocity of a wild beast. But Robert Moffat won this raving savage. The grace of God is as triumphant in Nomagualand as in Gadara.—*Mrs. Merrill E. Gates.*

—In the Galata district of Constantinople, a colporteur was found having in his possession the epistle to the Galatians. The authorities, thinking the book a seditious document addressed to the people of Galata, seized it, and, to make sure that it was not of recent incendiary origin, called for the death certificate of the author, Paul. The *Missionary Herald* cites this as an illustration of the degree of intelligence as to Christianity which prevails in Turkey among those who are not of the ignorant classes.

—The Rev. Julius Soper, of Tokio, believes that the Christian Church is waging a warfare in Japan equal in importance and intensity to the long conflict during the first three centuries of the Christian era. He gives in *The Independent* three signs of encouragement: 1. The temperance work in Japan is assuming much larger proportions. 2. Educational work is very encouraging. 3. Many are coming to feel that self-protection will sooner or later compel the Japanese to adopt Christian ethics in the schools.

—The Church is not merely an institution organized to get souls to heaven, without thought of development and culture, says a writer in *Woman's Missionary Friend.* It is a school in the broadest sense. It has so many lines of usefulness, so many avenues of educational and benevolent work, that it offers unrivaled advantages for promoting intelligence. A woman conversant with the various interests of her Church will be welcomed as a well-informed guest in any society where a Christian should be found. No line of Christian work carries with it so great educational value as that of our missionary societies. The study that leads to a correct conception of the fields and the workers, at home and in foreign lands, is in itself a liberal education.

READINGS FROM RECENT BOOKS.

In practically all lands where the idea of popular education is to-day taking root, the missionary enterprise has had much or everything to do with the sowing of the seed. Even in India this has been the case. For it does not appear that the government of India had thought of attempting the education of any native until it wished to have clerks and other officials for its own service. The establishment of the present magnificent and ever-extending system of education was due to the Christian enthusiasm of men who went out from England to be rulers of a nobler type than their predecessors had been. They coöperated with and were much influenced by great missionaries, such as Carey and Duff and Wilson. It was out of that religious atmosphere that, in spite of the opposition of the older class of officials (those representatives of the non-religious civilized man), the education of India arose.—From "Christianity and the Progress of Man."

Mrs. Bishop relates in "Korea and Her Neighbors" that there was scarcely a day during her long visit in Mukden in which there were not deputations from distant villages asking for Christian workers, representing numerous bands of rural worshipers, who, having received some knowledge of Christianity fro m converts, colporteurs, or catechists, had renounced many idolatrous practices, and desired further instruction. It was most curious to see men coming daily from remote regions asking for some one to go and instruct them in the "Jesus doctrine," for "they had learned as much as they could without a teacher."

The favorable reception given to Christianity is one of the features of Mukden. The fine pagoda of the Christian Church is *en evidence* everywhere. The Scotch U. P. missionaries, who have been established there for twenty-five years, are on friendly terms with the people, and specially with many of the mandarins and high officials, who show them tokens of regard publicly and privately on all occasions. Dr. Christie, the medical missionary, is the trusted friend as well as the medical adviser of many of the leading officials and their wives, who, with every circumstance of ceremonial pomp, have presented complimentary tablets to the hospital; and altogether the relations between the Chinese and the missionaries are unique. I attribute these special relations with the upper classes partly to the fact that Dr. Ross, the senior missionary, and Dr. Christie, and those who have joined them subsequently, have studied Chinese custom and etiquette very closely, and are careful to conform to both as far as is possible, while they are

not only keen-sighted for the good that is in the Chinese, but bring the best out of them.—From Mrs. Bishop's "Korea and Her Neighbor-"

Mrs. Bishop writes that in Korea indifference is extreme, the religious faculty is absent, there are no religious ideas to appeal to, and the moral teachings of Confucius have little influence with any class. The Korean has got on so well without a religion, in his own opinion, that he does not want to be troubled with one, especially a religion of restraint and sacrifice which has no worldly good to offer. After nearly twelve years of work, the number of baptized native Protestant Christians in 1897 was 777. Barriers of indifference, superstition and inertness exist, and whatever progress is made will probably be chiefly through medical missions, showing Christianity in action, and native agency, and through the schools, which leave every feature of Korean custom, dress and manner of living untouched, while Christian instruction and training are the first objects, and where the gentle, loving, ennobling influence of the teacher is felt every hour of the day.

Describing her visit at Phyöng-yang, Korea, Mrs. Bishop writes that one afternoon four requests for Christian teaching came to the missionaries, each signed by from fifteen to forty men. At the evening meetings the room was crammed within and without by men, reverent and earnest in manner, some of whom had been shunned for their wickedness even in a city "the smoke of which" in her palmy days was said "to go up like the

CHARLES KINGSLEY.
From "Men I Have Known," T. Y. Crowell & Co.

smoke of Sodom," but who, transformed by a power outside themselves, were then leading exemplary lives. One old man, with his forehead in the dust, prayed like a child that, as the letter bearing to New York an earnest request for more teachers was on its way, "the wind and sea might waft it favorably," and that when it was read the eyes of the foreigners (the American Presbyterian Board of Foreign Missions) might be opened "to see the sore need of people in a land where no one knows anything, and where all believe in devils, and are dying in the dark."

As I looked upon those lighted faces, wearing an expression strongly contrasting with the dull, dazed look of apathy which is characteristic of the Korean, it was impossible not to recognize that it was the teaching of the apostolic doctrine of sin, judgment to come, and divine love which had brought about such results.

Abundant testimony comes from all the regions where these four hundred versions of the Scriptures are being circulated, and the testimony combines to show that it is beyond human language to express the influence of this unique volume. The preaching and teaching missionaries are, in some lands, outstripped by this silent herald of divine truth. The first edition of Carey's translation of the New Testament into Bengali, imperfect as it was, was not without its self-evidencing power. Seventeen years after, writes Dr. George Smith, when the mission extended to the old capital of Dacca, there were found several villages of Hindu born peasants who had given up idol-worship, were renowned for their truthfulness, and, as searching for a true teacher come from God, called themselves "Satya-gooroos." They traced their new faith to a much-worn book kept in a wooden box in one of their villages. No one could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament.—From "Christianity and the Progress of Man."

Neesima, the far-sighted and enthusiastic founder of the Doshisha, the pioneer university, who did more for the higher education of his fellow-countrymen than any other, was a man of remarkable Christian experience, who throughout his educational labors kept in view the evangelization of his country. He was born and brought up in a family where he had no opportunity to learn aught of the Christian religion. At about twenty years of age he stumbled on a book in Chinese which consisted of extracts from the Bible. These broken pieces of the story of revelation awoke him. He determined to discover more about this marvelous, this illuminating literature. It was during that dark period when Japan was closed to foreigners, and, Neesima seeing no hope of light except from foreigners, fled his country. He reached Singapore, and there, finding a copy of the Scriptures for sale, he actually, and against the whole sentiment and tradition of his class, sold his sword to purchase this book. Hearing that from America the men had come who knew about this book, he resolved to sail thither. On the voyage he read alone and unaided in its pages. At last those words which have proved themselves light and life to so many of the sons of men passed under his scrutiny: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." This verse was his golden gate, and Neesima was one more added to the innumerable host who through the central message of this book have found a personal fellowship with the living God.—From "Christianity and the Progress of Man."

WORTH READING.

Education in Hawaii, by Henry S. Townsend, *The Forum*, January, 1898.

America's Opportunity in Asia, by Charles Denby, Jr., *North American Review*, January, 1898.

Maximilian's Empire, by Sara Y. Stevenson, *The Century*, January, 1898.

Work among the Chinese Blind, by Miss C. F. Gordon-Cumming, *The Missionary Review*, February, 1898.

The England of the Westminster Assembly, by Prof. Ethelbert D. Warfield, *Presbyterian and Reformed Review*, January, 1898.

The Personnel of the Westminster Assembly, by John M. Mecklin, A.M., *The Presbyterian Quarterly*, January, 1898.

The Presbyterians, by D. J. McMillan, D.D., *Frank Leslie's Popular Monthly*, January, 1898.

Book Notices.

In his address at the one hundred and fiftieth anniversary of Princeton University, Ex-President Grover Cleveland expressed the conviction that the mass of our American citizenship ought to be improved and made a safer depository of our trust in the perpetuity and beneficence of a free government. This can be accomplished, he said, by adding to our citizenship more of the leaven of genuine, well-constructed, and well-equipped, self-made men. The address has been published in a little volume of thirty-two pages, THE SELF-MADE MAN IN AMERICAN LIFE. [T. Y. Crowell & Co., 35 cents.]

In his CONQUEST OF THE SIOUX, Mr. S. C. Gil-

man gives some glimpses of the American Indians of to-day, and tells what two devoted missionaries have accomplished in their efforts to lift up one nation of these people. The author explains that the first to carry the gospel to the Sioux were two Presbyterian ministers, Dr. Thomas S. Williamson and Dr. Stephen R. Riggs, and that in 1883 the Santee Normal Training School and several missions were transferred to the Congregational Church, leaving Dr. John P. Williamson in charge of the Presbyterian, and Rev. A. L. Riggs in charge of the Congregational missions. It is a book for young people, containing much about Christian Endeavor work among the Indians. Those who study the home mission topic for February will find it helpful. The pictures on pages 158, 159, as well as the portraits of Dr. Williamson and Mr. Riggs on page 169, are reproduced from this book by kind consent of the author. [Carlon & Hollenbeck, Indianapolis, 75 cents.]

PRESBYTERIANISM IN STEUBEN AND ALLEGHENY is the title of a history of the Presbytery of Steuben, including that of all the other presbyteries to which the churches in Steuben and Allegheny counties have belonged ; with notices of ministers, elders and missionaries, and sketches of the churches. The author, Rev. James A. Miller, Ph.D., stated clerk of the presbytery, has based his work upon a careful study of all the records of the varies presbyteries, and a creditable piece of work it is. The list of missionaries who have gone out from this presbytery includes the names of Samuel Parker, Dr. Marcus Whitman, Narcissa Prentiss Whitman, Henry H. Spalding, Mrs. Spalding, Joseph L. Whiting, Albert W. Hubbard, Mary W. Niles, M.D., and Gilbert Reid. The first organized church was that of Prattsburg, 1804. The first permanent settler had determined to form a church as well as a town. So he required every person to whom he sold land to give a note to the amount of $15 on each one hundred acres of land purchased, payable within a given time to the trustees of the religious society which should be formed. There was no stove in the first house of worship. "Mr. Hotchkin, the minister, used often to preach with striped mittens on. The women used foot-stoves—the men endured it as best they could." In 1820, this church gave $1400 to aid in founding Auburn Theological Seminary. More than one hundred illustrations, most of them portraits of ministers and elders, increase the value of the volume, which is an important addition to local Presbyterian history. By kind consent of the author, the faces of Dr. William H. Niles, Rev. Henry H. Spalding and Mary W. Niles, M.D., are reproduced in this issue of THE CHURCH AT HOME AND ABROAD.

THOMAS HUGHES.
From "Men I Have Known," T. Y. Crowell & Co.

The establishment of the Christian religion as a working force among nearly all nations is, in the opinion of Prof. W. Douglas Mackenzie, of Chicago Theological Seminary, one of the greatest facts at the close of the nineteenth century. His CHRISTIANITY AND THE PROGRESS OF MAN is an attempt to set forth the means through which Christian missionaries are affecting the life of the race. The author deals with some of the evidence in support of the claims of Christianity to be the final religion. It has manifested its extraordinary power, he says, of seizing those depths of human nature which other religions had only imperfectly controlled, of raising mankind and making the race move onward towards loftier ideals of personal and social life. But this approximate realization of the ideal has been made possible by the Christian religion only as it is able to bring men now into actual, conscious, personal fellowship with God through Jesus Christ. Prof. Mackenzie believes the supreme motive for missionary life and labor is the desire to see individuals brought to salvation through faith in Jesus Christ. The book shows evidence of a thorough acquaintance with the literature of missions and with the history of the progress of Christianity. It is another valuable addition to the missionary library, and is worthy of careful study. [F. H. Revell Co., $1.25.]

A book of travel from the pen of Isabella Bird Bishop is always welcomed by the reading public. A residence of two years in Korea, diversified with frequent excursions into neighboring States, has qualified this experienced observer to produce a most delightful book, KOREA AND HER NEIGHBORS, just issued from the press of the Fleming H. Revell Co. Sir Walter C. Hillier, late British Consul General for Korea, calls attention in the Preface to Mrs. Bishop's exceptional facilities: "She has been honored by the confidence and friendship of the king and the late queen in a degree that has never before been accorded to any foreign traveler, and has had access to sources of information placed at her disposal by the foreign community at Seoul; while her presence in the country during and subsequent to the war between China and Japan, of which Korea was, in the first instance, the stage, has furnished her the opportunity of recording with accuracy and impartiality many details of an episode in far Eastern history, which have hitherto been clouded by misstatement and exaggeration." Mrs. Bishop possesses the rare faculty of seeing what others only look at, and the ability, through graphic and intelligent description, of sharing with her readers the delights of travel. She justifies her minute description of that unique ceremonial, the *Kur-dong*, which she witnessed in Seoul, on the ground that it was probably the last of its kind, and that full details of it have not been given before. The story of her audience with the king and queen and the chapter on the assassination of the queen, will be read with much interest. On another page some passages are reproduced, in which Mrs. Bishop tells what she saw of misssonary work. The thirty illustrations are reproductions of photographs taken by the author. There are also two excellent maps and an Index. The price of this book of 480 pages is $2.

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

FORSYTHE, JAMES C.—Born in Allegheny county, Pa., June 24, 1826; graduated from Washington College, Pa., 1848; attended A. R. P. Seminary at Allegheny, and was licensed by A. R. P. Presbytery of Blairsville, April 8, 1851. Ordained by the Presbytery of Steubenville, and installed pastor of the church at Cadiz, O., October 27, 1852; entered with his church the union of 1858 which formed the U. P. Church; pastor Cadiz, O., 1852–58; Salem, N. Y., June, 1858, to May, 1870; passed into Reformed Church, and was pastor at Farmer Village, N. Y., 1870, to July, 1875, when he entered Presbyterian Church, and began labors at Montgomery, N. Y.

Died December 29, 1897.

Married Miss Persis M. Thayer, of Braintree, Mass., November 15, 1857; she died September 22 last, and their three children many years ago.

KEIGWIN, ERNEST F.—Born at Philadelphia, 1874; graduated from Princeton College, 1894, and Princeton Theological Seminary, 1897; ordained by the Presbytery of Philadelphia, 1894; pastor Scotts Presbyterian Church, corner of Broad and Castle avenue, Philadelphia.

Died October 8, at the home of his father, Wilmington, Del.

VINCENT, W. R.—Born at Canonsburgh, Pa., May 23, 1825; graduated from Jefferson College, 1849, and Theological Seminary, 1852; ordained by the Presbytery of St. Clairsville, June 23, 1853; pastor, Crabapple, O., April, 1853, to April, 1866; Island Creek, O., April, 1866, to August, 1874; Dell Roy and New Cumberland, O., August, 1874, to October, 1882; stated supply, Bethlehem and Waynesburg, O., October, 1882, to January, 1886; Superior, Neb, January, 1886, to January, 1889; an evangelist from 1889–90; stated supply, Axtell, Kans., April, 1890, to April, 1893; Alexander, Neb., April, 1893, to April, 1897.

Died December 17, 1897.

Married Miss Eliza J. Smith, at Allsworth, O., October 25, 1853.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF DECEMBER, 1896 AND 1897.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1896	$61,073 03	$28,459 63	$870 89	$6,068 75	$96,472 30
1897	40,260 31	23,046 86	2,117 48	5,950 20	71,374 85
Gain			$1,246 59		
Loss	$20,812 72	$5,412 77		$118 55	$25,097 45

COMPARATIVE STATEMENT OF RECEIPTS FOR NINE MONTHS ENDING DECEMBER 31, 1896 AND 1897.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC	TOTAL.
1896	$196,516 28	$135,024 86	$50,707 42	$42,624 87	$424,873 43
1897	123,554 94	121,698 19	64,760 95	30,680 72	340,694 80
Gain			$14,053 53		
Loss	$72,961 34	$13,326 67		$11,944 15	$84,178 63

RECEIPTS FOR THE BOARD OF HOME MISSIONS, DECEMBER, 1897.

ATLANTIC.—*East Florida*—Glenwood, 2.90. *South Florida*—Paola, 1.52; Titusville, 3.16; Winter Haven, 2. 9 58

BALTIMORE.—*Baltimore*—Baltimore 1st Reid Memorial Mission, 5; — Brown Memorial, 236.68; — Central, 37.60; — Park, 36.56; Chestnut Grove sab.-sch., 8; Emmittsburg, 18.41. *New Castle*—Newark, 25; Ocean View, 1.25; Pitt's Creek, 20; Smyrna, 2; West Nottingham C.E., 10; Wilmington Central (Y. P. S., 12.82), 123.64. *Washington City*—Balston, 5; Falls Church (add'l), 5; Washington City 4th, 29.60; — Assembly, 30. 593 74

CALIFORNIA.—*Benicia*—Napa, 330; St. Helena, 24. *Los Angeles*—Fullerton, 8; Lakeside, 3.01; Los Angeles Bethany sab.-sch., 1; Monrovia, 13.33; Orange, 26; Rivera C.E., 5; Riverside Arlington (a member), 10. *Oakland*—Danville, 11.10; North Temescal, 17; Oakland Brooklyn C.E., 5; — Union Street C.E., 5. *Sacramento*—Ione sab.-sch., 1; Placerville, 5; Sacramento 14th Street, 15.25. *San Francisco*—San Francisco Franklin Street, 3; — Westminster, 20.90. *San José*—Hollister, 4.85; Santa Cruz, 10. *Stockton*—Stockton, 18.90; Woodbridge, 6. 543 34

CATAWBA.—*Catawba*—Concord, 5.32. *Southern Virginia*—Roanoke 5th Avenue (sab.-sch., 1), 3. 8 32

COLORADO.—*Boulder*—Berthoud, 63.20; Boulder (sab.-sch., 4; C.E., 2; Jr. C.E., 4), 70; Brush, 3.88; Fort Morgan (Jr. Band, 5), 15.96; Longmont, Jr. C.E., 1.25. *Denver*—Denver South Broadway sab.-sch., 7.90. *Gunnison*—Gunnison Tabernacle (sab.-sch., 5), 15. *Pueblo*—Colorado Springs 1st, 78.81; Ignacio Immanuel, 5.08. Monte Vista, 20; Rocky Ford (add'l), 1. 282 08

ILLINOIS.—*Bloomington*—Rossville sab.-sch., 2.50. *Cairo*—Nashville, 3.25. *Chicago*—Waukegan, 18.37. *Mattoon*—Ashmore, 35. *Schuyler*—Camp Point Jr. C.E. (debt), 5. *Springfield*—Jacksonville Westminster, 100. 164 12

INDIANA.—*Crawfordsville*—Spring Grove, 27.50. *New Albany*—Madison 1st (sab.-sch., 40.43), 86.68. 114 18

INDIAN TERRITORY.—*Choctaw*—Talihina, 2.50. *Oklahoma*—Stillwater (sab.-sch., 3.50), 25. *Sequoyah*—Clear Creek, 1.80; Park Hill, 14.28; Tahlequah, 31.70. 75 28

IOWA.—*Cedar Rapids*—Bethel, 9.65; Blairstown (sab.-sch. Thanksgiving offering, 2.95; C.E., 2.70; Young Ladies' Soc., 5.31), 10.96; Cedar Rapids 4th C.E., 2.50; Centre Junction C.E., 1; Clarence C.E., 3.75; Clinton, 76.64; Linn Grove, 10; Lyons C.E., 2.50; Mechanicsville, 5; Monticello (C.E., 60 cts.; sab.-sch., 2), 6.60; Mount Vernon, 15; Onslow (C.E., 1.25), 17; Scotch Grove (King's Daughters, 2.90; C.E., 95 cts.), 3.85; Shellsburg C.E., 1.50. *Corning*—Corning, 2.35; Diagonal, 10; Malvern, 64.57; Sharpsburg, 8.20. *Council Bluffs*—Adair, 4.31; Atlantic C.E., 3.50; Casey C.E., 1.50; Council Bluffs 1st Young People, 2.25; Hardin Township, 5.50; Logan C.E., 1.25. *Des Moines*—Adel (Jr. King's Sons and Daughters, 50 cts.), 11.60; Colfax, 12; Davis City, 5; Derby ch. and sab.-sch., 8; Des Moines Clifton Heights, 8; Leon, 26.25; LeRoy, 5; Ridgedale, 8.30; Winterset, 110.17. *Dubuque*—Dubuque 1st (C.E., 1.50), 28.50; — 2d, 100; Farley, 12; Hopkinton, 54.84; Lansing 1st, 20; McGregor, 9; Manchester, 26.35; Pine Creek, 14.50; Prairieburg, 7; Volga, 7; Wilson's Grove, 6.25; Zion C.E., 5. *Fort Dodge*—Coon Rapids, 5; Estherville, 25; Glidden, 18.11; Manning, 3.50; Rippey, 2.60. *Iowa*—Burlington 1st, 25.66; Middletown (a class of girls in sab.-sch.), 11.04; West Point, 16. *Iowa City*—Iowa City, 33. *Sioux City*—Alta C.E., 2.57; Battle Creek C.E. (debt), 2.50; Cherokee C.E., 1.07; Highland, 11.25; Le Mars, 22.26; Lyon county German, 8.26; Manilla, 18; Odebolt (Jr. C.E., 2.75; a member, 25 cts.), 37.10; Paullina, 14; Union Township, 13.80. *Waterloo*—Ackley sab.-sch., 15.34; Marshalltown, 56; Morrison, 6.25; State Centre, 20.36; Waterloo, 38.27; Williams, 8.65. 1169 73

KANSAS.—*Emporia*—Burlingame, 24.60; Cottonwood Falls, 7.20; Council Grove, 39.50; Emporia 1st, 91.80; Lyndon, 14.68; Newton, 50; Osage City, 5.01; Reece, 10; Winfield, 56. *Highland*—Vermillion, 4.65; Washington (sab.-sch., 5), 23. *Larned*—Hutchinson, 32.58; Medicine Lodge, 5.60; Ness City, 1.12; Salem German, 34. *Neosho*—Paolo (Jr. C. E., 6), 12.32; Princeton, 8.05. *Osborne*—Calvert, 7.20; Colby, 15; Covert, 2; Hill City, 4.45; Kill Creek, 5; Lone Star, 2.15; Long Island, 7.30; Moreland, 2.40; Norton, 15.70; Rose Valley, 3; Smith Centre (debt), 15. *Solomon*—Belleville, 1.50; Clyde, 21; Miltonvale, 12; Salina sab.-sch., 22;

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

Scandia, 96 cts.; Scotch Plains, 1.50; Sylvan Grove, 3; Webber, 6.65. *Topeka*—Auburn, 25; Clay Centre, 27.05; Kansas City Western Highlands, 18.90; Topeka 1st, 141.70; — 3d, 6.50. 787 07

KENTUCKY.—*Ebenezer*—Pikeville, 1.60. *Louisville*—Louisville Alliance, 1.52. 3 12

MICHIGAN.—*Detroit*—Detroit 1st, 368.96; —Covenant, 3.29; — Jefferson Avenue, 290.74; Pontiac (add'l), 2; White Lake sab.-sch., 5.69; Ypsilanti, 13. *Flint*—Amadore Calvary, 2 50; Marlette 2d, 3.95. *Grand Rapids*—Grand Rapids 1st sab.-sch., 7.67. *Kalamazoo*—Benton Harbor, 23.25; Niles, 54.52. *Lake Superior*—Mt. Zion, 1.92; Pine Rest, 1.08; Riverside Station, 1.03. *Lansing*—Battle Creek (C.E., 12), 62; Brooklyn (Mrs. J. A. Porter's sab.-sch. class, 5), 38.09; Eckford, 10.25; Homer, 28.26; Jackson, 20; Mason, 26; Parma, 10. *Monroe*—Erie (Pansy Band, 1), 16; Hillsdale, 3; Jonesville, 15; Monroe, 8; Tecumseh C.E., 10. *Petoskey*—Yuba, $2.93. *Saginaw*—Bay City 1st, 53. 1082 13

MINNESOTA.—*Duluth*—Duluth 1st, 41.39; Grand Rapids, 4.30; Hinckley, 2; Pine City, 3. *Mankato*—Amboy C.E., 5; Amiret, 4; Balaton, 2.26; Easter, 4; Kasota, 3; Mankato 1st, 19.44; Pilot Grove, 5.50; St. Peter's Union, 25; Tracy, 48; Windom, 23; Worthington Westminster, 25. *Minneapolis* — Minneapolis Andrew, 35.45; — Bethlehem, 26; — Franklin Avenue, 5.41; — Oliver (sab.-sch., 4.16), 15.16; — Westminster, 50; Oak Grove, 17.33. *Red River*—Bethel, 10; Crookston Jr. C.E. (debt), 1.10. *St. Cloud*—Litchfield, 8.05. *St. Paul*—Merriam Park, 20.63; White Bear (sab.-sch., 1.03; C.E., 2.75), 13. *Winona*—Alden, 7; Rochester, 26.53; Winona 1st, 27.65. 478 20

MISSOURI.—*Kansas City*—High Point, 3.10; Holden, 10.80; Raymore, 59.65; Sedalia Central (sab.-sch., 10.10), 47.40. *Ozark*—Ash Grove, 2.45; Ebenezer sab.-sch., 1.32; Salem, 1. *Palmyra*—Edina, 10; Glasgow, 6; Grantsville, 2.90; Hannibal, 25. *Platte*—Avalon Birthday Mission Box, 7.12; Fairfax, 23.36; Lathrop, 11.37; Savannah, 8.15; St. Joseph 3d Street, 12. *St. Louis*—Kirkwood sab.-sch., 7.24; St. Louis 1st sab.-sch., 9.40; — Cote Brilliante C.E., 9.50; — Lafayette Park, 76.48; — West, 68; Zion Mrs. Kuhfuss, 1. 403 24

MONTANA.—*Helena*—Helena Central, 8.25. 8 25

NEBRASKA.—*Box Butte*—Emmanuel, 8.52; The Valley sab.-sch., 60 cts. *Hastings*—Edgar (C.E., 1.58), 19.95; Giltner (add'l), 1; Ong, 5.08; Rosemont German, 5. *Nebraska City* —Auburn, 7.84; Beatrice 1st, 33; Hopewell, 2.30; Hubbell, 7.76; Pawnee, 88.91; Sterling, 8.55; Table Rock, 6.88; Tecumseh, 27.30. *Omaha*—Belle Centre, 1; Bellevue, 20; Ceresco, 14; Columbus, 6; Craig, 1.96; Creston, 4.50; Florence, 3; La Platte, 2.50; Omaha Ambler Place, 1; — Knox (sab.-sch., 2.12), 9.12; — Lowe Avenue (sab.-sch. Thanksgiving offering, 2.90), 15.35; Papillion, 2.50; South Omaha, 30; Valley, 1.75; Wahoo, 2.35. 337 72

NEW JERSEY.—*Elizabeth*—Cranford sab.-sch., 13.50; Elizabeth Westminster, 271.34; Lamington, 70; Perth Amboy (debt), 41.85; Plainfield Crescent Avenue, 1357.46; Springfield, 18; Westfield (C.E., 15; sab.-sch., 25), 40. *Jersey City* — Jersey City Westminster C.E., 12; Rutherford, 20. *Monmouth*—Atlantic Highlands, 3.28; Calvary, 61.65; Columbus, 11; Freehold, 20.42; Manalapan, 7.23; Mount Holly, 103.63; Oceanic, 12. *Morris and Orange*—Boonton, 117.85; Chatham (Gift of a Friend, 10), 143.48; East Orange 1st, 360.77; — Arlington Avenue, 5; — Bethel, 77.70; Madison, 38 66; Morristown 1st Children's Miss. Soc., 190; — South Street (add'l), 5; New Vernon, 68.65; Orange Hillside sab.-sch., 100; St. Cloud, 20.69; Succasunna (L. M. S. debt, 13), 25.87. *Newark*—Arlington, 11.95; Bloomfield 1st (debt), 20; — Westminster (Jr. Mission Band debt, 15), 1391.32; Montclair 1st (Aid, 35), 45; Newark 1st, 685.41; — 6th, 58.55; — Calvary sab.-sch., 5; — Park, 24.60; — South Park sab.-sch., 42.14. *New Brunswick*—Frenchtown, 15.50; Holland, 10; Lawrence Rosedale sab.-sch., 4.64; New Brunswick 1st, 153.10; Trenton 1st, 78.60; — 4th, 93.65; Prospect Street, 78; *Newton*—Marksboro, 25; Newton, 130; Oxford 1st, 30.76; Phillipsburg Westminster, 19.25. *West Jersey*—Blackwood, 32; Bridgeton 2d, 25; Cape May, 18.68; Pittsgrove, 26; Wenonah, 38. 6279 18

NEW MEXICO.—*Santa Fé*—Embudo, 1.15; Las Vegas 1st, 77.70; Rinconnes, 1.05; Taos, 1.52. 81 42

NEW YORK —*Albany*—Albany 1st (sab.-sch. class No. 8, 2), 359; — State Street, 125.42; Charlton, 35.55; Corinth, 1.33; Greenbush, 27.80. *Binghamton*—Apalachin, 7; Binghamton 1st (members of the C.E.), 12; — Broad Avenue, 1.50; — North, 13; — Ross Memorial, 5; Deposit C.E., 5; Whitney's Point Cent a Day Band, 7; Binghamton Churches C.E. Rally, 9.54. *Boston*—Barre, 5; Boston Scotch, 17. *Brooklyn*—Brooklyn Classon Avenue, 809; — Duryea, 102; — Greene Avenue (sab.-sch., 25), 55; — Lafayette Avenue (sab.-sch. Mission'y Assoc., 100; Monthly Concert, 12.80), 112.80; — Throop Avenue, 52. *Buffalo*—Buffalo Covenant, 15.50; — North, 70.46; Sherman, 35; Silver Creek, 4.68; S. A. Caldwell, 10. *Cayuga*—Auburn Hope Chapel C.E., 85 cts.; Ithaca (sab.-sch., 37.99; C.E., 7.75), 951.83; Sennett, 7; Springport (C.E., 1.15), 10.95. *Champlain*—Malone, 60.96; Plattsburg 1st, 147.43. *Chemung* —Breesport, 8; Elmira Franklin Street, 8.12; Hector, 3.35; Horse Heads, 12; Rock Stream, 5; Sullivanville, 1. *Columbia*—Austerlitz, 2; Catskill, 203.57; Spencertown, 3; Windham, 50. *Genesee*—Bethany Centre C.E., 1; Corfu, 10; Leroy (sab.-sch., 17.33), 52.83; North Bergen (C.E., 4; sab.-sch., 2.60), 11.60; Wyoming (C.E., 5), 10.53. *Geneva*—Canandaigua, 25.02; Naples sab.-sch., 10; Ovid, 51.15. *Hudson* —Amity, 10; Hamptonburg, 6; Hopewell, 26.80; Montgomery, 77; West Town, 20. *Long Island* — Bridgehampton, 18.77; East Hampton, 30; Shelter Island, 25; West Hampton C.E., 4. *Lyons*—Galen C.E. (for debt), 5; Newark sab.-sch., 4.25; Sodus, 27.20; Wolcott 1st, 9.12. *Nassau*—Freeport, 23; Jamaica, 6. *New York*—New York 1st Union, 54.35; — 5th Avenue, 7200.20; — Adams Memorial (C.E., 15; Jr. C.E., 10), 25; — Central sab.-sch., 25; — Harlem (sab.-sch., 8.80), 15.02; — Hope Chapel (sab.-sch., 25; C.E., 2), 27; — Lenox C.E., 13.55; — Morrisania 1st C.E., 4.36; — Rutgers Riverside sab.-sch., 65; — Scotch, 458.23; — Tremont, 18. *Niagara* — Lyndonville, 32. *North River*—Cornwall, 6.14; Highland Falls, 10.02; Hughsonville (sab.-sch., 2), 20; New Hamburg, 305; Pine Plains (C. E., 7), 22; Poughkeepsie, 443.19; Wappinger's Falls, 6.68. *Otsego* —Margaretville, 13.70; Middlefield, 3.75; Unadilla, 10.50. *Rochester*—Geneseo Village, 214.68; Rochester Brick, 308.50; — Emmanuel, 3.38; Sparta 2d, 7.78; Tuscarora, 6. *St. Lawrence*—Canton, 40; Gouverneur, 47.15; Hammond Chippewa Bay C.E., 2; Le Ray, 1; Oswegatchie 2d, 9.77. *Steuben*—Arkport Jr.C.E., 1.50; Canaseraga, 5; Canisteo, 35; Corning C.E., 10; Cuba C.E., 25; Hammondsport (Jr. C.E., 2.50; C.E., 5), 7.50; Hornellsville 1st, 50; Howard C.E., 3; Prattsburg C.E., 5; Pultney (C.E., 5), 7. *Syracuse*—Baldwinsville, 14.22; Mexico, 76.60; Syracuse 1st C.E., 42.50; Wampsville, 4. *Troy*—Bay Road Mr. W. S. Hillis, 4; Glens Falls C.E., 42; Salem, 33; Troy 2d, 144.92; — 3d, 1; — Mt. Ida Memorial, 31.51; — Oakwood Avenue, 43.17; Waterford, 591.10. *Utica* —Camden, 25; Glendale, 4.27; Little Falls, 30; Martinsburg, 9.40; Vernon Centre (sab.-sch., 7.63), 18.09; West Camden, 11.32; Williamstown, 4.20. *Westchester*—Bridgeport 1st, 113.36; Katonah (C.E., 15; sab.-sch. Thanksgiving collection, 41.81), 56.81; Mt. Vernon 1st Jr. C.E., 25; Patterson, 75; Peekskill 1st, 89.68; South Salem (C.E., 3.54), 38.54; Yorktown C.E., 5. 14,938 55

NORTH DAKOTA.— *Fargo* — Casselton, 13; Enderlin, 3; Lucca, 3. *Minnewaukon*—Leeds, 4.34. *Pembina*—Canton, 4; Drayton, 16.66; Elkwood, 4.65; Forest River C.E., 10. 60 65

OHIO.—*Chillicothe*—Hillsboro, 13.50. *Cincinnati*—Cincinnati Mount Auburn, 80; North, 5.50; Wyoming sab.-sch., 35. *Cleveland*—East Cleveland, 16.76; Kingsville, 5; Parma, 10. *Dayton*—Oxford (sab.-sch., 10), 61.80; South Charleston, 43.66; Springfield 2d sab.-sch., 25. *Huron*—Norwalk sab.-sch., 10. *Mahoning*—Canton Calvary, 4; Ellsworth, 43; Lisbon 1st, 13; Vienna, 16.30; Warren sab.-sch., 33; Youngstown, 35.49. *Marion*—Ashley, 2; Chesterville, 5.12; Liberty, 3. *Portsmouth*—Ripley, 5. *Steubenville*—Dennison Railway Chapel (sab.-sch., 5.60), 13.60. 479 73

OREGON.—*East Oregon*—Monkland, 11.95; Moro, 12.10; Union, 2.64. *Portland*—Oregon City, 3.40; Portland St. John's, 2.50. *Southern Oregon*—Myrtle Point, 19. *Willamette*—Eugene, 10.12; Gervais, 2.40. 64 11

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible School, 35.04; — Central (sab.-sch., 20), 25.75; — Westminster, 10.27; Beaver, 8.50; Bellevue, 44.38; Clifton, 8.43; Concord, 3; Industry, 5. *Blairsville*—Braddock, 50; Greensburg 1st (sab.-sch., 23.75), 93.87; Irwin, 15.38; Johnstown, 119.24; Laird, 6.50; Pine Run Miss. Soc., 5.85; Wilmerding, 7.15. *Butler* — Harrisville, 12; Millbrook, 8.50. *Carlisle* — Big Spring, 58.86; Carlisle 1st, 7.50; — 2d, 7.50; Gettysburg, 63.56; Lower Path Valley C.E., 5; Robert Kennedy Mem'l, 10.74; Shippensburg, 51.20. *Chester*—Chester 1st sab.-sch., 20; Coatesville, 250; Kennett Square, 10; Media, 25; Oxford 1st, 201.56; Wayne sab.-sch., 25.92; West Chester 1st, 56.26; West Grove, 2.85. *Clarion*—Beech Woods (a member), 32 cts.; Clarion, 23.61; Emlenton, 101.19. *Erie* — Bradford (sab.-sch., 5.60), 50.37; Cochranton, 7; Concord, 3.50; Fairview, 6; Georgetown, 8; Greenville sab.-sch., 4.45; Irvineton, 2; Kendall Creek, 5; North Clarendon, 11.75; Pleasantville, 36.50; Sugar Creek Memorial, 3; Sunville, 4.65; Tideoute, 14; Warren, 146 39. *Huntingdon*—Altoona 1st sab.-sch., 25; Bald Eagle Unionville Branch, 3; Bellefonte (Miss Gray, 5), 105; Clearfield, 20.51; Huntingdon, 218.50; Little Valley, 5.23; Lower Tuscarora, 19.15; Osceola C.E., 5; Philipsburg sab.-sch., 30.56; Williamsburg (add'l), 15.50. *Kittanning*—Appleby Manor, 6.50; Kittanning 1st a lady member, 250; Leechburg, 37; Slate Lick, 77.35; West Lebanon, 9.16. *Lackawanna*—Forest City, 6; Forty-Fort, 31.75; Herrick, 10; Kingston, 50; Langcliffe, 43.58; Moosic, 14.95; Plains, 15; Scranton Green Ridge Avenue, 162.75; — Providence, 16.25; — Washburn Street, 60; Warren, 4.50; Wilkesbarre 1st, 444.18; — Westminster, 10. *Lehigh*—Allentown, 38.45; Bethlehem 1st, 11.75; Easton 1st, 85; Mauch Chunk, 23.84; Pottsville 1st, 158 65; Stroudsburg, 15. *Northumberland*—Great Island, 67; Jersey Shore, 5; Lewisburg sab.-sch., 76.32; Lycoming, 21.90; Mahoning, 25; Mifflinburg, 12; Muncy, 27.25; Shiloh C.E., 3; Williamsport 1st C.E., 5; —

Church of the Covenant, 26.50. *Parkersburg*—French Creek, 19; Lebanon, 1. *Philadelphia*—Philadelphia 2d, 550.64; — Arch Street, 22.27; —Calvary, 948.70; —Cohocksink sab.-sch., 8.90; — Emmanuel, 30.64; — Evangel Jr. C.E.,5; — Gaston, 37.53; —Hebron Memorial, 13.35; — North 10th Street, 53.06; —Northminster, 225.30; — Patterson Memorial, 22; — South Broad Street, 2.52; — Union Tabernacle, 25; — West Green Street, 176.25; — Woodland, 502.43. *Philadelphia North*—Abington, 4.94; Bristol, 8.35; Chestnut Hill 1st, 20; Germantown 2d, 291.74; — Wakefield, 111.47; Lower Merion (sab.-sch., 4.60), 10; Manayunk, 25; Newtown, 105.05; Norristown 2d, 10; — Central, 61.42; Overbrook, 267.49; Reading 1st, 88. *Pittsburgh*—Cannonsburg 1st C.E., 8; Finleyville, 3.87; Ingram 1st, 11.06; Hebron, 22; Miller's Run, 14; Pittsburgh 6th, 11.10; — 43d Street, 11.52; — Bellefield, 156; — East Liberty (sab.-sch., 65.81), 1088.76; — Herron Avenue, 3.12; — Shady Side (sab.-sch., 11.06), 1050.30; — South Side, 13.65; Raccoon (sab.-sch., 3.50), 54.50. *Redstone*—Jefferson, 8; McKeesport 1st (add'l), 35; Mount Pleasant Reunion, 29.12; Mount Washington, 3; New Providence, 51.40; Scottdale (sab.-sch., 5), 60; Uniontown 1st, 226.05. *Shenango*—Leesburg sab.-sch., 3.18; Neshannock, 20; New Brighton (sab.-sch., 50), 105.40; New Castle 1st (Credo Workers, 6), 77.17; — Central, 37.23; Sharpsville, 4; Slippery Rock, 12; Unity sab.-sch., 40; Westfield (sab.-sch., 25), 150; West Middlesex, 6.90. *Washington*—Burgettstown 1st (sab.-sch., 31.25), 99.92; Forks of Wheeling, 100; West Liberty, 7. *Wellsboro*—Mount Jewett, 8; Wellsboro (thank offering), 41.35. *Westminster*—Centre, 84.70; Columbia, 53.76; Middle Octorara, 23; Pequea sab.-sch., 24.76; York 1st, 253.81. 11,640 30

South Dakota.—*Aberdeen*—Amherst, 3; Gray, 2; Groton (sab.-sch., 9.46), 33.57; La Grace, 7.50; Raymond, 4.45. *Black Hills*—Rapid City (C.E., 2.50), 6.73. *Central Dakota*—Earlville, 4. *Southern Dakota*—Emmanuel, 15; Olive, 5; Tyndall, 6.05. 87 30

Tennessee.—*Holston*—Elizabethton, 3.35; Jonesboro, 15. *Kingston*—Grassy Cove, 2; Thomas 1st, 6.87. *Union*—Hebron, 4; Shannondale, 32. 63 22

Texas.—*Austin*—Austin 1st, 15.94. 15 94

Utah.—*Boise*—Boise City 1st, 15.61; — 2d, 3.25; — Bethany, 3.19. *Utah*—American Fork, 5; Pleasant Grove, 5. 32 05

Washington.—*Olympia*—Castle Rock and Toledo, 4.65; Tacoma Calvary, 32. *Puget Sound*—Friday Harbor, 5; Natches, 5; Wenatchee, 2.26. *Spokane*—Davenport, 19; Larene, 7. *Walla Walla*—Kendrick, 4; Lapwai, 26.45. 105 36

Wisconsin.—*Chippewa*—Ashland Bethel, 7.40; Bayfield, 29; Eau Claire 1st, 20. *La Crosse*—Bangor, 3.72; Beardsley Station, 2; New Amsterdam, 10; North Bend, 28. *Madison*—Beloit 1st, 33; Fancy Creek, 5; Platteville German, 4.90; Pleasant Hill, 5. *Milwaukee*—Alto Calvary, 5; Beaver Dam 1st, 16; Milwaukee Bethany, 4.19; — German, 2; — Perseverance, 6.91; — Westminster C.E., 2.50; Racine 1st, 80. *Winnebago*—Abbotsford Station, 1.10; Appleton Memorial, 40; Colby Harper Memorial, 1.25; Crandon, 5; Nasonville, 1.20; Oconto, 10; Omro (sab.-sch. for debt, 4), 16; Oshkosh, 9.13; — 2d, 1; Weyauwega C.E., 3.10. 352 40

Total received from churches..... $40,260 31
Woman's Board of Home Missions..... 23,046 86

LEGACIES.

Legacy of Joseph Beezley, late of Yorktown, Ia., 10; Joseph S. Brewster, late of Philadelphia, Pa., 93.97; Harness Renick, late of Circleville, O., 140; Jane Clark, late of Montour county, Pa., 203.12; Matilda Robinson, late of Kittanning, Pa., 200; Maria J. Andrews, late of Oswego, N. Y., 100; John Dunlap, late of Wooster, O., 35.72; John W. Howe, late of Rochester, N. Y., 1334.67..... 2,117 48

INDIVIDUALS, ETC.

"Anon," *Herald and Presbyter*, 2.50; Rev. E. Benzing and his German Presbyterian church, 2; Raymond H. Hughes, Altoona, Pa., 4; Rev. William C. Axer and wife, Baltimore, Md., 2.50; Miss M. Dickson, Philadelphia, Pa., 8.30; Pres. Relief Assoc. of Nebraska, 141.16; Friend from New Jersey, 600; C. W. Loomis, Binghamton, N. Y., 50; Rev. M. B. Lowrie, Omaha, Neb., 25; Charles H. Heyward, New York, 3; "A friend," 5; Mrs. Charles F. Powel, Norristown, Pa., 50; Mrs. D. Willis James, Madison, N. J., 200; S. Mills Ely, Binghamton, N. Y., 28; "S. N. X.," 1000; "H. X. G.," for debt, 1.32; "A friend," for debt, 5; Miss Lida Martin, Petersburg, Ind., for debt, 5; R. E. Coyle, Chambersburg, Pa., for debt, 20; Edwin A. Ely, New York, 10; Rev. P. J. Leenhouts, New Amsterdam, Wis., for debt, 5; Congl. sab.-sch., East Bloomfield, N. Y., 24.78; S. J. Parrett, South Salem, O., 5; Timothy Nash, Chicago, Ill., 32; John Edwin Vance, Lucca, N. D., 186; Mrs. Caleb S. Green, Trenton, N. J., 300; "C. Penna.," 14; Rev. J. G. Touzean, Medellin, Colombia, 10; Rev. E. P. Goodrich, Ypsilanti, Mich., 31; Rev. Charles J. Jones, D.D., 10; Dr. W. Graydon, Bloomsburg, Pa., 6; Rev. T. C. Kirkwood, Colorado Springs, Colo., 25; Cash, 200; Mrs. S. M. Peck, Hanover, N. J., debt, 25; Rev. C. E. Babb, San José, Cal., for debt, 5; Mr. and Mrs. G. A. Reaug, Tama, Ia., 7; Mr. and Mrs. A. P. Frank, Warren, Minn., for debt, 2; Rev. Frederick L. King, 30; Mrs. P. G. Cook, Buffalo, N. Y., 5; William D. McCune, 50; David Jacks, Monterey, Cal., 300; Rev. F. B. Stevenson, Ellensburg, Wash., for debt, 5; J. D. T. Hersey, New York, 50; Rev. J. A. P. McGaw, Springfield, O., for debt, 10; A disciple, Yonkers, N. Y., 10; Rev. T. Thomas, Wyalusing, Pa., Christmas thank offering, 5; A King's Daughter, 5; W. Kirkwood, 10; Mrs. T. Williamson, Ferry, Mich., 24; Rev. L. F. Brickels, wife and daughter, Christmas offering, 2.50; Rev. A. T. Aller, Cawker City, Kans., for debt, 5; Mrs. Lucy Chapman, Otis, Colo., 60; Rev. D. W. Cassat, Winthrop, Ia., 5; Mrs. J. M. Colton, Jenkintown, Pa., for debt, 10; Rev. Henry T. Scholl, Big Flats, N. Y., 3; Miss Alice B. C. Dooly, 3.50; Mrs. M. Matthieson, Socorro, N.M., thank offering, 25; Dr. H. B. Silliman, 1000; Rev. R. N. Adams, Minneapolis, Minn., 6; "A friend," Orange, N. J., 4.84; Mrs. H. J. Biddle, Philadelphia, Pa., 100; Miss Margaret R. Todd, Atlantic Highlands, N. J., 3; Mr. and Mrs. Bergen, Belleville, Pa., 17; Rev. G. L. Kalb, 10; E. J. Norton, Vernon Center, N. Y., 40; Marshall sab.-sch., Minn., 3; Rochester Pres. Chili C. E., 5.30; Interest on General Permanent Fund, 292.50; Interest on John C. Green Fund, 800..... $ 5,950 20

Total received for Home Missions, December, 1897. $71,374 85
Total received during same period last year..... 96,472 30
Total received since April 1, 1897..... 340,694 80
Total received during same period last year..... 424,873 43

SPECIAL DONATIONS.

"L. L. S.," 100; Alexander Maitland, 250; Mrs. E. L. Torrey, Montclair, N. J., 10; Cornelius H. Ham, New York, 30..... 390 00

H. C. Olin, *Treasurer*,
Madison Square Branch P. O., Box 156, New York, N. Y.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

DECEMBER 1897.

Albany—Sand Lake, 12; West Milton, 2; Conklinville, 2.25. *Binghamton*—McGrawville, 4.45. *Brooklyn*—Brooklyn Greene Avenue, 6. *Columbia*—Hunter, 6.65; Spencertown, 3; Austerlitz, 2. *Genesee*—Wyoming, 5.55. *Hudson*—Unionville, 4; Westtown, 2. *New York*—N. Y. Fifth Avenue, 250. *Otsego*—East Meredith, 7; Richfield Springs, 5.68. *Rochester*—Rochester Emmanuel, 1.01. *Steuben*—Hornellsville, 10; Canaseraga, 5; Cohocton ch. and sab.-sch., 13. *Syracuse*—Wampville, 3. *Troy*—Troy 2d, 48.30; Waterford, 8.60. *Utica*—No Gage, 3; South Trenton, 2. *Westchester*—Bedford, 3.16; Stamford 1st, 45.32.

Total received for N. Y. Synodical Aid Fund, December, 1897..... $454 97
Total received during same period last year..... 782 57
Total received since April 1, 1897..... 3,463 00
Total received during same period last year..... 4,450 73

H. C. Olin, *Treasurer*,
Madison Square Branch P. O., Box 156, New York, N. Y.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, DECEMBER, 1897.

ATLANTIC.—*McClelland*—Abbeyville 2d, 2.15. *South Florida*—Tarpon Springs, 2.

BALTIMORE. — *Baltimore*—Baltimore Boundary Avenue, 63.65; — Hope Mission, 5; — Light Street, 14; Chestnut Grove sab.-sch., 8; Hagerstown, 36.59. *New Castle*—Forest, 17; Manokin sab.-sch., 3; Farmington, 5. *Washington City*—Hyattsville sab.-sch., 20; Washington City 4th, 10.75; —Faith sab.-sch., 30;—Gurley Memorial sab.-sch., 5.57.

CALIFORNIA.—*Los Angeles*—Arlington, 10; Inglewood, 2.50; Los Angeles Bethany sab.-sch., 4; — Chinese sab.-sch., 1.25; — Immanuel sab.-sch., 53.20; — Spanish sab.-sch., 1.25; Monrovia, 14.19; Rivera, 5.30; San Diego, 21. *Oakland*—Danville, 5.85; Oakland 1st sab.-sch., 10; Valona sab.-sch., 8.55. *Sacramento*—Ione sab.-sch., 1; Vacaville, 13.25; Virginia City sab.-sch., 6.55. *San Francisco*—San Francisco Trinity sab.-sch., 20. *San José*—Hollister, 2.45; Santa Clara, 43.75; Templeton, 8.85. *Santa Barbara*—Hueneme, 115.45. *Stockton*—Woodbridge, 6.

COLORADO.—*Boulder*—Fort Morgan, 5.28; La Salle 1st, 11.52. *Denver* — Idaho Springs, 3.85. *Pueblo*—Alamosa, 15.90; Bowen, 6; Colorado Springs 1st, 112.29; — 2d sab.-sch., 18; Ignacio Immanuel, 5.41; Pueblo 1st, 4.65; Silver Cliff sab.-sch., 9.40.

ILLINOIS.—*Bloomington*—Champaign sab.-sch., 11; Danville 1st, 38.17; Normal, 26.84. *Chicago* — Austin, 5; Chicago 3d, 54.77; — 4th, 387, sab.-sch., 100; — 6th sab.-sch., 31.03; — Campbell Park sab.-sch., 10; — Ridgway Avenue, 15; Du Page, 27.94, sab.-sch., 8.74; Maywood, 10; Miscellaneous, 10. *Freeport*—Freeport 1st, 200; Galena 1st, 21, sab.-sch., 10; Prairie Dell German sab.-sch., 21. *Mattoon*—Toledo, 7.86, sab.-sch., 4.39; Tuscola, 25.90. *Ottawa*—Morris sab.-sch., 10. *Peoria*—Elmwood, 4; Knoxville, 5.45; Peoria 1st sab.-sch., 25; Princeville, 2; Washington, 5. *Rock River*—Arlington, 1.48; Franklin Grove, 2; Garden Plain, 5; Newton, 13.40; Princeton Y. P. S., 10. *Schuyler* —Prairie City, 14; Rushville sab.-sch., 43.62: Warsaw sab.-sch., 5. *Springfield*—Springfield 1st, 105; — 2d, 32.23.

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 50; Dayton sab.-sch., 12.50; Lexington, 25; Rockville Memorial, 19.63; Thorntown, 3. *Fort Wayne*—Fort Wayne 1st sab.-sch., 35. *Indianapolis* — Bloomington, 70.28; Hopewell, 7.87. *Logansport*—Monticello, 38.03. *Muncie*—Marion sab.-sch., 5.15. *New Albany*—Madison 1st sab.-sch., 36.

IOWA.—*Cedar Rapids*—Monticello, 5. *Council Bluffs*—Woodbine, 21.64. *Des Moines*—Allerton, 8.01; Davis City, 10; Earlham, 3.75; Garden Grove, 14.85; Laurel sab.-sch., 2.86; Russell, 15. *Dubuque*—Hopkinton, 17.02; Independence 1st, 66.78; Jesup sab.-sch., 5. *Fort Dodge*—Estherville sab.-sch., 4; *Iowa*—Burlington 1st, 25.66. *Iowa City*—Marengo, 11.58. *Sioux City*—Lyon Co. German, 30; Storm Lake sab.-sch., 8.50; Union Township, 13.80. *Waterloo*—Ackley sab.-sch., 15.34; East Friesland German sab.-sch., 10.50; Grundy Centre sab.-sch., 8; La Porte City sab.-sch., 12; Salem, 10; Tranquility, 17; Waterloo, 1000.

KANSAS.—*Emporia*—Belle Plaine sab.-sch., 2.50; Burlington, 15.10; Emporia 1st, 8; — Arundel Avenue sab.-sch., 1. *Larned* — Burrton, 18; Kingman, 9.07. *Neosho*—Parsons sab.-sch., 4.45; Richmond, 10. *Osborne*—Pleasant Hill, 2.20. *Solomon*—Dillon, 6; Salina sab.-sch., 20.

KENTUCKY. —*Louisville*—Louisville Alliance, 10.82.

MICHIGAN.—*Detroit*—Detroit Immanuel, 4.53; Milford sab.-sch., 15; Mount Clemens, 5; Plymouth 2d, 5.40; White Lake sab.-sch., 5.70. *Flint*—Denmark, 1.39; Fair Grove, 8.26, sab.-sch., 2.17; Lapeer, 11.17; Marlette 2d, 4.55; Watrousville, 1.12. *Kalamazoo*—Benton Harbor, 24.75. *Lansing*—Battle Creek, 50; Mason, 23. *Monroe*—Hillsdale, 3; Palmyra, 12.50.

MINNESOTA.—*Duluth*—Duluth 2d, 3.62; — Hazlewood Park, 1.52. *Mankato*—Blue Earth City sab.-sch., 3.87; Jackson, 9; Mankato 1st, 17.86. *Minneapolis*—Minneapolis Oliver sab.-sch., 4.08. *Red River*—Bethel, 5; Maine, 15; Maplewood, 1.14. *St. Paul*—Macalester sab.-sch., 3; North St. Paul, 3.70. *Winona*—Hokah, 2.04; Lanesboro, 2; Preston, 4.

MISSOURI.—*Kansas City* — Appleton City sab.-sch., 3.20; Kansas City 1st sab.-sch., 65; Sharon, 4.10. *Ozark*—Mount Zion, 3.37; Salem, 1. *Palmyra*—Edina, 10; Kirksville sab.-sch., 4. *St. Louis*—St. Louis 1st German, 9.40; — Tyler Place, 14.15; — West, 159.11; Webster Grove, 79.10.

MONTANA.—*Helena*—Helena 1st, 26.35, sab.-sch., 3.87; — Central, 5.71.

NEBRASKA.—*Hastings*—Aurora sab.-sch., 7.80; Beaver City, 7.89, sab.-sch., 5.25; Hastings 1st sab.-sch., 8.76; Rosemont German, 5. *Kearney*—Wilson Memorial, 1. *Nebraska City*—Lincoln 2d, 1.50. *Omaha*—Craig sab.-sch., 1.97.

NEW JERSEY. — *Elizabeth*—Bethlehem, 6.76; Clarksville sab.-sch., 2 88; Dunellen sab.-sch., 30.31; Elizabeth 2d, 440, sab.-sch., 268.38; — 3d, 113, sab.-sch., 28.86; Lamington, 30; Metuchen, 26.22; Plainfield Crescent Avenue, 21; Pluckamin, 5; Westfield, 50. *Jersey City*—Jersey City 1st, 255.88; — 2d, 48.50; — Scotch, 13.12; Newfoundland, 27.50; sab.-sch., 2.50; Rutherford, 30; Tenafly, 8. *Monmouth*—Atlantic Highlands, 3.48; Barnegat sab.-sch., 3.54; Beverly sab.-sch., 10; Delanco, 5.05; Freehold, 14.14. *Morris and Orange* —Chatham, 10; Madison, 72.53; Mendham 1st, 100, sab.-sch., 11.33; Morristown 1st, 233.16, Y. P. S., 140; — South Street, 5; Orange Central, 200; — Hillside, 572.42, sab.-sch., 100; St. Cloud, 53.71; Succasunna, 12.87, sab.-sch., 50; Wyoming sab.-sch., 1.50. *Newark*—Arlington sab.-sch., 5.67; Bloomfield 1st, 90; Caldwell, 120.76; Montclair 1st sab.-sch., 100; — Cedar Avenue sab.-sch., 21.56; — Trinity, 100; Newark 1st sab.-sch., 30; — 5th Avenue sab.-sch., 30; — Bruce Street, 3.92; Calvary sab.-sch., 10; — Park, 19.53; — Roseville sab.-sch., 50. *New Brunswick*—Alexandria, 4; Trenton 1st, 80.60; — Prospect Street, 68. *Newton*—Belvidere 1st sab.-sch., 27.58. *West Jersey*—Haddonfield, 332.36; Hammonton, 13.82; Millville, 25.

NEW YORK.—*Albany*—Albany 1st, 50; — 3d sab.-sch., 25; — State Street, 133.52, sab.-sch., 213.17; Ballston Spa, 12.40; Conklingville, 4.50; Emmanuel, 35. *Binghamton*—Binghamton Broad Avenue, 9.50; McGrawville, 8.80. *Boston*—Barre, 5; Quincy, 21; South Boston 4th, 4.28. *Brooklyn*—Brooklyn Lafayette Avenue sab.-sch., 257.22; — South 3d Street sab.-sch., 39.17; Stapleton 1st Edgwater sab.-sch., 60; West New Brighton Calvary, 50; Wyckoff Heights Mission Chapel, 6. *Buffalo*—Buffalo North, 81.34. *Cayuga*—Ithaca, 2. *Champlain*—Port Henry, 32.37. *Geneva*—Canandaigua, 14.87; Gorham, 15.23, sab.-sch., 1.30; Naples sab.-sch., 10; Seneca, 33.21. *Hudson*—Amity, 10; Florida, 17; Goshen, 163.10; Nyack sab.-sch., 9.55; Ramapo, 657.22; Unionville, 15; West Town, 16. *Long Island*—Amagansett sab.-sch., 4.68; Bridgehampton, 18.77; Cutchogue, 13.72; East Hampton, 35.32; Shelter Island, 25; Southampton sab.-sch., 30. *Lyons*—Fairville, 3.56; Williamson, 15.30. *Nassau*—Newton sab.-sch., 25. *New York*—New York Brick, 105; — Central, 527.07; — Harlem, 6.25; — Hope Chapel, 25; — Phillips, 300.38; — Rutgers Riverside sab.-sch., 65; — West End, 367.80. *Niagara*—Lockport 2d Ward, 5; Mapleton, 7.50. *North River*—Cold Spring sab.-sch., 6.18; Highland Falls, 10; Matteawan, 31.67; Newburg Calvary, 12.91; New Hamburg, 50. *Otsego*—Delhi 2d, 110. *Rochester*—Gates, 16.75; Rochester Brick, 300; — Emmanuel, 3.38; — St. Peter's sab.-sch., 15.59. *St. Lawrence*—Hammond, 2; Morristown, 7.44. *Steuben*—Hornellsville 1st, 60; Pultney, 2. *Syracuse*—Syracuse Memorial, 37.31. *Troy*—Argyle, 7; Bay Road sab.-sch., 1.61; Brunswick, 8.69; Troy 3d, 1; — Second Street sab.-sch., 30; Waterford, 34.41. *Utica*—Ilion sab.-sch., 16.61; Rome, 37.38; Vernon Centre, 8.78, sab.-sch., 8.38; West Camden sab.-sch., 3.60. *Westchester*—Bedford, 40; Darien sab.-sch., 10; New Rochelle 1st, 181.30; — 2d, 60; Peekskill 1st, 61; South Salem, 26.15; Stamford 1st sab.-sch., 15; Thompsonville, 151.67, sab.-sch., 47.54; Yonkers Westminster, 30.11.

NORTH DAKOTA.—*Pembina*—Langdon, 7.

OHIO. — *Athens*—Veto, 14. *Bellefontaine*—Bellefontaine, 15.58; Bucyrus sab.-sch., 11.25. *Chillicothe*—Wilkesville, 9. *Cincinnati*—Cincinnati Fairmount German, 5; Westwood German sab.-sch., 8; Wyoming sab.-sch., 70. *Cleveland*—Cleveland Madison Avenue, 18.40, sab.-sch., 14.52; Guilford, 7.47; Kingsville, 6.50; Northfield sab.-sch., 3; Parma, 6; Willoughby sab.-sch., 6.40. *Columbus*—Dublin, 7; Westerville, 18; Worthington, 20.18. *Dayton*—Bethel, 10.10; Dayton 4th, 22; Springfield 2d sab.-sch., 25. *Huron*—Chicago, 10. *Lima* —Van Wert, 50. *Mahoning*—Columbiana sab.-sch., 10.75; Lisbon 1st, 10; Youngstown, 34.94. *Marion*—Ashley, 1; Ostrander, 5. *Maumee*—Defiance 1st, 15.17; Toledo Collingwood Avenue, 41.21. *Portsmouth*—Ironton, 8.70; Ripley, 5; Rome, 1.47. *St. Clairsville*—Cambridge, 100. *Steubenville*—Annapolis, 14, sab.-sch., 1; Beech Spring sab.-sch., 20; Dell Roy sab.-sch., 3.81; Hopedale, 10; Island Creek Y. P. S., 25; Minerva Y. P. S., 10; New Hagerstown Y. P. S., 5; New Philadelphia, 10; Steubenville 1st, 35.94; Unionport sab.-sch., 2. *Wooster*—Lexington, 5.69, Y. P. S., 5.50; Mansfield sab.-sch., 100. *Zanesville*—Hanover, 4; New Lexington, 2.76; Oakfield, 2; Pataskala, 9.09; Roseville, 9.52; Uniontown, 1.80; Unity, 6.90.

OREGON.—*East Oregon*—Union, 2.80. *Portland*—Astoria, 23.05; Bethany Mis., 5. *Southern Oregon*—Jacksonville, 5; Myrtle Point, 21.

PENNSYLVANIA.—*Allegheny*—Concord, 4; Freedom, 11; Perryville sab.-sch., 1. *Blairsville*—Irwin, 15.39; New Alexandria sab.-sch., 15.82. *Butler*—Butler, 324.89; Millbrook, 6.25; West Sunbury, 23. *Carlisle*—Burnt Cabins, 2; Chambersburg Falling Spring sab.-sch., 20.19; Harrisburg Elder Street sab.-sch., 2; Lebanon Christ sab.-sch., 37.50; Lower Path Valley, 25, sab.-sch., 29, Y. P. S., 5. *Chester*—Chichester Memorial, 2.50; Coatesville, 205; Unionville, 5; Wayne sab.-sch., 23.12; West Chester 1st, 62.06. *Clarion*—Beech Woods, 32 cts.; Penfield sab.-sch., 7; Reynoldsville sab.-sch., 3.50. *Erie*—Cool Spring, 23.54; Erie 1st, 28.18; — Park sab.-sch., 50; Fairfield, 3; Fredonia, 26; Harbor Creek, 2.25; North East, 1.21; Sandy Lake, 2; Springfield sab.-sch.. 3.50; Sunville, 4.95; Waterford sab.-sch., 20. *Huntingdon*—Altoona 1st, 48, sab.-sch., 25; Duncansville, 6;

Fruit Hill, 7; Hollidaysburg, 36.85; Little Valley, 6.83; Philipsburg sab.-sch., 33.06; Pine Grove sab.-sch., 7.23. *Kittanning*—Appleby Manor, 6.50; Harmony, 7; Kittanning 1st, 250. *Lackawanna*—Carbondale sab.-sch., 4.50; Forest City, 2; Great Bend, 8. *Lehigh*—Bethlehem 1st, 18.79; Easton 1st, 119; — Brainerd Union, 696.43; Stroudsburg, 25. *Northumberland*—Beech Creek, 11; Bloomsburg, 35.72; Jersey Shore, 68; Mahoning, 25; Watsontown, 32.67; Williamsport Covenant, 86.35. *Philadelphia*—Philadelphia 2d sab.-sch., 25; — 9th, 76; — Cohocksink sab.-sch., 8.25; — Mariner's, 6; — Scots, 10.03; — Tabor sab.-sch., 76.12; — Woodland sab.-sch., 38.12. *Philadelphia North*—Abington, 4.94; Chestnut Hill 1st, 150; Disston Memorial, 32.50; Falls of Schuylkill, 34; Lower Providence, 30; Morrisville, 19.52; Norristown Central, 63.67, sab.-sch., 30. *Pittsburgh*—Pittsburgh Bellefield, 156; — East Liberty, 176 09, sab.-sch., 98.71; — Herron Avenue sab.-sch., 18.44; — Lawrenceville, 42, sab.-sch., 19; — Shady Side, 76.50, sab.-sch., 16.60; Raccoon sab.-sch., 13.90. *Redstone*—Dunlap's Creek, 12.39; Little Redstone sab.-sch., 5; Mount Washington, 3. *Shenango*—Leesburg sab.-sch., 10; West Middlesex, 6.90. *Washington*—Burgettstown 1st, 44.85, sab.-sch., 34.88; Upper Buffalo sab.-sch., 6.12. *Wellsboro*—Kushequa Union, 3; Port Alleghany, 5.50; Wellsboro, 41.35. *Westminster*—York Calvary, 60.14.

South Dakota.—*Aberdeen*—Britton, 22; Raymond, 2.80. *Black Hills* — Rapid City, 10.05. *Southern Dakota*—Bridgewater, 21; Canistota, 9; Emmanuel, 10.

Tennessee.— *Kingston*—Ensley, 3. *Union*—Fort Sanders, 4.31.

Texas.—*Austin*—Austin 1st, 10.

Utah.—*Boise*—Boise City 1st, 15; Payette, 9. *Utah*—Nephi Huntington sab.-sch., 2.68.

Washington.—*Olympia*—Castle Rock, 2.48; Toledo, 2.47. *Walla Walla*—Lewiston, 22.

Wisconsin.—*Chippewa*—Cadotte, 1.50; Chetek, 1.50; Ellsworth, 2.06; Hager City, 1.90; Hartland, 2.28. *La Crosse*—Galesville sab.-sch., 5. *Madison*—Beloit 1st, 15; Kilbourne City, 9.25; Platteville German sab.-sch., 4.31. *Milwaukee*—Milwaukee German, 2; — Immanuel, 188.54; Racine 1st, 80; Waukesha, 25.10.

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	$4514 13	
Woman's Presbyterian Board of Missions of the Northwest	5622 60	
Women's Board of Foreign Missions of the Presbyterian Church	4382 74	
Woman's Presbyterian Board of Foreign Mission Society of Northern N. Y.	480 00	
Woman's Occidental Board of Foreign Missions	588 50	
		$15,587 97

LEGACIES.

Estate of George B. Hill	$997 50	
" Luther B. Conklin	4189 34	
" Joseph Beezley	10 00	
" Robert Darling	23 86	
" Joseph S. Brewster	93 97	
" Harness Renick	700 00	
" Jane Clark	203 12	
" James L. Parent	8 76	
" S. B. Van Duzee	100 00	
" Maria J. Andrews	100 00	
		$6426 55

MISCELLANEOUS.

Timothy Nash, 32; Miss Rachel Watson, 15; Charles Andrews, 3; Rev. G. N. Makely, 40; Sabbath-school at DeGraff, Kans., 2; "A Friend from New Jersey," 800; G. P. Reevs, 30; Charles Bird, U. S. A., support of Mr. Chun, 6; "A Home Missionary," 3; Floyd T. Voris, 50; W. J. Mackee, support of Beneyi, India, 27; Miss Cresswell, 5; Mrs. Kuhfuss, 1; Mrs. Kenneth Brown, 5; McCormick Seminary, faculty and students, support of T. G. Brashear, 140; Convention of German Presbyterian Ministers and Elders of the East, support of Native Bible Reader, 40; Edwin A. Ely, 10; Miss Charlotte H. Brown, 5; Eliza Freer, 2; C. M. Freer, 1; Rev. Thomas L. Sexton, 10; William U. Follansbee, 50; "A Friend," support of Mr. Massey, 12; "A Friend," support of Mr. Fraser and Dr. Johnson, 83.26; Fenn Missionary Circle, 2.25; W. E. Hunt, support of C., India, 5; Rev. Benj. M. Nyce, support of J. E. Adams, 100; S. A. Caldwell, 10; L. L. Jewell, for Ambala Mission, 25; Neri Ogden, 15; "A Friend," Salary of S. Yomoda, 14; Mrs. S. M. Sanford, for Mrs. Milliken's work, 50; J. S. Merriman, 1; Backus Trust Fund, 275; Miss Laura G. Sanford, for Miss E. Strong, 50; Boarding Students of Ferguson Academy, 9.15; "The B's," 3.50: Mrs. Irene Hughes, 10.60; Rev. Frederick L. King, for Mr. Ewing, 50; "Bronx," 5.50; "A Friend," 30; Mrs. G. P. Cook, 5; Western Theological Seminary, for Arthur Ewing, 77; Mr. and Mrs. David Keith, for scholarship in Tung Chow, 25; "W. B.," 5; "A Disciple," 10; Charles W. Sparhawk, 25; Mr. and Mrs. J. H. Valentine, 50; Mary Crosby, 50; Estate of Matilda Robinson, 200; Princeton Seminary Missionary Society, for H. Taylor, 75; Mrs. Henry D. Mills, 35; Mrs. Elizabeth Vickers, 5; Louis S. Carroll, 2.75; Rev. L. F. Brickel's wife and daughter, 2.50; Money Order from India, 9.68; Mrs. Henry J. Biddle, 100; "Aid," Montclair, First church, 40; "M. H. L.," 20; M. Stewart 250; Rev. H. B. Sillman, 500; Rev. J. N. H., 1.30; John C. Converse, 791.20; "A King's Daughter," 5; S. Aten, 65; Bessie Black, 1; G. G. Williams, 100; Miss Margaret R. Todd, 3; Mexican Coin in Safe, 13.13; "A Thank Offering from C. G. W.," 17.64; Rev. R. Arthur, 1.80; Mr. and Mrs. S. S. Bergers, 17; Calvin De Witt, 20; "New England Presbyterians," 25; "M. E. H.," 5; W. S. Hillis, 1; "C. Penna.," 22; Rev. E. P. Goodrich, 33; Rev. Charles J. Jones, 10; Rev. Henry T. Scholl, 3 . . . . . $4680 26

Total received during the month of December, 1897 . . . . . $46,024 43

Total received from May 1, 1897, to December 31, 1897 . . . . . 274,432 93

Total received from May 1, 1896, to December 31, 1896 . . . . . 259,329 47

Charles W. Hand, *Treasurer*,

156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, DECEMBER, 1897.

Baltimore.—*Baltimore*—Baltimore Central, 12.38. *New Castle*—Wilmington Central, 13.70. 26 08

California.—*Los Angeles*—Monrovia, 2.58. *Oakland*—Oakland 1st, 52.50; Valona sab.-sch., 2. *Sacramento*—Fall River Mills, 2.25; Red Bluff, 5. *San Francisco*—San Francisco Westminster, 12.45. *Santa Barbara*—Ojai, 3.90. *Stockton*—Woodbridge, 3. 83 68

Colorado.—*Boulder*—Fort Morgan, 96 cts. *Pueblo*—Ignacio Immanuel, 98 cts.; Pueblo Westminster, 1.59. 3 53

Illinois.—*Alton*—Salem German, 4; Woodburn German, 3; Zion German, 2. *Bloomington*—Onarga, 10. *Chicago*—Chicago 4th, 211; — 41st Street, 91; — Belden Avenue, 3.60; Evanston 1st sab.-sch., 10; Waukegan, 6.42. *Freeport*—Galena German, 4; Savanna, 2.35. *Mattoon*—Kansas, 5. *Peoria*—Farmington, 7.50; Yates City, 4. *Schuyler*—Ebenezer, 7; Kirkwood, 6.67. 377 54

Indiana. — *Crawfordsville* — Crawfordsville Centre, 30; Hopewell, 5; Newtown, 6; Rockville Memorial, 3.56; Sugar Creek, 5. *New Albany*—Lexington, 3. 52 56

Indian Territory.—*Tuscaloosa*—Sandy Branch, 50 cts. 50

Iowa.—*Corning*—Diagonal, 2. *Des Moines*—Des Moines Central sab.-sch., 2.38. *Fort Dodge*—Arcadia, 5. *Iowa*—Burlington 1st, 2.28. *Waterloo*—Williams, 4.90. 16 56

Michigan.—*Detroit*—Detroit Fort Street (Westminster League, 18.64), 50.54. *Flint*—Akron, 3; Columbia, 4. *Kalamazoo*—Benton Harbor, 4.50. *Monroe*—Tecumseh, 17.70. *Petoskey*—Petoskey, 1.70. *Saginaw*—Ithaca ch. and Y.P.S., 30; Saginaw West Side 1st, 6; West Bay City Westminster, 25. 142 44

Minnesota.—*Mankato*—Brewster, 88 cts.; Island Lake, 2.67; Lakefield, 1; Russell, 1.69; Worthington Westminster, 6.91. *St. Paul*—North St. Paul, 1.80. 14 95

Nebraska.—*Nebraska City*—Auburn, 4.72. 4 72

New Jersey.— *Elizabeth* — Elizabeth Greystone, 16.13. *Monmouth*—Delanco, 2.18. *Morris and Orange*—Madison, 7.48. *Newark*—Montclair 1st, 10; Newark Park, 4.51. *Newton*—Hackettstown, 25. 65 30

New York.—*Albany*—Albany 1st, 33.50; Princetown, 3.62; Sand Lake, 5.14; West Milton, 2. *Binghamton*—Cortland, 18.29. *Brooklyn*—Brooklyn Mt. Olivet, 2. *Cayuga*—Ithaca 1st (add'l), 10. *Genesee*—Byron, 3. *Geneva*—Romulus, 14.65; Seneca, 13.33. *Hudson*—Amity, 5; Stony Point, 14.54. *Long Island*—East Hampton, 15. *Nassau*—Glen Cove,

1. *New York*—New York 4th Avenue, Hope Chapel, 25. *Niagara*—Niagara Falls (sab.-sch., 5.34), 20.44. *North River* — Pleasant Valley, 4. *Otsego* — Richfield Springs, 3.78. *Rochester*—Rochester Brick, 100; — Emmanuel, 1.35. *Steuben*—Hornellsville 1st, 10; Pultney, 4. *Troy*—Waterford, 8.60. *Westchester*—Mt. Vernon 1st sab.-sch., 30; New Haven 1st, 5. 353 24

OHIO.—*Cleveland*—Cleveland North sab.-sch., 4.28. *Dayton* —Dayton 3d Street, 25; Greenville, 10. *Lima*—Ottawa, 1.20. *Portsmouth*—Ironton, 8. *Steubenville*—Hopedale, 2; Scio, 5. *Wooster*—Orrville, 2. *Zanesville*—Coshocton, 3. 60 48

OREGON.—*East Oregon*—Union, 51 cts. 51

PENNSYLVANIA. — *Allegheny* — Allegheny Central, 5.75. *Blairsville*—Parnassus, 18.08. *Carlisle*—Harrisburg Olivet (sab.-sch., 1), 4; Newport, 6. *Chester*—Chester 3d, 33.61; Wayne sab.-sch., 4.20; West Chester 1st, 11.62. *Clarion*—Johnsonburg, 2; Wilcox, 6. *Erie*—Erie 1st, 8; Sunville, 90 cts. *Huntingdon*—Clearfield, 13; Orbisonia, 1; Sherman's Valley, 1; Shirleysburg, 2; State College, 5.10. *Kittanning* —Indiana sab.-sch., 15 *Lackawanna* — Wilkesbarre 1st, 80.91. *Lehigh*—Bethlehem 1st, 3.13; Easton 1st, 5; Stroudsburg, 10. *Northumberland*—Lewisburg, 13.42; Williamsport 3d, 3; — Covenant, 37.50. *Philadelphia North*—Norristown Central, 9.73. *Pittsburgh*—Pittsburgh Bellefield, 30; — East Liberty (sab.-sch., 19.74), 54.96. *Redstone*—Mount Washington, 2. *Westminster*—Mount Joy (sab.-sch., 1), 4. 390 91

SOUTH DAKOTA.—*Central Dakota*—Artesian, 2.50. *Southern Dakota*—Emmanuel, 5. 7 50

TEXAS.—*Austin*—Austin 1st, 20.55. 20 55

WASHINGTON.—*Olympia*—Castle Rock, 45 cts.; Toledo, 45 cts. 90

WISCONSIN.—*Madison*—Fancy Creek, 5; Pulaski German, 7. *Milwaukee*—Milwaukee 1st German, 1; — Perseverance, 1.34. *Winnebago*—Weyauwega, 2. 16 34

Total received from churches and Sabbath-schools.. $1,638 29

PERSONAL.

"Cash," 20; Mrs. George C. Berlin, Colorado Springs, Colo., 10; Rev. Charles S. Barrett, Waterville, N. Y., 5; A. H. Munger, Kansas City, Mo., 50; Rev. G. A. White, Artesian, S. D., 10; C. H. Kelsey, East Orange, N. J., 100; George L. Carrington, 25, R. F. Sulzer, 15, H. D. Brown, Albert Lea, Minn., 40; Mrs. Norman Kuhn, 1, Mrs. C. F. Hickman, 1, Mrs. G. Estelle Collins, 1, Miss Myra La Rue, 1, Miss Eliza Gibbs, Omaha, Neb., 1; Isaac Noyes, 1, Mrs. E. Aston, 1, Mrs. J. G. Harrington, Waterloo, Neb., 1; Rev. George L. Leyburn, New Berne, N. C., for copy "Christian and Secular Education," 10 cts.; J. G. Godley, 100, H. D. Brown, Albert Lea, Minn., 160; C. E. Vanderburgh, Minneapolis, Minn., 125; G. H. Haven, Chatfield, Minn., 25; H. M. Palm, Worthington, Minn., 25; Ernest C. Brown, 10, Mrs. Ray, Minneapolis, Minn., 100; John F. Diehl, Santa Barbara, Cal., 5; Rev. C. B. Rogers, Ventura, Cal., 5; J. C. Salisbury, Los Angeles, Cal., 25; "J. M. C.," Philadelphia, Pa., 10; "A Member," Beechwood, Pa., Church, 32 cts.; Rev. C. D. Ellis, Akron, Mich., 10; L. B. Bissell, Monroe, Mich., 2; A. W. Wright, Alma, Mich., 600; Mrs. C. Morrison, Flint, Mich., 10; Miss Cotton, Jacksonville, Ill., 12; W. T. Knowlton, Saginaw, Mich., 125; J. P. Galbraith, Albany, Oreg., 10; Rev. A. J. Montgomery, Oregon City, Oreg., 1; "Anonymous," Orange, N. J., 1; "C. Penna.," 3; Rev. E. P. Goodrich, Ypsilanti, Mich., 6; "New England Presbyterian," New York, 5 ..... 1,658 42

REPLACEMENT FUND.

House of Hope Church, St. Paul, Minn., 5; Rev. G. W. Wright, Chicago, 3.50; Rev. Arthur M. Little, La Grange, Ill., 5; Berwyn, Ill., Church, 10; Las Vegas, N. M., Church, 12.97; William M. Findley, M.D., Altoona, Pa., 5; Rev. H. S. Butler, D.D., Blairstown, N. J., 5; Rev. C. A. Lippincott, Chicago, 5; Rev. C. L. Richards, Baraboo, Wis., 5; Anna, Ill, Church, 18; Rev. Charles Ray, Marion, N. Y., 5; Oshkosh, Wis., Second church, 1; Rev. Brooks Hitchings, Balaton, Minn, 2; Jeremiah Baker, Madison, N. J., 10; "Friends in Lake Forest, Ill.," by E. S. Wells, 100; Rev. D. A. McWilliams, Chicago, 10..... 202 27

PROPERTY FUND.

Justice Harlan's sab.-sch. class, New York Avenue Church, Washington, D.C., 10; Catonsville, Md., sab.-sch., 25; Carlisle Pres. Woman's H. S., 5; D. C. Blair, Belvidere, N. J., 100; H. W. Hallick, York, Pa., 5; J. N. Pew, Pittsburgh, Pa., 30; Miss M. W. Denny, 50, S. P. Harbison, Allegheny, Pa., 100; Charles E. Speer, Pittsburgh, Pa., 25; Mrs. Julia Billings, New York, 100; A. M. Stewart, LL.D., 25, Col. A. P. Ketchum, New York, 10; Mr. Hicks, Brooklyn, N. Y. 100..... 585 00

LEGACIES.

Estate of Joseph Beezley, dec'd, Yorktown, Ia., 10. 10 00

TRANSMISSIONS. 31 65

Total receipts December, 1897..... $4,125 63
Previously acknowledged..... 30,291 83

Total receipts since April 1, 1897..... $34,417 46

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1897.

† To apply on loan to Animas City Church.

†† In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Ladson, 3.50. 3 50

BALTIMORE.—*Baltimore*—Baltimore 1st, 25; — Westminster from "M. C. D.," 5; Fallston, 1; Franklinville, 2; Frederick, 5. *New Castle* — Buckingham, 9; Gunby, 3; Makemie Memorial, 6; West Nottingham, 27. 83 00

CALIFORNIA.—*Los Angeles*—Los Angeles Grand View, 2.25; Pasadena 1st, 32.75. *Oakland*—Fruitvale, 5. 40 00

COLORADO.—*Denver*—Denver 1st Avenue, 12.33; — Central, 26.73. *Pueblo*—†† Alamosa, 51; Bowen, 2; †Durango, 12.50. 104 56

ILLINOIS.—*Alton*—Salem German, 6.13; Woodburn German (sab.-sch., 1.65), 7.62; Zion German, 4. *Bloomington*—Mansfield, 2. *Chicago*—Chicago 2d, 125; Hinsdale, 1.85; La Grange, 5.70; South Chicago 1st, 1. *Ottawa*—Waterman, 6. *Rock River*—Beulah, 4.20; Coal Valley, 3.60. *Schuyler*—Macomb, 21; Monmouth, 3.87. 191 97

INDIANA.—*New Albany*—Madison 2d, 2. 2 00

INDIAN TERRITORY.—*Tuscaloosa*—St. Paul, 1; Hebron, 1. 2 00

IOWA.—*Corning*—Hamburg, 3.05; Red Oak, 6.17; Shenandoah, 4.44. *Des Moines*—Des Moines 1st, 7.15; Earlham, 76 cts. *Dubuque*—†† Bethel, 100; Lansing German, 3. *Iowa*—Mediapolis, 3.35; Morning Sun, 12.05; Mount Zion, 6.81; Wapella, 50 cts. *Iowa City*—Deep River, 5.40; Scott, 2.50; West Branch, 5.50. *Waterloo*—State Centre, 10. 170 68

KANSAS.—*Emporia*—Eldorado, 9.50; Osage City, 8. *Highland*—Troy, 3. *Neosho*—Independence, 3; New Albany, 2. *Osborne*—Long Island, 2; Osborne, 5; Phillipsburg, 3. *Solomon*—Saltville, 2.68. *Topeka*—Junction City add'l, 3; Sharon, 3.10. 44 28

KENTUCKY.—*Louisville*—Louisville College Street, 12.86. 12 86

MICHIGAN. — *Flint* — Akron, 2; Columbia, 6. *Grand Rapids*—Grand Rapids Westminster, 12.86. *Kalamazoo*—Allegan, 3. *Lansing*—Homer, 4.11. *Petoskey*—Boyne City, 2; East Jordan, 15. *Saginaw*—Emerson, 4.32. 49 29

MINNESOTA.—*Duluth*—Sandstone, 4. *Minneapolis*—Minneapolis 1st, 29 33; — 5th, 3.20; — Andrew, 18.60. *Winona* —Austin Central, 4; Oronoco, 2.87; Winona 1st, 7.65. 69 65

MISSOURI. — *Palmyra* — New Providence, 3. *Platte*—Barnard, 2; Union Star, 1. *St. Louis*—Pacific, 1.01; St. Louis Carondelet, 5; Washington, 2.45. 14 46

MONTANA.—*Helena*—Bozeman, 32.77. 32 77

NEBRASKA. — *Nebraska City*—Goshen, 1.15; Meridian German, 5. *Omaha*—Fremont, 12; Omaha 1st, 21.66. 39 81

NEW JERSEY. — *Elizabeth*—Cranford sab.-sch., 8.11; Elizabeth Madison Avenue, 1.76. *Jersey City*—Jersey City 1st, 97.20; Paterson Madison Avenue, 5. *Monmouth*—Lakewood, 50. *Morris and Orange*—Morris Plains, 4.26; Orange Central, 200; South Orange Trinity, 27.08. *Newark*—Newark Park, 7.64. *New Brunswick*—Bound Brook, 16; Dutch Neck, 15: New Brunswick 1st, 57.66; Trenton 2d, 3.85. *Newton*—Stillwater, 2.50. *West Jersey*—Camden 2d, 3.50; Wenonah, 22. 521 56

NEW YORK. — *Albany*—Voorheesville, 1. *Binghamton*—Coventry 2d, 5.65 *Brooklyn*—Brooklyn Classon Avenue, 36.05; — Greene Avenue, 8; — Memorial, 48.96. *Buffalo*—Sherman, 10. *Cayuga*—Auburn Central, 31.69; Meridian, 5.25. *Columbia*—Ancram Lead Mines, 1.90; Centreville, 1. *Hudson* —Cochecton, 3; Good Will, 1.26; Washingtonville 1st, 10. *Lyons*—Junius, 2; Wolcott 1st, 6.32. *Nassau*—Freeport, 10. *New York*—New York Faith, 18.60; — Washington Heights, 15.27. *Niagara*—Lewiston, 5. *North River*—Poughkeepsie,

12.93; Wappinger's Falls, 3.91. *Otsego*—Cherry Valley, 16.58. *Rochester*—Caledonia, 6.87. *St. Lawrence*—Canton, 14.55; Rossie, 2.39. *Steuben*—Almond, 1; Angelica, 2.89; Jasper, 5.60. *Troy*—Schaghticoke, 2; Troy 2d, 36.98. *Westchester*—Darien, 25; New Haven 1st add'l, 5; Thompsonville, 16.42. 373 07

OHIO. — *Athens*—Amesville, 3.70. *Chillicothe*—Concord, 2.75. *Cincinnati* — Delhi, 4.72; Wyoming, 22.06. *Cleveland*—Cleveland Beckwith Memorial, 6.60; — North sab.-sch., 4.29; — Willson Avenue, 2.57. *Columbus*—Plain City, 9. *Dayton*—Blue Ball, 2; Troy 1st, 10.83. *Lima*—Ottawa, 1.20. *Mahoning*—Youngstown, 28.20. *Marion*—Jerome, 2. *St. Clairsville*—Cambridge, 10. *Steubenville*—Dell Roy, 2.60; Toronto, 4; Urichsville, 8; Wellsville 2d, 3. *Zanesville*—Muskingum, 6; Newark Salem German, 1.58. 135 10

OREGON.—*Southern Oregon*—Medford, 4. 4 00

PENNSYLVANIA.—*Butler*—Buffalo, 4; Plain Grove, 6.50. West Sunbury, 6.50. *Carlisle*—Duncannon, 8; Gettysburg, 1; Harrisburg Olivet (sab.-sch., 85 cts.), 1.85. *Clarion*—Emlenton, 12. *Erie*—New Lebanon, 3; Utica, 6. *Huntingdon*—Bald Eagle, 6.96; Beulah, 19; Irvona, 4. *Lackawanna*—Athens, 6.50; Canton, 8; Nicholson, 2; Scranton 1st, 34.19; Ulster Village, 2. *Lehigh*—Shenandoah, 5.18. *Philadelphia*—Philadelphia 2d, 134.78; — Arch Street, 98.76; — North Broad Street, 100; — Patterson Memorial, 9. *Philadelphia North*—Conshohocken, 3; Falls of Schuylkill, 22; Germantown 2d, 65.46; Ivyland C. E. Soc., 1.25; Neshaminy of Warwick, 13.73; Wissinoming, 3. *Pittsburgh*—Mount Olivet, 3; Pittsburgh East Liberty, 24.20; — Shady Side, 66. *Redstone*—Dunlap's Creek, 5.13; Sewickley (sab.-sch., 3.66), 20. *Shenango*—Centre, 7; Princeton, 2.89. *Washington*—Fairview, 6. *Westminster*—Marietta, 9; Mount Joy (sab.-sch., 1) 20.36; Strasburgh, 3.90. 736 33

SOUTH DAKOTA.—*Aberdeen*—Uniontown, 1.08. *Southern Dakota*—Ebenezer German, 1.15. 2 23

TEXAS.—*Austin*—Fayetteville German Bohemian, 1; Galveston 4th, 1.30; San Antonio Madison Square, 13; Sweden, 3. *North Texas*—Miami, 1.25. *Trinity*—Stephenville, 2. 21 55

UTAH.—*Kendall*—††Soda Springs, 25. 25 00

WASHINGTON.—*Walla Walla*—Prescott, 3.21. 3 21

WISCONSIN.—*Chippewa*—Bayfield, 2.25; West Superior, 9.05. *La Crosse*—Mauston German, 3; New Amsterdam, 5. *Madison*—Beloit 1st, 4. *Milwaukee*—Alto Calvary, 7; Milwaukee Perseverance, 1.34. *Winnebago*—Neenah, 25.39. 57 03

Contributions from churches and Sabbath-schools. $2739 91

OTHER CONTRIBUTIONS.

C. Penna., 1. 4 00

$2743 91

MISCELLANEOUS.

Interest on investments, 862.50; Partial losses collected from Insurance Co., 118.64; Plans sold, 40 cts.; Premiums of insurance, 660.76; Sales of church property, 775; Legacies, 470.90; Legal expenses, 10. $2898 20

SPECIAL DONATIONS.

NEW JERSEY.—*Orange*—M. & O. 1st German 17 00
NEW YORK.—*Boston*—Boston 1st. 60 00
PENNSYLVANIA. —*Philadelphia* — Philadelphia Tabor. 78 00
155 00
$5797 11

Church collections and other contributions, April 11–November 30, 1897. $23,633 01
Church collections and other contributions, April 11–November 30, 1896. 22,314 01

LOAN FUND.

Amounts collected on loans. $1568 62
Interest. 713 10
$2281 72

MANSE FUND.

CONTRIBUTIONS.

OHIO.—*Orange*—Wooster. $3 00

SPECIAL DONATION.

IOWA.—*Des Moines*. 25 00

MISCELLANEOUS.

Installments on loans. $1296 97
Interest. 40 91
Premiums of insurance. 54 37
1392 25
$1420 25

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, DECEMBER, 1897.

ATLANTIC. — *Atlantic*—Mt. Pleasant Zion, 1.50. *East Florida*—Jacksonville 1st, 7.05. *McClelland*—Newberry Calvary, 1. 9 55

BALTIMORE.—*Baltimore*—Chestnut Grove sab.-sch., 4; Churchville, 12.13. *New Castle*—Port Deposit, 7.24; Wilmington Central (sab.-sch., 3.06), 35.10. 58 47

CALIFORNIA.—*Benicia*—San Rafael (sab.-sch., 11.90), 19.60. *Los Angeles*—Inglewood, 2.35; Los Angeles Redeemer, 3.87; Monrovia, 2.58. *Oakland*—Berkeley 1st, 10.25; Danville, 1.75. *Sacramento*—Elk Grove, 3.50; Orangeville, 75 cts.; Roseville, 1.25. *San José*—San José 1st, 16.80. *Stockton*—Woodbridge, 4. 66 70

COLORADO. — *Boulder*—Fort Morgan, 96 cts. *Denver*—Elbert, 2. *Pueblo*—Ignacio Immanuel, 99 cts.; Pueblo Westminster, 3.18. 7 13

ILLINOIS.—*Alton*—East St. Louis, 5; Sparta, 6.45. *Bloomington*—Onarga, 10. *Chicago*—Chicago 4th, 79.39; Waukegan, 6.51. *Freeport*—Cedarville, 3; Galena German, 4. *Mattoon*—Assumption, 25. *Ottawa*—Earlville, 1.40. *Peoria*—Princeville, 10.52. *Schuyler*—Bardolph, 10; †Elvaston, 34; Kirkwood, 6.80; Plymouth, 1.40. *Springfield*—Chatham, 2.50; Jacksonville 2d Portuguese, 4.50; Springfield 1st, 18; — 2d, 4.02. 232 49

INDIANA.—*Crawfordsville*—Bethany, 2; Newtown, 7.50; Rockville Memorial, 3.56; Waveland, 2. *Fort Wayne*—Ligonier, 6.18. *Indianapolis*—Bloomington Walnut Street, 4.70. *New Albany*—Hebron, 3.86; Jefferson, 3; Lexington, 3; Salem, 7; Smyrna, 5.25. 48 05

INDIAN TERRITORY. — *Oklahoma* — ††Shawnee, 40.82. *Sequoyah*—Pleasant Valley Stephen Foreman Soc., 30. 70 82

IOWA.—*Cedar Rapids*—Bellevue, 3.61; Bethel, 1.20. *Corning*—Bedford, 13.16; Brooks, 1.40; Diagonal, 2.50; Morning Star, 1.05; Nodaway, 1.40. *Des Moines*—Chariton English, 2.80; Des Moines Central sab.-sch., 4.48; Humeston, 4.95; Perry (Jr. C. E., 1), 6. *Dubuque*—Jesup, 2.55. *Fort Dodge*—Fort Dodge 1st, 23.60. *Iowa*—Burlington 1st, 4.53. *Iowa City*—Fairview, 3. *Sioux City*—Sioux City 1st, 24.35; Union Township, 2.30. *Waterloo*—Tama, 80 cts.; Toledo, 5.09. 110 77

KANSAS.—*Emporia*—Burlingame, 3; ††Clear Water, 50; Maxon, 6; Peotone, 4. *Neosho*—Osage 1st, 8.90. *Topeka*—Auburn, 5.17; Topeka 1st, 47.84. 124 91

KENTUCKY.—*Louisville*—Louisville Alliance, 2.09. 2 09

MICHIGAN. — *Flint*—Caro, 40; Deckerville, 2.05. *Grand Rapids*—Grand Rapids 1st, 12. *Kalamazoo*—Benton Harbor, 4.50. *Lansing*—Brooklyn, 4.15. 62 70

MINNESOTA. — *Mankato*—Evan, 4; ††Island Lake, 15; Mankato 1st, 9.20; Morgan Union, 4; St. James, 6.80. *Minneapolis*—Waverly, 8.66. *St. Cloud*—Bethel, 1; Brown's Valley, 2.35; ††Kingston, 22.50. *St. Paul*—Macalester, 2. *Winona*—Kasson, 5.50. 81 01

MISSOURI.—*Palmyra*—Milan, 2.78. *Platte*—St. Joseph Hope, 2. *White River*—Allison Chapel at Little Rock, 1.50. 6 28

NEBRASKA.—*Hastings*—Hastings 1st, 8.72; Rosemont, 4. *Kearney*—Gibbon, 1.50. *Niobrara*—Emerson, 5.75. *Omaha*—Osceola, 7.60. 27 57

NEW JERSEY.—*Elizabeth*—Basking Ridge, 44.85; Perth Amboy sab.-sch., 2.81. *Jersey City*—Rutherford 1st, 25. *Monmouth*—Atlantic Highlands, 64 cts.; Columbus, 3; Farmingdale, 8; Manalapan, 5.44. *Morris and Orange*—Madison, 7.48; Morristown 1st, 118.87. *Newark*—Newark 1st, 50.46; — Memorial, 3 50; — Park, 4. *New Brunswick*—Titusville, 8; Trenton Prospect Street, 36. *Newton*—Belvidere 1st sab.-sch., 3.42. *West Jersey*—Atlantic City 1st, 18.30; Blackwood, 20; Haddonfield, 46.30. 406 07

NEW MEXICO.—*Rio Grande*—Albuquerque 1st, 21.81. 21 81

NEW YORK.—*Albany*—Albany State Street, 24.27. *Binghamton*—McGrawville, 6. *Boston*—Boston Scotch, 10; Londonderry, 3.75; Roxbury, 3.73. *Brooklyn*—Brooklyn Classon Avenue add'l, 5; — Westminster, 14.66. *Chemung*—Watkins,

10.54. *Columbia*—Jewett, 4.42. *Geneva*—Seneca Falls, 43. *Hudson*—Amity, 2; Greenbush, 6.71; Monticello, 9; Unionville, 2; West Town, 2. *Long Island*—Bridgehampton, 19; East Hampton, 15. *Nassau*—Green Lawn, 3. *New York*—New York Central sab.-sch., 15; — Hope Chapel, 25; — Sea and Land, 7.10. *North River*—Pleasant Valley, 4; Smithfield, 7. *Otsego*—Unadilla, 3.40. *Rochester*—Caledonia C. E., 4.47; Dansville, 4.75; Mount Morris, 8.22; Rochester Emmanuel, 1.01. *Steuben*—Canisteo, 12; Hornellsville 1st, 10; Painted Post, 4; Pultney, 2; Woodhull, 3. *Syracuse*—Mexico, 15.60. *Troy*—Hoosick Falls sab.-sch., 4.07; Mechanicsville sab.-sch., 6.24; Waterford 1st, 8.60. *Westchester*—Mt. Vernon 1st sab.-sch., 37.25. 376 81

North Dakota.—*Pembina*—Ardoch, 6. 6 00

Ohio.—*Bellefontaine*—Bellefontaine, 2.84; Forest, 2.25; †† Tiro, 50. *Cleveland*—Willoughby, 1.75. *Columbus*—Columbus Olivet, 5. *Dayton*—Dayton 3d Street, 1.20; Piqua, 30.60. *Huron*—Chicago, 5. *Marion*—Ashley, 2; Delaware, 25. *Maumee*—Grand Rapids, 7.50; Tontogony, 6; West Unity, 6. *Steubenville*—Corinth, 8; Hopedale, 2; West Lafayette, 1.47. *Zanesville*—Brownsville, 9; New Lexington, 1.25. 285 66

Oregon.—*East Oregon*—Monkland, 4.95; Moro, 5; Union, 51. *Portland*—Bethany German, 6; Oregon City, 2.90. 19 36

Pennsylvania.—*Blairsville*—Irwin, 21; Johnstown 1st, 17.55; — Laurel Avenue, 5. *Carlisle*—Big Spring, 13.74; Blain, 5.35. *Chester*—Coatesville, 23.96; Wayne sab.-sch., 4.20; West Chester 1st, 31.38. *Erie*—Hadley, 2; Jamestown, 4; Sunville, 90 cts. *Huntingdon*—Orbisonia, 2; Sherman's Valley, 1; Shirleysburg, 2; West Kishacoquillas, 10. *Kittanning*—Srader's Grove, 2.75. *Lackawanna*—Ashley, 11.44; Forest City, 5; Peckville, 6; Plains, 4; Silver Lake, 3; Towanda, 32.03. *Lehigh*—Bethlehem 1st, 3.13; Easton 1st, 10; Shawnee, 6; Stroudsburg, 5. *Northumberland*—Berwick, 11; Milton, 65; Williamsport 3d, 3; — Covenant, 20.30. *Philadelphia*—Philadelphia Northern Liberties 1st, 6.08; — Olivet, 36.97; — Temple, 24.78. *Philadelphia North*—Norristown Central, 12.23; Summit, 14.70. *Pittsburgh*—Pittsburgh Bellefield, 30; — East Liberty (sab.-sch., 19.74), 54.96; — Herron Avenue, 2.90; — Shady Side (sab.-sch., 5.53), 31.03. *Redstone*—Mount Washington, 2. *Shenango*—Hermon, 2.50; New Castle 1st, 27.08; Rich Hill, 3; Volant, 1. *Washington*—Burgettstown 1st (sab.-sch., 17.62), 46,59; Lower Buffalo, 6.48; Upper Buffalo, 14.62. *Westminster*—Columbia, 31.50. 680 15

South Dakota.—*Southern Dakota*—Bridgewater, 3; Canistota, 2; Emmanuel German, 15; Mitchell, 1. 21 00

Tennessee.—*Union*—New Salem, 2. 2 00

Utah.—*Kendall*—†† Soda Springs, 15. 15 00

Washington.—*Olympia*—Castle Rock and Toledo, 90 cts.; Tacoma 1st sab.-sch., 7.60. *Spokane*—Spokane Centenary, 5. 13 50

Wisconsin.—*Milwaukee*—Milwaukee 1st German, 2. 2 00

Contributions from churches and Sabbath-schools, $2757 90

OTHER CONTRIBUTIONS.

A member of Beechwood, *Clarion*, Pa., 32 cts.; A New England Presbyterian, 5; Aid. Montclair, Newark, N. J., 10; C. Penna., 4; Mr. John Rath Ackley, Iowa, 6.50; Rev. E. P. Goodrich, Ypsilanti, Mich., 6; Rev. N. J. Sproul, Englishtown, N. J., 5; Rev. J. G. Touzeau, Medellin, Columbia, 5; Orange, N. J., 1..... 42 82

$2800 72

MISCELLANEOUS.

Partial losses collected from Insurance Co., 14.19; Total losses, 1000; Interest on Life Interest Fund, 225; Plans, 10 cts; Premiums of insurance, 807.84; Sales of church property, 185.10; Legacies, 10; Legal expenses, 15..... 2257 23

SPECIAL DONATIONS.

New York. — *Utica*—Boonville, 7.30; Holland Patent, 12; North Gage, 2; South Trenton, 2.. 23 30

Pennsylvania.—*Pittsburgh*—Pittsburgh, 100..... 100 00

$5181 25

Church collections and other contributions, April 11–December 31, 1897..... $26,433 73

Church collections and other contributions, April 11–December 31, 1896..... 25,367 60

LOAN FUND.

Amounts collected on loans.....	$1008 67	
Interest.....	356 09	
		$1364 76

MANSE FUND.

MISCELLANEOUS.

Installments on loans.....	$2443 99	
Interest.....	98 88	
Premiums of insurance.....	39 25	
		$2582 12

†† In accordance with terms of mortgage.

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

Adam Campbell, *Treasurer*,
156 Fifth Avenue, New York City.

FINANCIAL STATEMENT OF THE BOARD OF THE CHURCH ERECTION FUND.

April 11 to December 31, 1897.

RECEIPTS.

General Fund:		
Contributions.....	$26,433 73	
An increase of $1066.13 over same period last year.		
Miscellaneous.....	25,094 16	
		$51,527 89
Loan Fund.....		23,282 63
Manse Fund.....		9,938 43
Total.....		$84,748 95

POSITION OF GENERAL FUND, DECEMBER 31, 1897.

Appropriations made since April 11, net.....		$53,243 00
Balance available.....	$370 29	
Net receipts available for appropriations	35,647 10	
		36,017 49
Deficiency.....		$17,225 51

Adam Campbell, *Treasurer*,

156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, DECEMBER, 1897.

Atlantic.—*South Florida*—Sorrento, 3; Tarpon Springs 1st, 1. 4 00

Baltimore. — *Baltimore* — Baltimore Boundary Avenue, 27.41; Chestnut Grove sab.-sch., 3; Relay, 2.50. *New Castle*—Bridgeville, 3; Buckingham, 11.10; West Nottingham, 32; Wilmington Rodney Street, 23.85. *Washington City*—Balston, 4; Washington City 4th (add'l), 5; — 6th, 10; — Western, 38. 159 86

California.—*Benicia*—Ukiah, 12. *Los Angeles*—East Los Angeles 2d, 10.25; Los Angeles Redeemer, 8.50; Monrovia 1st, 2.58; Pasadena 1st (add'l), 2; Riverside Arlington, 53.65; — Calvary, 45. *Oakland*—Berkeley 1st, 20. *Sacramento*—Elk Grove, 3.50; Orangeville, 75 cts.; Placerville 1st, 2; Roseville, 1.25. *Santa Barbara*—Hueneme, 5. *Stockton*—Tracy, 5; Woodbridge, 4. 175 48

Catawba.—*Cape Fear*—Wilmington Chestnut Street, 2. 2 00

Colorado.— *Boulder* — Fort Morgan, 96 cts. *Denver*—Denver North, 4. *Pueblo*—Antonito, 3; Ignacio Immanuel, 98 cts.; Pueblo Mesa, 20; — Westminster, 3.55. 32 49

Illinois.—*Alton*—East St. Louis, 6; Greenville, 7; Lebanon, 4; Sparta 1st, 4.30. *Bloomington* — Bement, 13.70; Onarga, 20. *Cairo*—Flora, 8. *Chicago*—Chicago 4th, 140.83; Evanston 1st sab.-sch., 10; Highland Park, 32.74; Waukegan, 12. *Freeport*—Freeport 1st, 31.06; Galena German, 4; Marengo, 6. *Mattoon*—Ashmore, 5; Paris, 12. *Ottawa*—Aurora 1st, 7.43; Au Sable Grove, 8; Earlville, 3; Morris, 6; Waltham, 4. *Peoria*—Deer Creek, 5.80; Princeville, 1.77; Yates City, 4. *Rock River*—Princeton, 12.40. *Schuyler*—Chili, 2; Fountain Green, 1.75; Kirkwood, 11.80; Lee, 2; Plymouth, 1.74; Prairie City, 20. *Springfield*—Petersburg, 20.23; Springfield 1st, 20; — 2d, 3.03. 451 55

Indiana. — *Crawfordsville* — Newtown, 11.50; Rockville Memorial, 3.56. *Indianapolis*—Bloomington Walnut Street, 29.60. *Logansport*—Bethel, 22. *New Albany*—Lexington, 3;

Pleasant Township, 3; Vernon, 13.25. *Vincennes*—Evansville Walnut Street, 60.69. *White Water*—Rising Sun, 9. 155 60

INDIAN TERRITORY.—*Sequoyah*—Muscogee, 10; Nuyaka, 12; Wewoka, 2.50. *Tuscaloosa*—New Hope, 50 cts. 25 00

IOWA.—*Corning*—Diagonal 1st, 2; Norwich, 2; Red Oak 1st, 15.56; West Centre Mission, 1.25; Yorktown, 3.60. *Council Bluffs*—Menlo, 9. *Des Moines*—Allerton, 1.71; Davis City, 2; Des Moines Central sab.-sch., 4.49; — East 1st, 10.80; Pella Holland (Howell), 3.60; Perry (Jr. C. E. Soc., 1.50), 11.50. *Dubuque*—Dubuque 1st, 10.50; Hazleton, 3; Otterville, 2. *Fort Dodge*—Coon Rapids, 3.06. *Iowa*—Burlington 1st, 6.03; Keokuk 2d, 5; Primrose, 1.40. *Sioux City*—Ashton, 6.50; Lyon County 1st German, 10; Mt. Pleasant, 1.50; Sioux City 1st, 28.55; Union Township, 2.30; Zoar, 5.25. *Waterloo*—Dows, 1.77; East Friesland German, 10; Union German, 3. 167 37

KANSAS.—*Emporia*—Burlingame, 3; Salem, 4.70; Waverly, 22.45. *Highland*—Holton 1st, 17.20; Irving 1st, 1.25. *Larned*—Salem German, 5. *Neosho*—Geneva, 3; La Cygne, 1.50; Liberty, 2; Osage 1st, 6.91; Ottawa 1st, 15.87; Scammon 1st, 6. *Topeka*—Idana, 4.81; Kansas City 1st, 23.81. 117 50

KENTUCKY.—*Ebenezer*—Greenup, 2.65. *Louisville*—Louisville Alliance, 2.09; — Central, 240.35; — College Street, 71.55. 316 64

MICHIGAN.—*Flint*—Fenton 1st, 20. *Kalamazoo*—Benton Harbor, 4.50. *Lake Superior*—Escanaba 1st, 12; Ford River, 8; Menominee, 33.51. *Lansing*—Lansing 1st (P. Amboy), 5. 83 01

MINNESOTA.—*Duluth*—Sandstone 1st, 2.25. *Mankato*—Balaton 1st, 8.75; Redwood Falls, 13; Winnebago City, 23.55. *St. Cloud*—Wheaton sab.-sch., 7.07. *St. Paul*—Farmington, 1; Macalester Memorial, 3.30; Vermillion, 2. *Winona*—Oronoco, 2; Owatonna 1st, 18.50. 81 42

MISSOURI.—*Kansas City*—Clinton 1st, 2.10. *Ozark*—Salem, 1. *Palmyra*—Edina, 10; Hannibal 1st, 25; Laclede, 2; Unionville, 7. *St. Louis*—St. Louis Westminster, 29.23; Zoar, 6. 82 33

MONTANA.—*Great Falls*—Kalispell, 3. 3 00

NEBRASKA.—*Hastings*—Hansen, 4; Rosemont German, 3. *Kearney*—Gibbon, 3.50; Lexington, 12; Shelton, 2.15. *Nebraska City*—Tecumseh 1st, 5; York 1st, 19. *Niobrara*—Emerson 1st, 3.80. *Omaha*—Marietta, 7. 59 45

NEW JERSEY.—*Elizabeth*—Lamington, 18; Perth Amboy (for debt), 7.35; Plainfield 1st, 47.42. *Jersey City*—Rutherford 1st, 25. *Monmouth*—Atlantic Highlands, 63 cts.; Englishtown 1st, 15; Lakewood, 100. *Morris and Orange*—Chatham, 10; Madison, 7.48; Morristown 1st, 93.20; — South Street, 125.57; Orange 1st, 350; South Orange Trinity, 62.50. *Newark*—Montclair 1st ("Aid"), 10; — Forest Hill, 25; — Park, 6.19. *New Brunswick*—Titusville, 7.75. *Newton*—North Hardiston Y.P.S.C.E., 7.92. *West Jersey*—Atlantic City 1st, 53; Haddonfield (add'l), 1; Pittsgrove, 15; Woodbury, 34.19. 1022 20

NEW YORK.—*Albany*—Albany 2d, 33.14; — State Street, 24.28; Mariaville, 3; Saratoga Springs 1st sab.-sch., 4.06. *Binghamton*—Cortland, 42.93; Deposit 1st, 10.12. *Boston*—Antrim, 9.25; Newburyport 2d, 10. *Brooklyn*—Brooklyn Bethany, 18.65; — Franklin Avenue, 14.05; — Greene Avenue, 12.95. *Buffalo*—Buffalo North, 23.34. *Cayuga*—Aurora, 13.57. *Chemung*—Horse Heads, 5. *Columbia*—Jewett, 9. *Genesee*—Leroy 1st, 7; Warsaw, 25.50. *Hudson*—Amity, 8; Cochecton, 2; Port Jervis, 17.29; Unionville, 4; West Town, 2. *Long Island*—East Hampton 1st, 30. *Lyons*—Palmyra (Ladies' Aid, 5; C.E., 5; Jr. C.E., 5), 57.59. *Nassau*—Northport, 18. *New York*—New York 4th, 166; — 1st Union, 9.13; — 4th Avenue Hope Chapel, 25; — University Place, 418.55. *North River*—Highland Falls, 6; Wassaic 1st, 3. *Otsego*—Oneonto 1st, 25.37; Unadilla, 6.50. *Rochester*—Sparta 1st, 10; Sweden 1st, 6.85. *St. Lawrence*—Hammond, 8; Potsdam, 20.56; Waddington Scotch, 24.58. *Steuben*—Canisteo 1st, 22; Cuba 1st, 6.83; Hornellsville 1st, 24; Pultney, 6. *Syracuse*—Marcellus, 6; Mexico, 22.18. *Troy*—Cohoes 1st, 40; Lansingburg 1st, 48.81; Waterford 1st, 8.60. *Utica*—Boonville, 7; Clinton, 20; New Hartford, 17.75; Vernon Centre, 2.48; Waterville, 2.64. *Westchester*—New Rochelle 1st, 141.66; Rye, 58.33; South Salem, 14.51; Yonkers 1st (sab.-sch., 19.25), 271.37. 1854 42

NORTH DAKOTA.—*Bismarck*—Bismarck 1st, 12.12. *Minnewaukon*—Rolla, 7. *Pembina*—Ardoch, 6. 25 12

OHIO.—*Athens*—Nelsonville, 3. *Bellefontaine*—Bellefontaine 1st, 2.83; Galion 1st, 6; Urbana, 14.51. *Chillicothe*—Bloomingburg, 11.63. *Cincinnati*—Cincinnati Poplar Street, 4.50; Wyoming sab.-sch., 25. *Cleveland*—Cleveland Calvary, 101; East Cleveland, 6.53. *Columbus*—Columbus Olivet, 10; — West Broad Street, 4. *Huron*—Chicago, 5. *Lima*—Findlay 2d, 3. *Mahoning*—Petersburg, 3.30; Youngstown 1st, 30.75. *Marion*—Delaware, 30; Ostrander, 2. *St. Clairsville*—Kirkwood, 60. *Steubenville*—Bethel, 5; Carrollton, 15; Hopedale, 2; Urichsville, 12; West Lafayette, 1.25. *Zanesville*—Frazeysburg, 4.70; Kirkersville, 2; Madison, 9.60; Pataskala, 3.82. 378 42

OREGON.—*East Oregon*—Cleveland, 4; Union, 51 cts. *Portland*—Portland 4th, 8.71. *Southern Oregon*—Ashland (L. Miss. Soc., 3.50), 5. *Willamette*—Pleasant Grove, 2. 20 22

PENNSYLVANIA.—*Blairsville*—Greenburg 1st (sab.-sch., 20.02), 68.32; Johnstown, 61.57; — 2d, 20.50; Livermore, 2.17; New Florence, 8.17. *Butler*—Martinsburg, 8.75; West Sunbury, 4.60. *Carlisle*—Big Spring, 10.39; Burnt Cabins, 2; Chambersburg Central, 12; Harrisburg Pine Street, 262.69; Lower Path Valley, 12; Paxton, 18. *Chester*—Chichester Memorial, 2; Wayne sab.-sch., 4.20; West Chester 1st, 56.41. *Clarion*—Beech Woods, 32 cts.; Big Run, 2; East Brady, 10.90; Emlenton, 22; Johnsonburg, 5; New Rehoboth, 6.50; Wilcox, 9. *Erie*—Atlantic, 5.45; Mount Pleasant, 2.15; Sunville, 90 cts.; Tideoute, 13. *Huntingdon*—Altoona Broad Avenue, 6.75; Bellefonte (Miss Gray), 3; Bradford, 1.22; Lewistown sab.-sch., 50; Mount Union, 12; Orbisonia, 5; Pine Grove Bethel, 3.10; Sherman's Valley, 2; Shirleysburg, 5. *Kittanning*—Indiana sab.-sch., 15; Marion, 4; Srader's Grove, 2.60. *Lackawanna*—Athens, 30; Bennett, 5; Elmhurst, 1; Forest City 1st, 2; Plains, 7; Wilkesbarre 1st, 336.15. *Lehigh*—Bethlehem 1st, 6.26; Catasauqua Bridge Street, 9; Easton 1st, 60; Stroudsburg 1st, 10. *Northumberland*—Milton, 70. *Parkersburg*—Parkersburg 1st, 14.70. *Philadelphia*—Philadelphia Evangel (sab.-sch., 9), 23; — Olivet, 13.11; — Patterson Memorial, 8; — Tabor (sab.-sch., 25), 68.04. *Philadelphia North*—Chestnut Hill 1st, 10; Norristown Central, 16.25; Penn Valley, 2. *Pittsburgh*—Ingram, 6.45; Pittsburgh 1st (Central Chapel), 2.17; — Bellefield (King's Daughters, 41), 101; — East Liberty (sab.-sch., 26.32), 68.58; — Herron Avenue, 3.07; — Shady Side (sab.-sch., 5.53), 31.03. *Redstone*—Leisenring, 4; Mount Washington, 2; Uniontown 1st, 124.82. *Shenango*—Hermon, 7. *Washington*—Allen Grove, 5.06; Burgettstown 1st (sab.-sch., 8.88), 33.60; Limestone, 4.40; Lower Buffalo, 6.95. *Westminster*—Columbia, 57.75. 1890 05

SOUTH DAKOTA.—*Central Dakota*—Bethel, 1.72; Coleman, 1.72; Wentworth, 3.14. *Southern Dakota*—Emmanuel German, 5; Harmony, 4.75; Mitchell, 1. 17 33

TENNESSEE.—*Holston*—Mount Bethel, 7.20. *Union*—Marysville, 2. 9 20

TEXAS.—*Austin*—Pearsall (two members), 10. 10 00

UTAH.—*Utah*—Nephi Huntington, 4.70; Ogden 1st, 6.65; Salt Lake City 3d, 5; — Westminster, 8. 24 35

WASHINGTON.—*Olympia*—Castle Rock and Toledo, 90 cts. *Puget Sound*—Friday Harbor, 3; Lopez Calvary, 2; Seattle Westminster, 14.45; White River, 1.10. *Walla Walla*—Waitsburg, 10. 31 45

WISCONSIN.—Baldwin, 9; Big River, 4; Eau Claire 1st, 8. *Milwaukee*—Cato, 75 cts.; Milwaukee 1st German, 2. *Winnebago*—Oconto, 27.20; Weyauwega 1st, 2. 52 95

Total from the churches and Sabbath-schools..... $7,250 79

INDIVIDUALS.

Mrs. Julia M. Pitkin, Syracuse, N. Y., 20; Mrs. S. Snyder, Newark, N. J., 3; Miss Dickson, Philadelphia, 15; Neri Ogden, Oskaloosa, Ia., 5; Miss Mary D. Crane, Brooklyn, N. Y., 5; Mrs. P. G. Cook, Buffalo, N. Y., 5; Mrs. M. A. Cargen, Cambridge, Wis., 5; Rev. R. T. Armstrong, Canton, Mo., 5; Mrs. R. T. Amstrong, Canton, Mo., 5; Mrs. Kuhfuss, Goebler, Mo., 1; Miss Chester, Washington, D.C., 100; Through Miss Mary E. Chapman, Philadelphia, 7; "One of His stewards," 5; "Christmas Gift," N. Y., 25; Cornelia W. Halsey, Newark, N. J., 150; Miss Anna R. Ludlow, Hartshorne, I. T., 5; The Misses Clark, N. Y., 20; "In His Name," 2; Miss Speer, Pittsburgh, Pa., 10; "A Friend," Philadelphia, 5; Mrs. J. G. Reasoner Ballard, Washington, 5; Rosa L. Easby (in memoriam), 25; Mrs. R. W. Allen, Virginia City, 2; "A Friend," 5; G. P. Reeves, Yonkers, 10; Rev. J. L. Vallandigham, D.D., Newark, Del., 5; Miss Lottie Ensign, Philadelphia, 2; Martha W. Miller, Chester, S. C., 10; Rev. Frederick L. King, New York., 30; Mrs. R. J. Carson, Gidley, Ill., 50; Mrs. Frank Kent, Gidley, Ill., 5; Mrs. Jane B. Worth, Tallula, Ill., 1; Mr. and Mrs. A. P. Frank, Wanen, Minn., 1; Mrs. McClung, Fernbank, O., 3; Miss Ellen Clarke and mother, Mt. Jackson, Pa., 10; Miss Mary Crosby, New York, 50; Rev. T. Thomas, Wyalusing, Pa., 5; Mrs. Jennie Keefer, Germantown, Pa., 5; W. J. McCaban, Philadelphia, 500; Mrs. George Cook, Hanover, N. J., 2; "Orange, N. J.," 1; Mrs. A. M. Hull, Maryville, Tenn., 25; "Thank Offering," Pa., 7.50; "Friend," Chambersburgh, Pa., 7; Miss R. T. Williams, N. Y., 9; "Washington, D.C.," 3; "New England Presbyterian," 5; Rev. Julian Hatch, Dilley, Oreg., 7.50; "Tithing," Mt. Carmel, Pa., 10; Rev. Lewis I. Drake, Iola, Kans., 5; "C. Penna.," 6; Rev. J. G. Touzeau, Medellin, Columbia, 10; Rev. E. P. Goodrich, Ypsilanti, Mich., 6; Rev. Charles J. Jones, D.D., 10; Rev. H. T. Scholl, Big Flats, New York, 2; "The B's.," 2; "Cash," Brooklyn, 200..... $1440 00

Interest from investments	$5142 91
" " R. Sherman Fund	200 00
Total	$14,033 70
Unrestricted legacies	552 00
Total receipts in December, 1897	$14,585 70

[NOTE.—$3 credited in November to *Chicago* Presbytery German Church (Rev. E. Bensing's church) should have been placed in the individual record of gifts.]

Total for current fund since April 1, 1897.....$97,433 56
" " " " same period last year..... 91,605 62

W. W. HEBERTON, *Treasurer*,
507 Witherspoon Building, Philadelphia.

RECEIPTS FOR THE BOARD OF FREEDMEN, NOVEMBER, 1897.

ATLANTIC.—*Fairfield*—Pleasant Ridge, 1.10. 1 10

BALTIMORE.—*Baltimore*—Baltimore 1st, 25; — Madison Street, (C.E., 6; sab.-sch., 14,) 20; Bethel, 4. *New Castle.*—Newark 1st, 9; Port Deposit, 7.16; 65 16

CALIFORNIA.—*Los Angeles*—Redlands 1st, 30.23; Riverside Calvary, 20. *Oakland*—Danville, 1.60. *Sacramento*—Olinda, 74 cts. 52 57

CATAWBA.—*Catawba*--Mt. Olive, 2; Wadesboro (sab.-sch., 3; C.E., 2), 5. 7 00

COLORADA—*Denver*—Denver Central, 26.73; Georgetown, 5. *Pueblo*—Pueblo Fountain (sab.-sch., 1.55), 2.35; Rocky Ford 1st, 5. 39 08

ILLINOIS.—*Alton*—Salem German, 4; Woodburn German, 3; Zion German, 2. *Bloomington*—Monticello ch. and sab.-sch., 10. *Chicago*—Chicago Emerald Avenue, 5.44; — Woodlawn Park sab.-sch., 10; Highland Park, 40.75; Hinsdale, 1.85; La Grange, 5.70; Oak Park 1st, 48.77; South Chicago 1st, 1. *Freeport*—Savanna, 6. *Mattoon*—Ashmore, 5; Grandview, 1.89; Shelbyville, 15. *Ottawa*—Morris 8. *Peoria*—Peoria 1st, 18.22. *Schuyler*—Elvaston, 15; Monmouth, 3.87. 205 49

INDIANA.—*Crawfordsville*—Spring Grove, 33. *Fort Wayne*—Hopewell, 5; Salem Centre, 2.55. *Indianapolis*—Whiteland Bethany, 11.60. *Logansport*—Crown Point, 8.75 60 90

IOWA.—*Cedar Rapids*—Cedar Rapids 3d, 3.35. *Des Moines*—Colfax 1st, 3.80. *Fort Dodge*—Boone 1st, 9. *Iowa*—Kosuth 1st, 3.06. *Iowa City*—Deep River, 5; Oxford, 7; Union, 5.04. *Waterloo*—Dows 1st (Jr. C.E., 1), 2.60; Rock Creek, 4; Unity, 3. 45 85

KANSAS.—*Highland*—Holton 1st, 16.50; Troy, 3. *Neosho*—Independence 1st, 3; Princeton, 6.50; Richmond L. M. Soc., 1. *Solomon*—Cawker City, 3.15. *Topeka*—Bethel, 6.50. 39 65

KENTUCKY.—*Ebenezer*—Lexington 2d, 20.93; Paris 1st, 5. 25 93

MICHIGAN.—*Detroit*—Birmingham, 4; Ypsilanti, 9. *Flint*—Mundy, 2.25. *Kalamazoo*—Allegan, 3. *Petoskey*—Elk Rapids, 2.35; Mackinaw City, 1.25. 21 85

MINNESOTA.—*Duluth*—Cloquet, 1.25. *Mankato*—Island Lake, 1.58; Mankato 1st. 20; Russell, 1.87. *Minneapolis*—Minneapolis 1st, 31.63. *Red River*—Fergus Falls 1st, 10.60. *St. Paul*—St. Paul House of Hope sab.-sch., 10. *Winona*—Austin Central, 2.60; Claremont, 5; Oakland, 1; Ripley, 1.50. 87 03

MISSOURI.—*Kansas City*—Holden 1st, 5.40. *Ozark*—Salem, 1. *St. Louis*—De Sota, 4; Pacific, 1.01; Washington, 2.99. 14 40

NEBRASKA.—*Hastings*—Hastings 1st German, 2. *Kearney*—North Platte, 12.96; Wilson, Memorial, 2. *Nebraska City*—Goshen, 1.15; Meridian German, 2; Pawnee 1st, 26.39. 46 50

NEW JERSEY.—*Elizabeth*—Elizabeth 3d, 26.13. *Jersey City*—Passaic 1st, 20.19; Paterson Madison Ave., 5. *Monmouth*—Beverly, 38.50. *Morris and Orange*—East Orange Arlington Avenue, 47; Morristown 1st C.M. Soc., 45;—South Street, 44.55. *Newark*—Bloomfield 1st, 53; Montclair 1st, 15.28; Newark Calvary, 6; — Park, 31.10. *New Brunswick*—Dutch Neck, 20; Frenchtown, 10.10; Trenton 2d. 4.15. *Newton*—Hackettstown, 25.00; Harmony, 4.86; La Fayette, 1.80; Phillipsburgh Westminster, 8.62. *West Jersey*—Camden 2d, 3.50. 409 78

NEW YORK.—*Albany*—Ballston Spa 1st, 6; Galway, 30; Princetown, 5.29; Sand Lake, 4; Voorheesville, 1; West Galway, 3; West Milton, 2. *Binghamton*—Coventry 2d, 6.35; Lordville, 3; Waverly 1st, 30.53. *Boston*—Bedford, 2. *Brooklyn*—Brooklyn 2d, 48; — Memorial, 49.85. *Buffalo*—Alden, 1. *Cayuga*—Genoa 1st, 10. *Champlain*—Keesville 1st, 16.60. *Columbia*—Ancram Lead Mines, 3.60; Centreville, 1. *Geneva*—Bellona 1st (sab.-sch., 1.50), 8; Geneva 1st, 17.46. *Hudson*—Chester, 21.46; Good Will, 1.26; Monroe, 25; Washingtonville 1st, 10. *Long Island*—Remsenburg, 15. *Lyons*—Palmyra, 12.72. *Nassau*—Far Rockaway 1st, 16; Freeport 1st, 13; Glen Cove, 2. *New York*—New York 4th, 50.47; —4th Avenue, 85; — Adams Memorial L. M. Soc., 10; — University Place, 50. *Niagara*—Knowlesville, 6. *North River*—Poughkeepsie, 12.93. *Otsego*—Gilbertsville, 5.50. *Rochester*—Caledonia 1st, 9.70; Rochester Central, 50; — St. Peter's, 21.68; Sparta 2d, 5.57. *St. Lawrence*—Carthage 1st, 8. *Steuben*—Angelica, 4. *Troy*—Green Island, 11.65. *Utica*—Forestport, 4.50. *Westchester*—Bridgeport 1st, 33.76; Darien, 15; White Plains, 54.53. 803 41

OHIO.—*Chillicothe*—Concord, 2.60. *Cincinnati*—Avondale, 114; Cincinnati Fairmount German, 2; — Poplar Street, 8; Wyoming, 82.54. *Cleveland*—Cleveland Beckwith, 6.60; — North sab -sch., 4.28; East Cleveland Glenville, 2. *Dayton*—Troy 1st, 5.20. *Lima*—Ottawa 1st, 1.20. *Mahoning*—Concord, 3; Youngstown 1st L. M. Soc., 15. *Marion*—Brown, 2. *Maumee*—Tontogony, 5. *Portsmouth*—Portsmouth 1st, 20.65. *St. Clairsville*—Caldwell, 5; Sharon, 4. *Steubenville*—Corinth, 11; Dell Roy, 6.50; East Liverpool 1st, 61.51. *Wooster*—Wooster 1st, (sab.-sch., 7.50), 58.71. *Zanesville*—Muskingum, 31; Newark Salem German, 2.71. 454 50

OREGON.—*Portland*—Portland 1st, 42.24. 42 24

PENNSYLVANIA — *Allegheny*—Allegheny 1st E. E. Swift Brigade, 36.88; — Central, 35.63; — McClure Avenue, 15; Bull Creek, 10; Rochester, 5. *Blairsville*—Conemaugh, 3.52; Johnstown Laurel Ave., 8; — 1st L. M. Soc., 20.50. *Butler*—Butler 1st, 121; Centreville 1st, 40. *Carlisle*—Upper Path Valley, 9. *Chester*—Dilworthtown, 3; Toughkenamon, 4.44; West Chester 1st, 33.07; *Clarion*—Adrian, 2. *Erie*—Erie 1st, 5.10; — Park, 21.14; Sandy Lake, 2. *Huntingdon*—Altoona 3d, 8.38; Bald Eagle, 7.60; Beulah, 18 cts. *Kittanning*—Kittanning 1st, 65; Saltsburg, 25; West Glade Run, 10; Worthington, 8. *Lackawanna*—Ashley, 16.62; Honesdale 1st sab.-sch., 12.37; Mountain Top, 1.55; Scranton 1st, 152.31; Wilkes Barre Grant Street, 4.62. *Lehigh*—Allentown, 30.47; Hazleton sab.-sch., 25. *Northumberland*—Buffalo, 9.25; Jersey Shore, 33; Mahoning, (sab.-sch., 18 32), 71.07. *Philadelphia*—Philadelphia Cohocksink sab.-sch., 8.30; — North Broad Street, 96; — Trinity sab.-sch., 2.50; —West Hope, 14.78. *Philadelphia North*—Abington, 28.63; Holmesburg, 10.17; Neshaminy of Warminster C. E., 1.25; Wissinoming, 3. *Pittsburgh*—Canonsburg Central, 10; Crafton 1st, 16.66; Homestead, 8.32; Idlewood, Hawthorne Ave., 10.38; Mount Pisgah, 12; Oakmont 1st Y. L. M. Soc., 25; Pittsburgh 1st, 1019.73; — 2d, 6.27; — 4th, (Jr. C. E, 10), 27.36; — 43d Street, 11.74; — Bellefield, 127.63; — East End, 17.59; — East Liberty, 158.71; — Knoxville, 19; — Lawrenceville, 18.06; — Park Avenue, (L. H. M. Soc., 3), 43; Shady Side, 82.51. *Redstone*—New Salem, 5.08; Rehoboth, 23. *Shenango*—Moravia, 3.50; Wampum, 5.15. *Washington*—Fairview Y. P. Soc., 3; Washington 3d, 12.18. *Wellsboro*—Lawrenceville 1st, 1. *Westminster*—Chanceford, 5.25; York Calvary, 22.12. 2714 58

TENNESSEE.—*Union*—Caledonia, 1.50; Centennial, 1; Clover Hill, 1; Knoxville Belle Avenue, 2. 5 50

TEXAS.—*Austin*—Fayetteville Bohemian, 1; Sweden, 3. 4 00

WASHINGTON.—*Walla Walla*- Johnson, 1. 1 00

WISCONSIN.—*Chippewa*—Bayfield, 11.40. *La Crosse*—Mauston German, 2; New Amsterdam Holland, 3. *Madison*—Beloit 1st, 4; Portage 1st, 3; Poynette, 1.35. *Milwaukee*—Milwaukee Immanuel, 75.65; — Perseverance, 1.34. *Winnebago*—Marinette Pioneer, 100. 201 74

Receipts from churches during November, ... $5349 26

MISCELLANEOUS.

"C. Penna.," 8; Rev. E. Benzing and his Ger. Ch., 2; John P. Jones, Terra Alta, W. Va., 10; "M. C. D., Westminster Church, Baltimore, Md.," 5; "M. R. C.," 6; Estate of Joseph B. Pitzer, Zionsville, Ind., 994.50; W. J. Fife, Boyce Sta., Pa., 3.80; Miss Lida Brown, Philadelphia, Pa., 1; Central Reformed Pres. Church, Allegheny, Pa., 8; Estate of Mary M. Montford, Buffalo, Pa., 50; Wm. U. Follansbee, Allegheny, Pa., 50; "Cuyler Mission Band," per Miss Mary L. Matton, 25; "A friend," Wheeling 1st Ch., W. Va., 5; W. A. Hope, Flat Rock, Ill., 4; Gilbert L. Hicks, Sr., Alanson, Mich., 4; Benevolent Society of Princeton Seminary, Princeton, N. J., 17.16; "Minnesota friends," per Miss M. E. Holmes, 2.42; Rev. L. P. Davidson, New York, 10 ..... 1,205 88

Woman's Board of Home Missions 1,214 46

Receipts during November, 1897	$7,769 60
Receipts during November, 1896	6,066 96
Total receipts to December 1, 1897	41,916 84
Total receipts to December 1, 1896	50,804 92

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh Pa.

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Corresponding Secretaries—Rev. William C. Roberts, D.D., LL.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Harvey C. Olin. *Recording Secretary*—Oscar E. Boyd.
Superintendent of Schools—Rev. G. F. McAfee.
Secretary of Young People's Department—Miss E. M. Wishard.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board should be addressed to the *Corresponding Secretaries*.

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to the *Treasurer*.

Applications for aid from churches should be addressed to the *Recording Secretary*.

Applications of teachers, and letters relating to the School Department, should be addressed to the *Superintendent of Schools*.

Correspondence of Young People's Societies should be addressed to the *Secretary of Young People's Department*.

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready*. Address the *Treasurer of the Board of Foreign Missions*.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer*.

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. E. C. Ray, D.D.
Treasurer—E. C. Ray.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Harvey C. Olin, 156 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

Headache

Horsford's Acid Phosphate.

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

For sale by all Druggists.

Beware of Substitutes and Imitations.

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

"It just suits me." The

Clinton - Safety - Pin

has the largest sale of any safety pin made, because of its many points of absolute superiority, which are as follows:

1st. They have a perfect guard that prevents cloth catching in the coil.

2d. They are made of tempered brass, and do not bend.

3d. They are supernickeled *and never turn brassy.*

4th. They can be hooked and unhooked from either side, a great convenience.

BEWARE OF IMITATIONS.

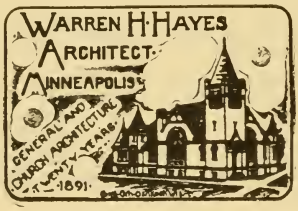
Made in Nickel Plate, Black, Rolled Gold and Sterling Silver.

Free on receipt of stamp for postage, samples of our **Clinton Safety Pin,** our new **"Sovran"** pin and a pretty colored animal book for the children.

Oakville Co., Waterbury, Conn.

—The *Chicago Tribune* relates this story to illustrate the methods of the censor in Turkey: Two French journalists, Messrs. Papillard and Leroy, set out from Paris to make a tour of the world without a sou, and a curious illustrated chronicle of their journey is being published. While at Salgon they edited the fifth number of the journal *En Route*, in which there is the following amusing anecdote: While reading one of the articles relating to the departure of the travelers from Sicily, the censor charged with the examination of the fourth number of their paper came to the following text: "We disembarked in sight of the city of Calane, behind which Etna, the highest volcano of Europe, reigns as master." The censor shudderingly erased the words "reigns as master." "But why," demanded the journalists, "do you scratch out these words?" "Because," responded the censor with indescribable haughtiness, "there is none other than His Majesty the Sultan who reigns as master."

—A method of propagating Islam without the Mohammedans at home having to support their missionaries is thus reported in *Evangelisches Missionsmagazin*: A Basle missionary, traveling in the German Soudan, met a Mohammedan teacher who carried with him the Koran and wooden writing tables. Stopping at all places which have Mohammedan colonies, he goes through his prayers every evening in public in the most careful and impressive way. He gathers the Moslem children and teaches them to read and write, requiring them to learn by heart verses of the Koran and prayers. When a scholar has completed his course in this superficial instruction, his father has to pay a cow or produce of the country to the value of about forty shillings to the teacher. In this way these Mohammedan priests support themselves and lead a very comfortable life.



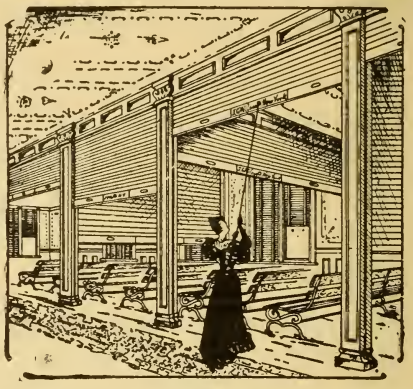
Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.
Mention this Magazine.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM **Morphine** habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**
J. L. STEPHENS, M. D., Lebanon, Ohio.

Jas. Godfrey Wilson,
PATENTEE AND MANUFACTURER,
74 WEST 23d ST., NEW YORK.
Send three two-cent stamps for Illustrated Catalogue.
Stamps not necessary if you mention THIS Magazine.



Rolling Partitions
for dividing Church and School Buildings. Sound-proof and air-tight. Made also with Blackboard Surface. They are a marvelous convenience, easily operated, very durable and do not get out of order. Also made to roll vertically. Over 2000 Churches and many Public Schools are using them.
VENETIAN BLINDS IN ALL WOODS.

Christian Training Course.
BIBLICAL, HISTORICAL, MISSIONARY.
FOR
Young People's Societies
AND OTHER
CHURCH ORGANIZATIONS.
Commended by the General Assembly and by many of the Presbyteries.

Required Reading
FOR 1897-98.
Our Sixty-six Sacred Books.....40c.
The Presbyterian Churches.....25c.
The Church at Home and Abroad, one year.....$1.00
Sent postpaid by the
PRESBYTERIAN BOARD OF PUBLICATION,
PHILADELPHIA, PA.

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F. ELLINWOOD, D.D., LL.D., BENJ. L. AGNEW, D.D.,
EDWARD B. HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., LL.D., E. C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Current Events and the Kingdom, . . . 191
Editorial Notes (with portraits of John Hall, D D. and D. J. McMillan, D.D.), . . 193
Rev. Wm. C. Cattell, D D (with portrait), . 195
In the Interest of Missions, *Gen. John Eaton, LL.D.*, ... 196
Missions in Alaska (ten illustrations,) . . 197

CHURCH ERECTION.—How one Church was Finished, *A. S. Fiske, D.D.*, . . 202

FOREIGN MISSIONS.—Notes, . . . 205
Calendar—Punishing the Cause of Truth . 209
Henry Harris Jessup, D.D. (with portrait), . 210
A Picture and an Appeal, *Rev. A. A. Fulton*, (illustration), ... 211
Jubilee Offerings—The late Mr. Andrew Happer, (illustration,) 213

Concert of Prayer, Topic for March—What is the Supreme Aim? 215
Just one at a Time, *Henry T. McEwen, D.D.* 216
An Itineration with Bulu Accompaniments, *Ellen C. Parsons, M.A.*, ... 219
An Itinerating Tour, *Miss Letitia W. McCampbell* (illustration), ... 220

COLLEGES AND ACADEMIES.—General Fund Receipts—Training of Christian Teachers, *Pres. W. M. Blackburn, D.D.*,—Geneseo Collegiate Institute, *Wm. E. Kimball, D.D.* (two illustrations), . 224

EDUCATION.—Care of Presbyterian Students at State Universities—The University of Colorado, (two illustrations,). . 226

FREEDMEN.—As Much as Last Year—Cast Down but not Destroyed—Rev. J. T. H. Waite (with portrait)—How a School Grew, ... 229

MINISTERIAL RELIEF.—Heraldic Seal of the Board (illustration), ... 232

PUBLICATION AND SABBATH-SCHOOL WORK.—Sholl's Mines, Illinois (illustration)—The Twentieth Century Movement—The Appeal of Children's Day, *Edward T. Bromfield, D.D.*, ... 235

HOME MISSIONS.—Notes, ... 237
One Secretary, ... 238
Why are the Boards in Debt, ... 238
Tidings from the Klondike, *Rev S. Hall Young*, ... 240
Concert of Prayer—The Board of Home Missions—Home Missionaries, . . . 244
Letters, ... 248
Appointments, ... 250

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR. — Notes (three illustrations)—Down in Egypt, *C. K. Powell* (three illustrations)—A Boy's Missionary Society—Christian Training Course—Presbyterian Endeavorers—John Kenneth Mackenzie, M.D. (with portrait), *Mrs. Albert B. Robinson*, ... 251-263
Receipts, ... 263-278
Officers and Agencies, ... 279

Native Huts, East Cape, Siberia.
Courtesy of the Bureau of Education.

THE CHURCH

AT HOME AND ABROAD.

MARCH, 1898.

CURRENT EVENTS AND THE KINGDOM.

A Large Bequest for Missions.—It is announced that a legacy which will amount to about $900,000 has been left to the China Inland Mission.

The Hawaiian Question.—Replying to the argument against annexation that the people of Hawaii are not up to the American standard, the Hon. Lorin A. Thurston writes in *The Outlook:* "Millions of Americans are not up to the Hawaiian standard. With the exception of a temporary Asiatic laboring population, there is less illiteracy in Hawaii than in Massachusetts. Hawaii is, in its government, educational system, laws, customs, business methods and civilization, more American than any Territory ever admitted to the Union."

The Student Volunteers.—The third convention of Student Volunteers, held in Cleveland, February 23–27, has brought prominently to public attention the facts regarding this important movement. In eight hundred institutions of learning the claims of world-wide missions are frequently brought to the attention of students, and there are two hundred and fifty classes for the special study of missions. Two results are that many more are ready to go to mission fields than the Boards are able to send, and that the missionary contributions of students have increased from $5000 a year to $40,000. A student volunteer cultivates the habit of systematic giving and the ability to do Christian work at home.

A Monument to Lincoln.—When the mountain people of Cumberland Gap proposed to erect a statue in memory of Abraham Lincoln, Gen. O. O. Howard said: "Set a living monument there, not one of dead stone. Plant a great educational tree, its fruit-laden branches reaching out to the four States. That will be a fitting monument." The suggestion has borne fruit, and an institution for the education of the young men and women of the mountain district is to be established at Cumberland Gap, known as the Abraham Lincoln Memorial University. General Howard is at the head of the enterprise. It is announced that the directors have in their hands property valued at $100,000, and that Washington and Tusculum, two Presbyterian institutions in East Tennessee, are to come in under the university charter.

The Salvation Army.—The number of institutions opened by the Salvation Army for the relief of the poor in this country has increased from fifteen in 1896 to sixty-two in 1898. General Booth states that in Great Britain the Army is attempting to remove, after selection and training, a certain proportion of the submerged population to some colony, where land is abundant and the population limited. He says he came to study this question and to confer with Commander Booth-Tucker about the "farm-colony" in California, and the scheme to transfer to unoccupied territory some of the overwhelming populations of the great cities.

Methodist Federation.—The joint commission of representatives of the Methodist Episcopal Churches, North and South, at its recent meeting discussed plans of federation. The resolutions adopted called upon the two General Conferences to order the preparation of a common hymn book, catechism and order of worship, and to provide for the union of the two Epworth Leagues;

recommended the joint administration of the publishing interests of the two bodies in China and Japan; and suggested the advisability of a coöperative administration of missions in foreign lands. Methodist journals, North and South, express great satisfaction with the result accomplished by the commission.

A Christian Official in Siam.—That must have been an impressive scene in a Buddhist temple at Cheung Hai, when a native Presbyterian elder who had been made a member of the court, the highest official rank ever bestowed upon a person not of noble birth, was inducted into office with his hand on a copy of the Bible. The Siamese commissioner who administered the oath of office, who is also a Christian, said that during the ceremony he thought in his heart all the time of Jehovah God and Jesus Christ, instead of the idols before whom the others were bowing.

An Epidemic of Crime.—The advance in crime in our country, says the *Herald and Presbyter*, one of the most startling features of the age in which we live, is largely the result of strong drink. He who does something to stay the power of the liquor traffic does something to save human life, for time and eternity. Infidelity is another factor to produce murder and suicide. Breaking down the sense of moral responsibility and accountability, it has been bold to declare in favor of self-destruction when circumstances became unduly adverse and depressing. The law of God is the only safe rule for human life, and only he who has regard to God has safety and peace.

Mormon Propagandism. — Distance from Utah, writes Eugene Young, in the *Independent*, is not likely to protect the religious people in the East from an active interest in the Mormon problem. The "Latter-Day Saints," having gained control of the State in which their governing body sits, and being freed from the necessity of fighting the Federal government, have revived their missionary work in the East. There are one hundred and forty missionaries in New York, New Jersey, Connecticut and eastern Pennsylvania, with headquarters at Brooklyn. Their plea to the people is based on the assumption that there was a general apostasy of Christians in the early centuries, that the true gospel was taken from the world, and that it has been restored through Joseph Smith. When questioned about polygamy they assert that the custom has been abandoned. The Mormon hierarchy has secured a haven of rest by getting Statehood for Utah. It has broken the promises of political freedom on which it gained this boon; but the average devout Mormon excuses all such things by the belief that these breaches of faith have helped the kingdom of God on earth. The two Senators from Utah were elected through Mormon influence. The same is true of the two Senators from Idaho. Colorado has a growing Mormon population. The politicians of Arizona and New Mexico have learned that they must truckle to the Mormon vote. There is danger in these things for American institutions.

China Awakening.—Dr. W. A. P. Martin writes in a recent article of the intellectual awakening—partly the effect of missions, partly the result of successive defeats—which is beginning to show itself; and declares that no more is it possible to extinguish that dawning light than it would be to turn back the chariot of the rising sun. Not only is it true that to the poor is the gospel preached—the time is at hand when the learned and the influential will come to our missionaries in quest of science and carry away the gospel.

A correspondent of the Chicago *Record* reports a new movement of progressive Chinese women. Three native young women, educated at the University of Michigan, persuaded ten Chinese ladies, the wives of mandarins of the highest rank, to invite fifty foreign ladies, the wives of consuls, merchants and missionaries, to be their guests at luncheon at a restaurant in the suburbs of Shanghai, mostly frequented by foreigners. The purpose was to discuss ways and means for the establishment of a school in that city in which the daughters of the nobility may obtain a modern education. At the close of the luncheon, which was served in European style, the company listened to what is believed to be the first public speech ever delivered by a Chinese woman of rank. She asked for the coöperation of the ladies of the foreign colony in the establishment of a school in the native

section of Shanghai, similar to the school for peeresses established at Tokyo by the empress of Japan. Because of ignorance and inexperience their plans were not formed; but they were anxious that their daughters should have advantages that had been withheld from them, and begged the foreign ladies who had knowledge of such affairs to aid them.

"WITHOUT the regular visits of THE CHURCH AT HOME AND ABROAD I should not feel myself properly qualified to belong to the Presbyterian family." This is the testimony of a subscriber in California.

THE number of American Presbyterian women laboring on the foreign field under the care of the Board is 426, of whom 241 are wives of missionaries, and 185 are single, 20 of the latter being medical missionaries, and the remainder teachers and evangelists.

A PASTOR in New York writes: "Each number of THE CHURCH AT HOME AND ABROAD is more interesting than its predecessor. I have especially enjoyed the stress in the February issue laid on the unity of the work of the Church. It is a point I have tried to keep mindful of."

REV. W. H. WEAVER, D.D., whose work in behalf of the Freedmen's Board was mentioned in the January issue, spent nearly two months in Philadelphia and vicinity, presenting in many churches his pictorial exhibition of the Board's work among the Negroes of the South. The information given in this attractive manner is sure to result in awakening a permanent interest and increasing the contributions.

A LITTLE GROUP of a dozen people seated in a circle in a church parlor, provided with literature of some sort, deeply absorbed in their work. This is what a writer in the *Occident* reports that he saw recently. Looking more closely he discovered several copies of THE CHURCH AT HOME AND ABROAD and other periodicals. It was the Committee on Ministerial Relief, planning for the next prayer meeting which they were to lead, and at which they were to present the interests of this agency of our Church. The session several months ago divided the entire membership into

John Hall, D.D., LL.D.

eight committees, one for each Board, and assigned to each a month. December fell to the Committee on Ministerial Relief. It is the business of the committee to secure all the available literature on the subject, and, having informed themselves, to bend their energies to inform other members of the church about it. During the week before the Sabbath when the offering is made for this work, they distribute numbered envelopes to each member of the church and Sunday-school. Good results have followed the adoption of this plan. Members formerly inactive are now wide awake and busy; interest in church literature is growing; the prayer meeting room is tested to its fullest capacity; the offerings have been increased fivefold and the church has taken on a new life in all its departments.

PASTOR OSBORNE, of Fayetteville, N. Y., desiring to get missionary information into the minds of the people who do not frequent missionary meetings nor often read missionary literature, has adopted the plan of a "missionary prelude." Every Sun-

day, just before the sermon, a brief, compact statement is made of some up-to-date matter relating to missions. On a recent Sunday the prelude had reference to China; and two facts, one from the *Congregationalist*, the other from the CHURCH AT HOME AND ABROAD, were mentioned as evidence that China is becoming more accessible to Christianizing influences. The following subjects have recently been presented: "The Point Barrow Mission and Missionaries," "Dr. Sheldon Jackson and the Reindeer Relief Expedition," "The Memory of Marcus Whitman," "Dr. E. E. Strong's Finance Figures," "The Missionary Purpose of Prince Oscar and Princess Ebba." They were chosen for their freshness and present interest rather than with reference to any systematic plan for explaining Presbyterian missions. That will come later.

THE *Cumberland Presbyterian* reporting recent bequests to the Board of Missions of the Cumberland Presbyterian Church, says that inquiry developed the fact that in one case at least the bequest was the result of agitation of the missionary cause by the pastor and others. "This suggests," continues the writer, "the importance of widespread popular instruction on the needs and importance of missions. More and more as pastors preach missions and as the people read about missionary work and workers, will such bequests and gifts become common. In exactly the same way will the financially capable be persuaded to endow our colleges and increase the funds of our other general enterprises. Pastors should recognize it as a duty, the performance of which is imperative, to lay before their wealthier members the claims of the Church at large, claims not alone for recognition in wills, but for liberal benefactions from the living as well."

WHEN Dr. McMillan, after filling with great acceptance for eight years the office of corresponding secretary of the Board of Home Missions, presented his resignation, the Board expressed hearty appreciation of his faithful and efficient services and testified to the estimable traits of personal character which had endeared him to his associates.

Duncan J. McMillan, D.D.

Dr. McMillan's whole ministerial life has been spent in home mission labor. The pioneer of educational and evangelistic work in Utah, he was able to furnish Senator Edmunds with needed information about the Mormons. He was fearless, uncompromising, and had the courage of his convictions. Many are familiar with the oft-repeated story of his preaching with two revolvers on the pulpit. From 1883 to 1890 he was president of the College of Montana. Valuable contributions to the history of Presbyterian home missions from his pen may be found in the bound volumes of this magazine. It is with sincere regret that THE CHURCH AT HOME AND ABROAD parts with this genial, warm-hearted brother, for several years our editorial correspondent. But his life has been dedicated to home missions, and it will be a pleasure to hear of his zealous, faithful labor in the place to which he may be called.

Rev. William C. Cattell, D.D., LL.D.

REV. WILLIAM C. CATTELL, D.D., LL.D.

The beloved pastor, college president and corresponding secretary completed his life-work on Friday morning, February 11, 1898. He has seized his immortal crown and commenced the triumphant song of the redeemed in glory.

Was there ever a man in our American Church endowed by nature and grace with finer sensibilities, a more genial disposition, or a more noble soul? We have never known a man more universally beloved by all who know him than this wonderful man.

Dr. Cattell was born in Salem, N. J., on the thirtieth of August, 1827, graduated at Princeton College in 1848, and at Princeton Seminary in 1852. For two years he acted as Associate Principal of Edgehill Seminary, at Princeton, and for five years was Professor of Latin and Greek in Lafayette College. He was ordained to the ministry by the Presbytery of Newton in 1856, and in 1860 accepted a call to the Pine Street Church, Harrisburg, Pa., where he remained three years, when he was elected President of Lafayette College. In 1883 he was elected Corresponding Secretary of the Presbyterian Board of Relief for Disabled Ministers. This position he occupied for eleven and a half years.

Dr. Cattell occupied other positions of honor and trust which we have not space to refer to as this magazine is just going to press and its space is occupied. The editor makes room for this brief notice of the life and personality of one of the most distinguished men of this generation, who was earnest, devoted, conscientious and successful in every department of literary and ecclesiastical work which he ever undertook to perform, and his life is sweet with fragrant memories.

As a husband and father, no one could more highly appreciate the sweet sacredness of the family relation, or be more tenderly thoughtful of the loved ones at home. As a Christian, he beautifully adorned the life the Master commands us all to live. As a man of affairs, he had the singular ability of adapting himself to the demands of his situation. When called to consecrate his energies to any special vocation, by his natural endowments, his sunny cheerfulness, his indomitable persistence, his unflagging fidelity, he accomplished a wonderful life-work, for which his name will ever be held in most grateful memory.

B. L. Agnew.

IN THE INTEREST OF MISSIONS.

General John Eaton, LL.D., who is thoroughly familiar with the facts of Alaskan history and has repeatedly written upon these matters for the periodical press, presents to the readers of the CHURCH AT HOME AND ABROAD in the following letter two considerations that are worthy of careful thought.

WASHINGTON, D. C., Jan. 27, 1898.

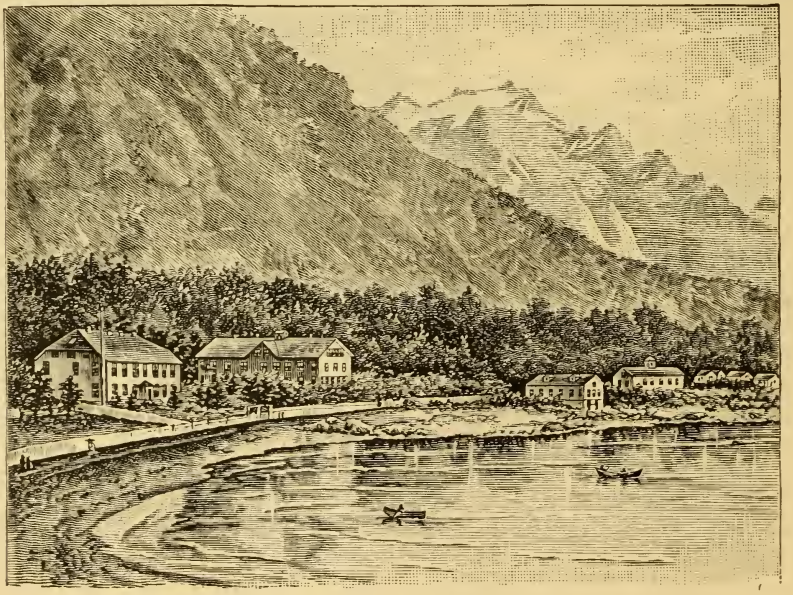
MR. EDITOR:

We have gone far enough with Dr. Jackson's plan of establishing reindeer herds in the Arctic regions of Alaska to be sure that they are not only the means of saving natives from starvation—their milk and meat furnishing food; their skins and entrails, clothing; their bones, horns and hoofs, implements; those trained to the harness, the best transportation for those regions—but that the care of these herds furnishes the industrial schools for the natives for a new order of life. From the government herds and training, a supply of deer and trainers is to go to each of the respective mission stations until the possibility is within the reach of every man of owning deer and having the skill for their care and use; thus each family may become self-supporting, and in time each community may be taught English and Christianized, and learn to support, as elsewhere, their own churches.

These communities are to be brought into communication with each other and with the outside world by the use of deer for transportation and the establishment of mails. Thus this work aims not only to save souls, but to save bodies by preserving the life that now is, as a means of gaining hope of the life to come.

Recent developments make it plain that this work was begun and the principles involved were settled none too soon. In order to save the 600 whalers in danger of perishing in the Arctic ice, the deer available for food have been taken on the one hand, and on the other the deer trained to the harness for transportation of supplies to save the imperiled miners. This depletion of the herds, unless replenished by the adequate appropriations of Congress, must arrest the progress of the plan, prevent the schooling of the natives in new conditions, and prevent the supply of deer for the greater demands of the future. Do not the demands of Christianity and of patriotism unite in urging needed appropriations by Congress? Shall not Christian citizens say this to their congressmen?

There is another peril to Alaskan missions. Christian people are familiar with the results of the Christian efforts of William Duncan, a layman, in raising from savagery to civilization the Metlakahtla community. They



Sitka Mission.

Totem Poles.

also know that this community, to avoid the troubles with which they were overtaken on Canadian soil, were transferred almost bodily to the small Island of Annette in southeast Alaska where, by act of Congress, they were assured of possession and protection. Their continued progress in all that constitutes Christian civilization there is well known. They are a self-supporting, well-ordered community, each member pledging himself to "cease from sorcery, from gambling, from the use of intoxicating liquors," promising to "observe the Sabbath, to attend religious instruction, send their children to school, to build neat houses and pay the village tax, to be liberal and honest in trade." Perhaps there are 800 in this community. Now miners have found gold on the island and attempted to stake out their claims, and having been ordered off by the Secretary of the Interior for this violation of law, they have had two bills offered, one in the Senate and one in the House of Representatives, authorizing this invasion of the island; thus, as any one must see, destroying the Christian community of the natives. Is not the duty of Christian citizens plain?

Respectfully,

JOHN EATON.

MISSIONS IN ALASKA.

Nearly fifty years ago Mr. William H. Seward declared in the United States Senate: "The Pacific Ocean, its shores, its islands, and the vast regions beyond, will become the chief theatre of events in the world's great hereafter."

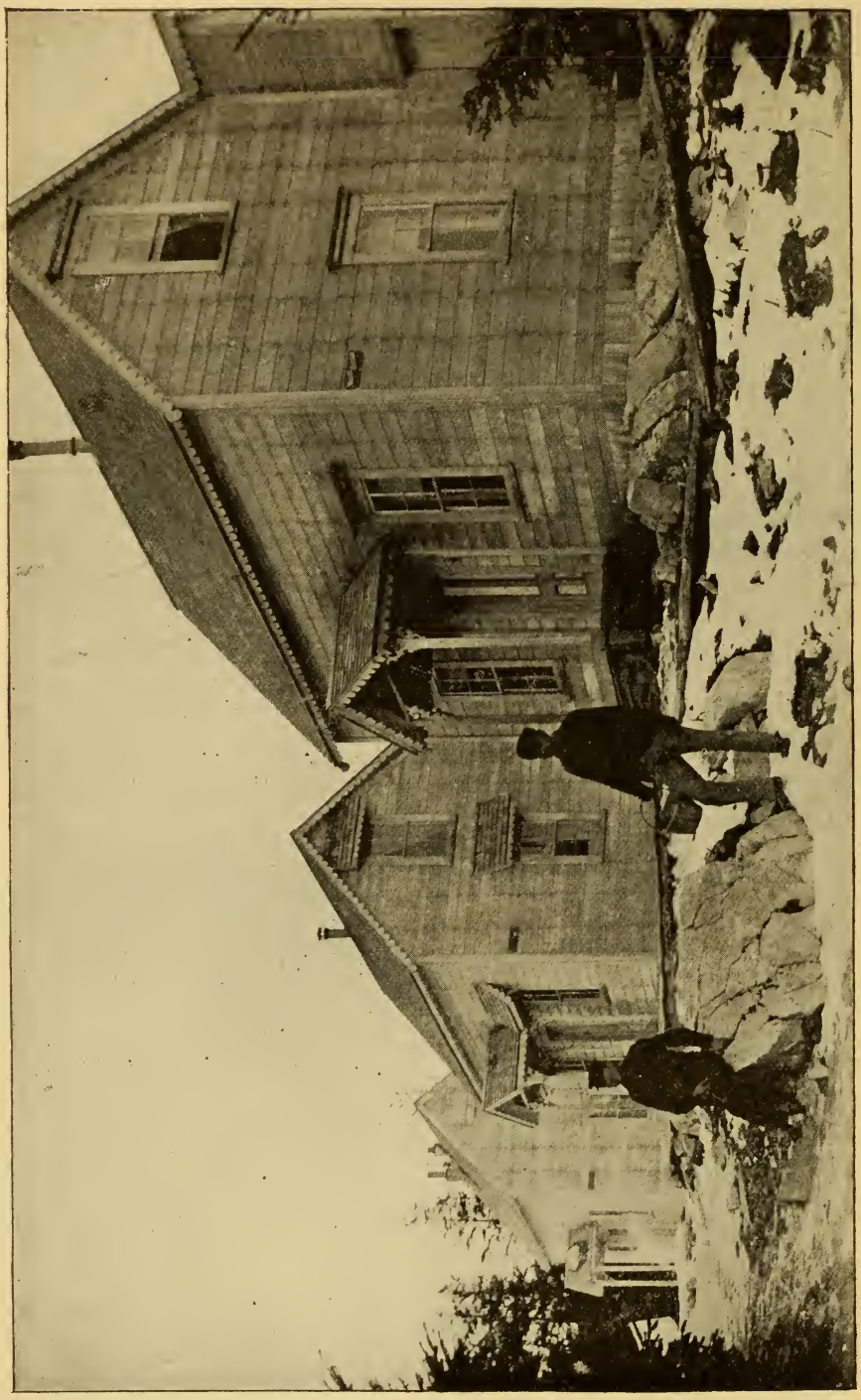
It was through the influence of Mr. Seward, then Secretary of State, that the United States in 1867 purchased Alaska from Russia for $7,200,000. Many laughed at the idea of "buying an iceberg," and "the great land," with its 531,000 square miles, was called "Seward's folly." Mr. Seward, however, expressed the belief that this purchase would one day be looked upon as the great act of his life.

Alaska is Switzerland over again, and more, says Dr. Field, for while Switzerland has the Alps, Alaska has its Alps, with the Pacific Ocean thrown in. It is the combination of the boundless waters with the everlasting mountains that gives such grandeur to this western coast of North America.

A tourist who has visited all accessible portions of Europe, Asia and America says there is no other such combination of scenery on the face of the earth as in Alaska.

It was not until 1877 that any effort was made by citizens of the United States for the

Russian Church, Sitka.



Model Cottages, Sitka Industrial School.
Courtesy of the Bureau of Education.

Mrs. A. R. McFarland.

moral elevation of the 30,000 inhabitants of this vast and far-off land. In that year, Dr. Sheldon Jackson, accompanied by Mrs. A. R. McFarland, set out to establish a mission in Alaska. At Fort Wrangel they found that Philip McKay, an Indian convert from a Methodist mission in British America, had already established a school, and was holding religious services. Mrs. McFarland took up this work, and for nearly a year she was the only white woman in the country. As an outgrowth of this faithful work a church was organized at Fort Wrangel in 1879.

After forty years of home missionary service, twenty of which were spent in Alaska, Mrs. McFarland has now retired from active labor.

The Alaskan tribes are described as "good-natured, bold and self-reliant. They never steal from a guest. An unguarded house is respected and a deer may with safety be left hanging on a tree. Family honor and clan pride are the strongest influences in their life, and to meet the demands of these they will make any sacrifices."

The natives of southeastern Alaska are a provident, industrious, self-sustaining people. They have from the first favored and welcomed every effort for their civilization, the establishment and maintenance of industries and the education of their children.

In his report for 1894, Governor Sheakley said: "The Alaskan Indian is entirely self-supporting, is industrious and thrifty, receives nothing from the government, asks for nothing, wants nothing; and it is to be regarded as a blessing that he be not demoralized and pauperized by government aid."

Dr. Jackson tells us that the native races of Alaska are exceedingly religious. They refer all events, great and small, to an influence supernatural. If a man makes a good catch of fish he does not say, "How skillful I am," but, "A good spirit helped me to-day." If a hunter comes with little to show, he does not say, "I have had bad luck," but he will tell you, "Bad spirits drove all the animals away, or disturbed my aim."

A tradition of the crucifixion is held by a tribe at Point Barrow. A native told Prof. Stevenson that a man who had lived long ago was killed and put into the ground, and a few days after rose again. He said he had it from his father, and his father from his grandfather, and he did not know how many generations it had been in the family.

The reports of our missionaries abound in striking incidents and encouraging facts.

Hyder John's House.

Juneau, Alaska.

A chief who was anxious to have a missionary sent to his people, came to Sitka and remained nearly a year that he might learn about God and the way of salvation. He and his wife were received to the Church.

A boy who came quite a distance to Sitka said a boy who had been at the Industrial School and returned home had told him about Jesus, and he had come to learn more.

One of the boys who came to the Sitka mission to get away from his friends, who almost forced him to drink whisky, after he had been about a year in the school, remained after the prayer meeting one evening. In reply to Mr. Austin's question, "What do you want?" he said: "I want to get ready to eat God's food" (the Lord's Supper).

A native of Yukatal, who came to Sitka, seemed hungry for the truth, and would spend hours talking on some Bible subject. He was always happy, so that they called him the "happy Indian." When baptized, he took the name Henry, and afterwards returned to Yukatal, where he was so active in witnessing for Christ that several of his people came to Sitka and stayed several months to hear the gospel, because of what Henry had told them.

He finally surprised Mr. Austin by his unexpected return. After a long conversation he said: "I have not had the Lord's Supper for a long time and I have put no money in the basket." As he said this he took out his purse and put four silver dollars on the carpet. The money was sent as a special gift to help pay the debt of the Home Board.

The census report for 1894 says religion is doing more to keep the natives within peaceful

Sheldon Jackson Museum.

pursuits than all the combined forces of military and civil government; and adds that too much cannot be said of the men and women who are laboring to bring these people to a higher plane of civilization.

One missionary testifies that Alaskans, who were given to drunkenness, rioting and sensuality, have been transformed by the power of the gospel into sober, orderly and pure-minded Christians, observing the Lord's day and enjoying the means of grace.

A visitor mentions this as an impressive sight: "The difference between Fanny Willard, our native teacher at Sitka, her beautiful face beaming with joy and love, and the unchristianized, bent, worn creatures whose faces were disfigured with lamp black and fish oil, and made more hideous with tabrets piercing the chin, and to think that Fanny was a few years ago a heathen child on the ranch at Fort Wrangel!"

Fanny Willard was a promising pupil in the Fort Wrangel Home, under the care of Mrs. McFarland. Her native name was Shik-sha-ni, but her mother called her

Native Pupils, Presbyterian Mission, Juneau.

Courtesy of the Bureau of Education.

Fanny, and Miss Willard, of Auburn, N. Y., who aided in her education, gave the child her own name. In 1885 she was placed in a school in Elizabeth, N. J., where she was a general favorite, winning the love and confidence of all. She returned in 1890, and as teacher and interpreter has rendered invaluable service.

The work begun by Mrs. McFarland has developed and the Presbyterian Church is now engaged in missionary work at Sitka, Juneau, Chilkat, Fort Wrangel, Jackson, Hoona, St. Lawrence Island and Point Barrow. The schools and homes, under the care of the Woman's Board of Home Missions, have been very successful. From the Sitka Training School, where besides classroom instruction the girls are trained in household industries and the boys are taught carpentry, shoemaking, blacksmithing and coopering, many well-equipped men and women have gone out who are a power for good among their own people.

The Presbytery of Alaska was organized and held its first meeting September 14, 1884. It reported to the General Assembly in 1897 eight churches, eight hundred and forty communicants, seven hundred and thirty-five Sunday-school scholars.

When Dr. and Mrs. Marsh set out for Point Barrow, Dr. Jackson said that was the hardest place on earth to which a missionary could go; that there was no place in Siberia or Africa more inaccesible.

Living, as we do, in populous communities, writes the Rev. Dr. Henry M. Field, we can hardly comprehend the awful silence and loneliness of the Arctic Circle. The situation of missionaries is, in some respects, worse than that of exiles in Siberia, for the exiles can at least have the companionship of sorrow. But some of our missionaries are literally out of the world. They receive a mail only once a year. Months may pass without seeing a familiar face. In one case, a missionary was left alone among the Eskimo for a whole winter. At last there came a party of natives with a dog which had been given them by an English trader, and for want of other company, the poor missionary trudged over the snow every day, as he expressed it, "to talk English with that dog."

Dr. Jackson reminds us that the heroic men and women who thus shut themselves out of the world and calmly face year after year a polar winter, who brave the fanaticism and superstition of ignorant and barbarous people that they may carry to dark and wretched northern homes the light and joy of the gospel, deserve our sympathy and our daily prayer.

Alaskan Women, with Trinkets to sell to Tourists.

HOW ONE CHURCH WAS FINISHED.

[From a Sermon upon Church Erection.]

A. S. FISKE, D.D.

I once made a tour as chairman of the Home Missionary Committee of the Synod of the Pacific in a section of California.

The sprightly little village of Cayucas had undertaken to build a Presbyterian church, had got it up, roofed and enclosed, had been ambitious to make their only church edifice comely and commodious. But the year had proved a hard one. They had done their utmost—could go no further —would not go in debt, and there it stood unpainted, unlathed, unfurnished, unused. I had secured the promise from the Board of Church Erection of $600. Backed by this unexpected pledge, notices were scattered far and wide of an all-day Sunday service.

People were to come in with their lunch baskets from the country, and the villagers were to bring their dinners to the church and we were all to lunch together there between the services; and they came in crowds and packed that shell of a church sitting on planks placed on boxes, and listened, as if hungry, to the gospel.

Then the planks were made into tables and we had our acquaintance-making lunch. Afterwards the sittings were rearranged for the afternoon service.

I told them there was an announcement to be made, and action taken on it, to be followed by a sermon if the announcement was well received.

The amount necessary to complete and furnish the building was $1800. After prayer and song and Scripture I told them I would provide for the completion of everything about the church, one dollar for every two which they would subscribe provided we secured the full amount needed.

Enthusiasm leaped into possession of the throng. One man who had already given $150 duplicated his gift. He was not a member of that or any other church. I immediately pledged my $75. Quickly one after another followed, I dropping in the one dollar from the Board for every two from them till inside of fifteen minutes the *whole thing was done*, and the congregation rose and broke out into a magnificent Western cheer and "tiger," amid swinging of hats and handkerchiefs and tears of joy. Then we sang the old "Praise God from whom all blessings flow," not a whit more religiously than we had joined in the cheer which I think rose acceptably to heaven.

I then preached exultingly to a congregation whose exultation was infectious.

I remember a concert troupe which was having a camping vacation in the hills ten miles away, which came in by special invitation to help us in our service of song, and how they wondered and were carried away by the enthusiasm and made handsome cash contributions to the work, dedicating for that day at least their sweet trained voices to sacred service.

I rejoice in the memory of that as one of the great days of my life. Every few weeks I see notices in the *Occident* of the progress of that brave and devoted little church of Cayucas, which will never forget its great day of sacrifice and of triumph.*

PRACTICAL WISDOM OF SUCH AID.

The practical wisdom of this form of home missionary aid is so clear, I wonder that any church or Christian can fail to aid it with his whole heart and most liberal gifts.

It warms to energy churches discouraged by long struggle; it inspires to confidence and sacrifice for Christ's kingdom; it gives the visible symbol of permanence; it enlists the coöperation of the community; it gives them a house in and about which to rally; it pledges them to perpetual gifts to all the benevolent enterprises of the Church at large; it hastens self-support; it converts an annual almoner into an annual contributor; it makes the lonely little church feel the throb of the mighty heart of the great body to which it belongs; it fulfills the command of our Lord to bear the burdens of the weak; it gives the strength of a conscious independence.

The difference in effectiveness between a hampered, homeless, vagrant church and one settled in its own comfortable religious home ought to be impressive to all common sense. The difference between an annuity of $500 and a gift of $500 which so often

* This must have been in 1881, and the church has sent a contribution to the Board in every year but four since that date.—E. N. W.

does the business once for all ought to be perceptible to every financier.

This system of aid brings into use of the Presbyterian Church from *three* dollars to *five* dollars for every *one* granted; by its mortgage secures it to church use forever and by insurance secures it against calamity, so that this Board has never lost a dollar's worth of property created under it, and its every grant secures a perpetual income for aid of other churches and of every great enterprise for the evangelization of this country and the world.

It is my long-settled judgment that no moneys contributed by the Church serve better the evangelization of this republic and mankind than do those contributed to *The Board of Church Erection.*

A WISER APPORTIONMENT NEEDED.

Wise proportion has much to do with efficiency in gift. This Board is part of the great home mission work. Its funds ought to bear a larger proportion to the whole volume of home missionary funds in order to economy in the whole work. Home missionary money is spent needlessly when it is spent on houseless churches which housed would take care of themselves. In many an instance $500 given ten years ago would have saved $4000 expended by the Home Board in annual aid. In many more, $500 in aid of building this year would release $4000 which will else have to be provided in the next ten years to keep the unhoused church alive.

As a law of home missionary economy the Church Erection funds should provide for housing within three years after organization every one of its new churches. Failure in this is an unwise and wasteful use of the funds of the Church. These 800 unhoused churches ought, so far as there is the promise of a future for them, to be at once stimulated to build by proffers of aid; for the two hundred churches a year which we ought to be founding we ought to make like provision. For the wise administration of our home missions for the next ten years the Board of Church Erection ought to be the channel for the distribution of fully one-quarter of the funds now given through it and the Home Mission Board. It ought to use $300,000 per annum instead of a little more than $100,000. The $200,000 additional so used would be worth as much to the Church as an added half million to the funds of the Home Board, as things now stand. This proportion the Boards cannot regulate, but the churches only.

But less than one-half of our 7631 churches give anything to this cause; in the year '96–'97 only 3500. Few give anything like their wise proportion in this direction. The General Assembly calls for $150,000 this year. Even it has not risen to a due sense of the relative importance of this form of work and for four years the gifts of the churches have been falling off.

Imagine *this* church (Temple Memorial Church, Washington, D. C.), old, established, strong in numbers and influence, attempting to get on without its own house of worship, peripatetic from Court House to Library Hall, from Library Hall to Opera House, alternating with scandal cases and tobacco juice in the Court House, with political speeches in the Hall and theatrical and minstrel shows in the Opera House.

But *we* could get on better than a weak little church in a Western town where there are no reputable and commodious halls and the church is trying to establish itself.

How can they hold the fort for the Master when they have no fort to hold ?

These little churches of fifteen, twenty, forty members are made up of those who have gone West poor, to make homes and fortune. They are brave sons and daughters of Eastern homes or strangers from far-off lands. They are in the midst of abounding and luxurious wickednesses and worldliness, tugging to lay foundations for Christian towns, cities, states, imperial futures. Our national destinies turn upon their success or failure; their success or failure depends largely on their power to house and to maintain Christian forces.

THE OPPORTUNITY OFFERED.

I trust you, friends, to do this day with generous enthusiasm all the good God enables you for this, one of the worthiest and which ought to be and yet will be one of the largest of all our Church beneficences.

Let no man call this a begging sermon ! Our Lord never goes a "begging" nor uses beggars for his agents. I simply set before you a magnificent work which ought to kindle your enthusiasm and waken you to sacrifice; give you the coveted opportunity to do what you can for *weal of man, security of this republic and crown of Christ.*

NOTES.

Contribute Through the Board.

The masses in our Presbyterian churches can have but little idea of the embarrassments which the Board of Foreign Missions encounters in the wide dissipation of what are supposed to be in a certain sense contributions for the general cause of missions. Until sixty years ago the Presbyterian churches in this country had made their contributions toward foreign missions through outside rather than through their own Church organizations. Until the year 1825 the Presbyterian churches of Scotland, though enlisting earnestly in the work of foreign missions, had also worked through voluntary societies. One branch of our own Church continued this policy even down to 1870, at the time of the Reunion. But in the sixty years during which our Assembly has directed its own missionary work a wonderful advance has been made. Without a resort to special collecting agencies the Presbyterian Church has reached a larger measure of gifts than any other denomination in this country, and its advance in all lines and departments of missionary work has given to our Board a high place among the missionary organizations of the world. But it is not easy to overcome old habits, and while much has been done the Church has come very far short of what it might have accomplished with greater concentration upon its own fields and lines of effort. It is universally known that the Presbyterian Church has less of *esprit du corps* in the prosecution of its work than any other Protestant denomination, and it has become a proverb that Presbyterians are "God's foolish people."

Perhaps it is a matter of heredity that multitudes still seem to feel that it is better to contribute through some other channel than to build up the work of their own Board and sustain their own army of 700 missionaries and 2000 native preachers and helpers.

Within the last two decades particularly, outside enterprises have been multiplied, all of which look largely to the Presbyterian churches for their support. Some of these are doing an excellent work; others are doing a good work, but at a very large percentage of cost; of others little can be said; and of still others much might be said in their condemnation. They all have the advantage over the regular work of the Board, in that they raise their funds by direct personal solicitation, an expensive plan of operation which the Board of Foreign Missions cannot afford.

Shall the churches drift back to the old methods notwithstanding the splendid success which their own organized Board has reached? Shall the idea of depending upon the special pleas and importunities of collecting agents more and more prevail, or shall there be a rally, a calling into line of the scattered forces, and a more solid march to victory be commenced?

Mr. Luther D. Wishard.

The inroads made upon the contributions of Presbyterians by believers in various outside enterprises have been especially felt in the cutting off of the larger gifts of the wealthy. It is to this class particularly that these appeals are made. Carefully prepared lists of the men and women who are known to be large givers are in the hands of skillful solicitors, and if the officers of the Board have occasion to send an appeal to such contributors, they find that other enterprises, the skillful presentation of which has been made a special study, have been presented in person, and that the ability to give has been exhausted.

It is in view of the fact that the wealth of the Church, largely in the hands of a limited number of individuals, is not subsidized for the cause of foreign missions, that a gentleman in the West, himself a generous giver, who is personally supporting two missionaries, has offered to the Board an amount sufficient to cover the salary and travel expense of a solicitor who shall personally appeal to wealthy men, as outside agents are already doing. The Board has accepted the offer and Mr. Luther D. Wishard is now employed for this purpose as an experiment. We ask for him a cordial and hearty welcome, and if his work shall result in drawing the support of wealthy Presby-

terians, not only now but permanently, toward their own authorized missionary work, the investment will be profitable indeed.

The Late Rev. J. C. Melrose.

Another earnest witness for the truth in the Chinese empire has been called from his earthly service at the early age of thirty-eight, in the person of Rev. J. C. Melrose, of Nodoa, Hainan.

Mr. Melrose had spent seven years in this great island field, and for four years had been at the interior station, Nodoa, where he had borne as the senior of the station great responsibility. The testimony which is given to his fidelity and his genial Christian spirit is unanimous on the part of the missionaries in Hainan not only, but in the Canton Mission.

Mr. Melrose was the first of the missionaries of the Presbyterian Board to fall at his post and to be buried in Hainan. Three little children, however, one of whom was his own, had already made it a sacred place in the hearts of missionary households bowed with grief.

Mr. Melrose graduated from McCormick Theological Seminary in 1890, and, after being married to Miss Margaret Rae, sailed for his field full of high hope. He has made a beginning only, but it has been a good one. He has left a deep impress upon the hearts of the Chinese as well as upon those of the missionary circle. His widowed wife, whom the testimony from the field represents as a true and earnest missionary, has resolved to continue the work which she and her husband had begun, after a period of rest and recuperation in her native land. Meanwhile, she has upon her hands and heart the charge of two little sons, who mourn with her their great and unspeakable loss.

Foreign Missionary Conference.

The sixth annual conference of the Foreign Missionary Boards and Societies in this country and in Canada closed January 13. This year it received the hospitality of the Methodist Episcopal Board. There were fifty-seven present and twenty-one Boards and Societies were represented.

As the century draws to a close missionary interest very naturally increases in our Missionary Boards in this country and in Great Britain. Nothing can exceed the interest which attends these gatherings. The spirit of mutual comity never rose higher, and there is a general disposition among the Boards to help each other, and above all to avoid interference with work already well established and well prosecuted.

The Baptist Missionary Union is no exception to this general feeling of comity, notwithstanding the fact that independent movements, originating with a few prominent pastors of Baptist churches, have been considering the question of inaugurating Baptist missions in Persia, where already an excessive number of Missionary Societies are guarding the field. There are not too many missionaries and certainly only a tithe of the present work can be done; but it is easy to so multiply different organizations and varying policies as to do positive harm.

The Coming Ecumenical Conference.

There is a feeling quite prevalent among the friends of missions in this country that as each great organization has its annual meeting to sum up the work of the year, so once in each decade at least all Societies should unite in holding an ecumenical conference, so that along all the ramparts and outposts the cry may run, "Watchman, tell us of the night, tell us what its signs of promise are." So numerous are the agencies now employed that without some such effort it is impossible to gather up the total results and to gain from them that stimulus and encouragement which they are well calculated to give. Those who attended the Mildmay Conference of 1878, or the still greater gathering held in Exeter Hall, London, in 1888, found all their conceptions of the advance made by the kingdom of Christ in the world transcended by facts there presented, and by the gathering of representatives from all parts of the world.

Two great conferences having been held in Great Britain, it is clearly the duty and privilege of America to invite the next convocation, and accordingly the Interdenominational Missionary Conference of 1897 appointed a committee consisting of Rev. Judson Smith, D.D., Rev. F. F. Ellinwood, D.D., Rev. S. W. Duncan, D.D., Rev. A. B. Leonard, D.D., Rev. H. N. Cobb, D D., Rev. A. J. Palmer, D.D., Rev. A. Sutherland, D.D., Hamilton Cassels, Esq., Rev. W. R. Lambuth, D.D., Rev. W. W. Barr, D.D., Rev. R.

M. Somerville, D.D., to take preliminary steps toward the inauguration of a great conference to be held in New York during the last ten days of April in the good year of our Lord 1900. Invitations have been sent by this committee to different missionary organizations in different parts of the world,—Great Britain, the European continent, the great colonies of Canada, India, Australia, New Zealand, South Africa, etc., etc., and the responses to these invitations have been prompt and general and most hearty.

The committee have felt the necessity, which was also felt in 1888, of limiting the sphere of discussion to the one common work of foreign missions. The different Christian nations are engaged in multitudes of benevolent enterprises within their own bounds, but it is the work which they are doing for the regions beyond that is to be taken account of in this great conference. And the one question, however ramified and specialized on different lines, "What shall the Christian world do for the heathen world?" is to be held up before the Church and pressed home upon her conscience through the sessions of not less than ten days.

It is easy to see that such an undertaking may prove a great success or a great failure, and that if success is to crown the effort there must be constantly present the inspiring and overruling Spirit of God. It is a great thing to invite representatives of the Christian cohorts, some hundreds in number, which are marching under the one Great Commission, to come to our shores to unite with us in prayer and conference over this greatest of all possible enterprises in which man can engage. No secular spirit, no desire to illustrate our hospitality, can bring success or even win respect. It would even be more foolish than the folly of that old king of Israel who invited his powerful neighbors to look upon his treasures, and brought disaster instead of glory. The different Christian denominations must vie with each other in their zeal and effort, and most important of all, earnest prayer should be offered in the interval, that God by his Spirit will make this occasion worthy to close the century and pass the threshold of another, for whose glorious success we devoutly pray. The things which will be necessary are first, the collection of facts and statistics, the gathering up of all the forces, direct or subsidiary, which are helping forward the cause of missions, careful examination, also, of the obstacles and difficulties to be overcome, the results and encouragements thus far attained. There must be also a careful review of methods. The question is often asked whether new methods might or might not well be adopted, whether the old ones are not worn out or inappropriate. On the one hand, it were unwise to simply pursue them because the *status quo* was easier and the old ones present smooth rules for our listless action, while on the other hand, it would be equally undesirable to adopt every new plan or method which has the merit of novelty.

Careful reëxamination seems imperative; then there can be a fresh start. If old methods are retained it will be done after careful consideration and comparison. Previous conferences brought abundant proof that no substitute had been found for the simple gospel of Christ.

A Monday Ministers' Meeting.

On Monday, January 10, a remarkable interdenominational missionary service was held in the Fourth Avenue Presbyterian Church, Rev. John R. Davies, D.D., pastor. It was a very fitting link, so to speak, between the services of the week of prayer which preceded and the gathering of the interdenominational missionary conference which immediately followed. It was the usual Ministers' Monday Meeting, with the special aim of promoting foreign missions. This meeting has been held for many years in the Fourth Avenue Presbyterian Church, and was especially fostered by the late Dr. Howard Crosby, predecessor of Dr. Davies. On the occasion just referred to, the large auditorium was well filled, and apparently nearly all were ministers embracing several Protestant denominations. On the program were the names of Right Rev. Bishop Andrews, of the Methodist Church; Right Rev. Bishop Potter, of the Protestant Episcopal Church; Rev. Dr. Faunce, of the Baptist Church; Dr. Burrell, of the Reformed Church; Dr. Pentecost, of the Presbyterian Church; Rev. Dr. Albert Erdman, of the Presbyterian Church, and Dr. Stimson, of the Congregational Church. Bishop Potter at the last moment was detained, much to his own regret and that of all others, but otherwise the program was carried out.

The Scriptures were read by Dr. Erdman, and an earnest prayer for missions was offered by Dr. Stimson. Then came four grand missionary addresses. Seldom has the tide of missionary interest risen higher than on this occasion.

Bishop Andrews gave a masterly review of the great events by which in the providence of God the world has been opened to the gospel, presenting in vivid light the favorable contrasts between the present condition of the world, notwithstanding untoward events in the East, and that of any previous period in the world's history.

Then came Dr. Faunce with a finished and able address, designed to show the abundant ability of the Church to respond to the call which the open doors of the world present.

Dr. Burrell showed that the moral and spiritual welfare of the Church at home is best promoted by obedience to the Saviour's last command.

Dr. Pentecost dwelt upon the need of the Spirit's power in the work of missions, but earnestly impressed upon the minds of his hearers that pentecostal effusions of that power were in our day to be realized not by waiting in an upper chamber for a stored-up blessing as did the apostles of old, but while actually on the march. Praying and working must go together. The time is gone by for a kind of pietism which is also quietism, and which concerns itself chiefly in spiritual frames. It is on the field and in the midst of the battle that the Spirit descends and nerves the heart and the arm of the Church for conquest.

We are sure that every one who attended this service left the house with the firm belief that a model ministers' meeting had been held. It was in fact a buckling on of armor.

A New Standard in Beneficence.

Perhaps the most important lesson which has been taught to the Church by the large contributions of missionaries toward the debt of the Board is the new measure of giving, the new estimate of what duty calls for and of what it is easy to give when once attempted. Everything depends upon one's estimate of the call and the duty, and his adjustment of the amount given to that measure. The same person who has come to think that the call for missionary contributions is frequent and heavy, when perhaps his total for the year is less than a dollar, will feel that a hundred dollars can be spared for a summer excursion, or that forty or fifty dollars would not be extravagant for a new dress. Fifty dollars a year is not thought large for cigar bills, when a silver half dollar placed in a collection for foreign missions would give a feeling of self-satisfaction, as being really a generous response to the call. In the time of the Civil War a young man of very limited means could pay three or four hundred dollars for a substitute to take his place at the front. Fifty things might be mentioned among the expenditures of the average Christian professor, for each of which ten or twenty times as much is given as for the great purpose of evangelizing the benighted millions for whom Christ died. The reason for this is not at all one of ability, but it lies in one's widely different conceptions of things. A million members of the great Presbyterian Church have averaged during the last year something less than eighty cents per capita for the Board of Foreign Missions, considerably less if we exclude receipts from legacies left by those who have gone before. But 450 missionaries, after having given very liberally for the relief of famine sufferers, or for native pastors and helpers who would otherwise have been dismissed, or for the continuance of schools which were on the point of being closed, *have given on an average over twenty dollars each for the debt.*

Perhaps it would not be far out of the way to suppose that foreign missionaries receive about an average income, if the very wealthy of the Church be included with the poor. Were the members of the Presbyterian Church to contribute twenty-five dollars each for foreign missions, the result, of course, would be twenty-five millions of dollars, or if they were to average ten dollars each for the evangelization of a lost world, surely not an unreasonable figure, and were to continue that from year to year, ten millions of dollars instead of eight hundred thousand would represent the available power of the Church for its great missionary work. What would be the result if ten millions were annually given out of the abundant wealth of the Presbyterian Church? Ten missionaries might be employed for every one now in

the field, and other forms of work would be increased tenfold. New territories would be occupied. Doubtless the example of Presbyterians would reach other denominations. A new estimate and a higher scale would be adopted all along the line of world-wide conquests, and what would be the reflex influence upon the Church at home? Such a movement, such a reality of consecration would do more to establish the faith and key up the spiritual life of the Church than all the tomes of discussion. A grander and more convincing apologetic would impress itself upon the unbelieving world, Christianity would be keyed up to a degree of power which it has never known. This new scale of giving which the missionaries have furnished will enter into history. It shows what can be done, and it ought to revolutionize the estimate of all Christians as to their power for doing good. The question is, Will it be so considered and taken to heart? It may be a stimulus and a blessing. It may be disregarded and prove a savor of death unto death.

MISSIONARY CALENDAR.

ARRIVALS.

December 15—At St. Peter, Minn., from the Mexico Mission, the Rev. and Mrs. William Wallace and child.

January 11—At New York, from the West India Mission, Miss Rachel Irwin.

January 18—At New York, from the Brazil Mission, Miss Mary P. Dascomb.

DEATHS.

December 25—At Ichowfu, China, Miss Anna M. Larson, M.D.

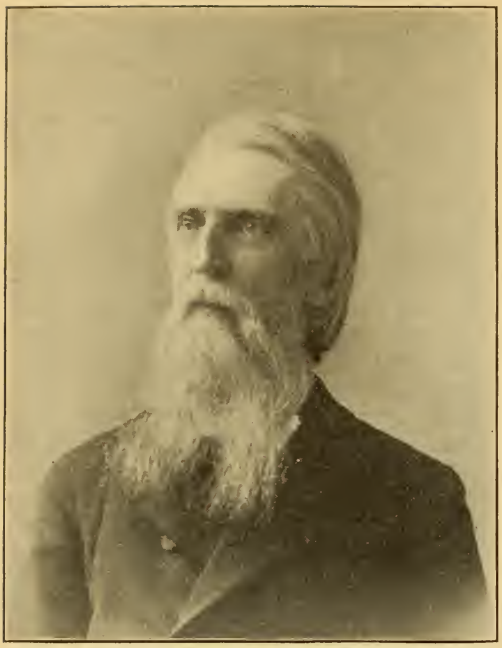
PUNISHING THE CAUSE OF TRUTH.

All around the borders of each Christian congregation of considerable size and age there is a fringe of dead membership, composed of persons who have absented themselves from the communion table, and practically withdrawn from the church on account of some disaffection toward a brother member, whose course of conduct was made a pretext. Such personal animosities not only result in general injury to the whole cause of Christ, but often amount to spiritual suicide. There is no problem which pastors are called to meet which is more difficult of solution and adjustment than this. The same thing often appears in relation to benevolent contributions, and especially those which are made for the cause of missions. Offense has been given in some quarter and resentment must be shown somewhere. Subjectively there is the satisfaction of administering it, though without much careful thought as to where it falls. In effect it is thrown upon the cause of Christ. Perhaps a missionary whose support had been assumed has been delinquent in correspondence, or some traveler has reported undue luxury as found at a certain mission station, and the decision of the rather lukewarm reader is to make no further contributions to foreign missions. Meanwhile, the offending missionaries pass unhurt.

There are always supposed causes of offense of one kind or another, and perhaps never more than at the present time. Possibly a missionary commissioner at the General Assembly has voted on the wrong side, and somebody at once decides to give no more to the cause of foreign missions. Or offense is taken at some action of the Board, and the same conclusion and purpose are reached. Possibly the General Assembly itself has taken some action from which there is personal dissent, and forthwith the one common resort is decided upon —no more money for the mission Boards of the Presbyterian Church.

Now the difficulty in all this sort of thing is that the supposed punishment falls not upon the offending parties, but always upon the cause of the Redeemer, and Christ is wounded again and again in the house of his friends. When the final account is called for, the plea, if honestly given, for burying or withholding the one talent, will be, not that the complainant had known Christ as a hard Master, and therefore had hidden his talent, but that some fellow-disciple or disciples had in some way been at fault, and therefore their accuser had decided to hide his talent altogether.

The strangest thing about this whole matter is that the pastors, who have experienced endless trouble with such defections in their own flock, sometimes forget and adopt the same method of procedure with respect to missions.



HENRY HARRIS JESSUP, D.D.

Of the Syria Mission.

Henry Harris Jessup was born on the 19th day of April, 1832, in Montrose, Susquehanna county, Pa.

He was the fifth of eleven children of Hon. William Jessup and his wife, Amanda Harris, and under their Christian influence professed, at the age of eleven years, that faith in Christ which every later experience only served to deepen.

After preparing at Cortland Academy, in Homer, N. Y., he entered, in 1847, Yale College, from which his father had graduated in 1815. During his course he was influenced by the visits of Stoddard, the Persian missionary, and by the burning words of Prof. Goodrich in the college monthly concerts to dedicate himself to the Christian ministry. He graduated in 1851, and one year later offered himself to the foreign missionary work and entered Union Theological Seminary, graduating in May, 1855.

He went out under the American Board as a missionary to Syria, on December 12, 1855, declining three tempting offers that had been made him, one of which was the pastorate of the Western Presbyterian Church in Washington, D. C., another the presidency of Liberia College, and the third the post of chaplain to the American colony at St. Petersburg, tendered him by Governor Seymour, then United States ambassador.

Upon his return in 1857 to be married to Caroline Bush, of Branchport, N. Y., he was offered the professorship of Old Testament Literature in Union Seminary, as well as the pastorate of a church near New York city at $5000 a year. But he was already wedded to his life work, and declined.

From his return in April, 1858, he has been identified with the Syria Mission, particularly with the work in Beirut, and has taken an active part in every feature of such work — been identified with all its educational departments, teaching in the theological seminary, translating many books, particularly those of Rev. Richard Newton, into the Arabic language, editing a newspaper, preaching, and in all the varying forms of missionary activity exerting a powerful influence, and endearing himself to the hearts of the people with whom he has so long lived, which regard has been manifested in many touching ways.

His work on "The Women of the Arabs," published in this country, was a means of awakening an interest in the social conditions of that land, which has resulted in great good; and the Board of Publication is about to bring out a brief life of Kamil Abdul Messiah, the Mohammedan convert whose activity in missionary work among his brethren, particularly among the Bedouins in Beirut, was so wonderful and so lamentably brief.

In 1865 Princeton College conferred the degree of D.D. upon him.

Upon the transfer of the Syria Mission to the Presbyterian Board in 1870 he was elected as secretary, but declined to give up his active missionary work.

By the General Assembly which met in Saratoga in 1879, he was elected Moderator.

In 1883 he was asked to accept an appointment as United States ambassador by President Arthur, but declined by telegraph, and in the same year he declined the position of district secretary of the Tract Society in Chicago and the Northwest.

We present the most recent photograph of Dr. Jessup, taken in Washington on the

occasion of his last visit to this country. It will be followed by portraits of other veterans of our missions.

A PICTURE AND AN APPEAL.

REV. A. A. FULTON.

The colossal fabric of heathenism is sustained by the systematic contributions of millions of deluded worshipers, in the vain hope that prostrations before wooden idols may bring some alleviation of their wretched existence, or propitiate the wrath of wandering spirits, and obtain for themselves great future felicity.

Extending immediately before me, from the foot of this high mountain spur towards the distant river, lies the city of San Ui, in the helplessness of a degrading idolatry—as utterly helpless and hopeless, so far as any eternal hope is concerned, as the most abject Armenian before the ferocity of a brutal Turk. Here are two hundred thousand souls, densely compacted, and with the exception of a few score of Christians, as wholly given to the miserable, worthless practices of idol worship as their ancestors were a thousand years ago.

All round, on every hillside, and in every valley, are thousands of graves, the burying places of the millions that have passed away in utter ignorance of him who "brought life and immortality to light."

Only four miles to the east lies the city of Kong Mun, with a population of one hundred and fifty thousand, while more than 500 other villages, all visible from this mountain, not one in ten of which has ever been entered by any Christian.

And yet these villages are all open to Christian workers, and may be visited and the gospel made known, provided the Church will send the messengers.

The district of San Ui lies south from Canton, distant about ninety miles, and has a population of more than 200,000 inhabitants. The city of San Ui is the district capital. One has only to attempt to walk through the streets, or rather, alleys, of this city to understand why missionaries need a furlough in seven or eight years. Narrow, foul streets, where pools of decaying matter, dirtiest garbage, pestilential vapors and malodorous smells make one wonder that pestilence does not sweep away every trace of human life.

But this is only one of thousands of great cities, and in every city that I have visited may be seen the same foul streets, and wretched abodes, all destitute of the light of gospel truth.

There is only one remedy, and this the Christian Church possesses.

Weighed down with superstition, defrauded by lecherous, lucre-loving officials, scourged more or less with famine or pestilence almost constantly, and free from a hard struggle with poverty never, the vast masses of the most densely populated empire on earth endure, suffer and die while the knowledge of the only remedy that can alleviate this misery is in the possession of the Christian Church, whose hundreds of millions are not their own, but are held in stewardship for the Master's use.

WHAT SHALL WE DO ABOUT IT?

How can we induce the Church to apply the remedy?

So terrible is the crisis, so blighting the disease, and so far-reaching in consequence of death in impenitence, that the perilous condition of these millions, once known to the Church, ought to arouse every Christian, and call out the most liberal gifts to be applied in bold, unremitting, aggressive warfare against the powers of darkness. Spasmodic, intermittent efforts can no more avail against the entrenched bulwarks of idolatry, daily fortified by an expenditure of more than a million of dollars in China alone, than the occasional charge of a regiment of soldiers can wrench from England's grasp the rock of Gibraltar.

With the few cents a month, the average contribution of the members of the Presbyterian Church to the greatest cause on earth, enough has been accomplished to demonstrate the beneficent results that would follow something like an adequate attempt to introduce to this smitten people a knowledge of the divinely appointed remedy.

China was never in a more needy, helpless condition, never more ready to welcome light. Almost everywhere we can go, and preach freely, and find little opposition.

Wherever native preachers are hammering at idolatry, there the structure weakens. Idolatry would disappear from China in less than ten decades if the Church could be brought into the aggressive attitude that marked her progress in the first and second

Itinerating in China.

centuries of struggle against the greed and lust of old Rome. How shall we hasten the triumph of our glorious gospel in this land? Can we learn anything from the Chinese? Surely we can.

HOW THE HEATHEN CONTRIBUTE.

Only a short time ago I walked along a street in this great city, and read a long list of names with amount of subscription given by each person towards the erection of two idol temples. The amounts ranged from ten dollars to twenty-five cents, and every house on the street was a contributor. The Chinese are deluded in their hopes, but they are masters in the art of getting something out of everybody when temples are to be built or evil spirits to be appeased, or threatening calamities to be averted by generous contributions for idol processions.

For this reason I have long advocated a strong effort on the part of our Young People's societies to maintain systematic contributions to our Foreign Board of Missions.

I say *maintain*, for the measure of a power is not what it can do under strong appeal for a particular object, but what it can and ought to do all the year around, as long as millions of immortal souls are in bondage to monstrous systems of folly and absurdity. There is to be no discharge in this war. We are to fight to a finish, and that will be when the last idol goes, where it should have gone centuries ago, to make good fires or build good roads.

What joy would come to lovers of missions if $350,000 were paid to-day into the treasury of our Foreign Board? That would pay the salaries of a thousand native preachers, and build a dozen fine hospitals, and open hundreds of schools, and bring the gospel to millions who have no knowledge that such a remedy for their misery exists.

That amount the Christian Endeavor Societies of our own Church might raise every year by an average contribution of two cents a week. It can be done, it ought to be done, and would be done if committees were appointed in every society to bring the claims of the cause and value of the plan before each society. To urge every one to give one-tenth of their income to gospel work before any one has learned habitually to give two cents a week to such work, is like urging a child to walk before it has tried to creep. Train every one to give two cents a week, and every week, and the habit will lead to higher results.

If one-half of the effort put forth to induce our young people to give an extra

contribution of twenty-five cents to missions could be expended in urging the societies to adopt this plan of systematic giving the results would be a far larger sum of money, and a habit of giving that would forever make special appeals unnecessary.

If the pastors of our churches could see this city as it lies four-square with its scores of thousand of souls, and scores of temples, and yearly expenditure of a hundred thousand dollars, utterly wasted, they would need no appeal from me. They would urge every Young People's society to preach to ten thousand yearly by paying the salary of a native helper at a sacrifice of two cents a week from each member.

JUBILEE OFFERINGS.

The United Presbyterian Church of Scotland is in the midst of a movement, inaugurated during the last autumn, for raising a memorial jubilee offering of $250,000, as a token of gratitude for the union of dissevered branches of the Presbyterian Church, which was consummated fifty years ago. Already at the close of October $83,000 had been raised. The work was continued through November and December not only, but during the early months of the present year. Considering the membership of the United Presbyterian Church of Scotland, this will be a grand effort if successful, as it will be without doubt. It is an interesting feature of the times that coincident with an increased interest in foreign missions, as shown in the Lambeth Conference and in the Anglican Church Congress of Great Britain, and in various missionary gatherings held in this country, there has also been a general movement toward the raising of large amounts of money for the prosecution of the work. Missionary fervor which does not put its hand in the pocket, consecration which does not consecrate, amounts to very little, but these notable instances of doing one thing and not leaving the other undone, are full of promise.

The above-named effort of the United Presbyterian Church of Scotland is but one instance out of many. The American Methodist Episcopal Church South has within a few months completed the payment of a missionary debt, home and foreign, amounting to $160,000. The Methodist Episcopal Church, North, is far advanced toward the entire liquidation of a debt of over $200,000, and a few months since a similar effort of the Baptist Missionary Union was crowned with the splendid sum of half a million raised for the same purpose. What will the coming report show for the Presbyterian Boards?

THE LATE MR. ANDREW HAPPER.

Mr. Andrew Happer, son of the late veteran missionary, Rev. Andrew Happer, D.D., LL.D., at one time prepared himself for the Christian ministry, but from a sincere modesty and conscious sense of unfitness he turned aside to secular employment, though he never laid aside Christian work. He was employed for several years in the customs service of China under the leadership of Sir Robert Hart.

Mr. Hart had selected him in his own mind almost from his boyhood, so deeply was he impressed with the genuineness of his character and had finally promoted him to a full commissionership at Niew Chwang. Mr. Happer had been married about two years. The estimate in which he was generally held in China is well expressed in the following words from a writer in the *Chinese Recorder*, December, 1897:

"During Mr. Happer's term of office at this port he closely identified himself with every form of evangelistic and philanthropic work. Not only did he from time to time attend the Chinese Sabbath service, thereby gratifying the members and setting a good example to the native staff, but occasionally, during absence at stations, he would supply my place, greatly to the delight and edification of all who heard him.

"For such service as this he was well equipped by nature and by grace. The Chinese language was his mother-tongue, that is the Cantonese dialect. But long practice in Mandarin, the study of which he began at the age of sixteen, made him a proficient speaker in the northern dialect. If, again, it be taken into consideration that he was a graduate both of college and seminary at Princeton, N. J., it will be at once apparent that not one missionary in a thousand has such qualifications for his life work. A competent judge who heard him address the Chinese declares that it is a missionary he should have been. And in fact it was only a conscientious scruple which none but a man of tender moral suscepti-

bility would have entertained which prevented him joining the ranks.

"It is not generally known, perhaps, that during this transitional period in his career he devoted two years to evangelistic effort amongst the Chinese in California; and a similar work he carried on after his return to China—all at his own charge.

"Eventually he joined the customs service, and here also his life was one of preëminent usefulness. Never did he fail to let his light shine in the dark places of official circles amongst a class for the most part inaccessible to the ordinary heralds of the cross. Such a bright example of unaffected simplicity, official probity and practical godliness could not fail to affect powerfully all holders of office, and commend the doctrine of God our Saviour.

"Whether in public or in private, Mr. Happer was emphatically the missionaries' friend. In fact, to be a Christian worker was at all times sufficient passport to the heart and home of himself and his estimable wife. It is no wonder that we feel as if one had fallen out of our own ranks.

"I need not dwell upon the fact, already so well known to the public, that hydrophobia was the cause of death. When his medical attendant informed him of his critical state he at once began with the utmost heroism to give directions regarding public business, and then to set his house in order.

"When I went over to see him I found him tranquilly facing his fate, without the shadow of a fear—he only of all others betraying no emotion. He wished me to tell the native Christians how he had enjoyed preaching to them. Evidently he esteemed it a great privilege. This was his parting message to them. Then he made inquiry after the spiritual welfare of one of our most prominent men. Nor did he fail in word, or deed, while consciousness lasted, to exhort the Chinese within his reach.

"A great blank has been left in our little community, every one feeling that he has lost a friend. The customs service has lost a most efficient servant; and the cause of Christianity a staunch supporter and practical exponent."

Perhaps the greatest lesson of all which the life of Andrew Happer has impressed upon China, is that of his well-known and exceptional moral purity. A man once connected with the American Legation in China said to the writer of this article, "Young Andrew Happer is the only unmarried man I know of in all China who leads a pure and unblemished life." To those who know China this is a distinction indeed.

Dr. Corbett and Attendants.

Concert of Prayer For Church Work Abroad.

March.—Evangelistic Missionary Work.

(a) The supreme aim.
(b) Preaching the chief agency.
(c) Christ the central theme.
(d) The Holy Spirit the vitalizing power.
(e) Itinerating labors.

WHAT IS THE SUPREME AIM IN THE WORK OF MISSIONS?

When this question arises the first thing to do is to turn to the New Testament. (*a*) What was the Church commanded to do in the Great Commission of the Master? (*b*) How did the apostles understand that Commission, and how did they go to work? In what way did the Holy Spirit manifest his power, and what was the supreme inquiry raised by the awakened multitudes at Pentecost? The one answer is, *The conversion of men to God through repentance and faith in Christ.* This was the point of emphasis in all forms of work. Instruction followed, organization of the churches came in due time. Various means of personal and mutual edification were used. Christian example in the daily life or the silent preaching was emphasized, but in all and through all the winning of men from the ways of sin and death to the free salvation in Christ was the paramount aim. Nor has this place of emphasis ever been changed. The work which God has most uniformly blest is that of winning souls and building them up in the faith and hope of the gospel. In our time the management of the school, the hospital, the asylum, the press, demands attention, and in some cases the work of exploration. The conducting of industrial schemes may be demanded, but all these are means to one end, the eternal salvation of men. That to which everything else should lead up and that pretty directly, is the *conversion* of those with whom the missionary has to do.

The constant temptation is to regard means as ends. There is danger that he to whom educational work has fallen will more and more empasize the intellectual drill. Whatever of enthusiasm he has will be that of a teacher. This will be especially true if university examinations loom up in prospect, or if there be a rivalry with other institutions. The doctor is liable to become a healer of the body only, unless the paramount worth of the immortal soul is deeply stamped upon his heart and life, and there is danger that the management of a mission press shall become a business merely. Even preaching may become professional on the mission field as well as in the home churches. Some months since a missionary, in writing of the temptations of the missionary life, spoke particularly of the tendency to settle down to "some kind of desk work"—something local and routine, which can be carried on at home and in the midst of one's family. Perhaps the weather is hot in the bazaar, or the indifference or the jeers of a heathen audience are annoying, or the discomfort of itinerating pleads with one to shrink into his shell and stay at home, when at the same time conscience repeats the divine commission, "Go!" It is perhaps not easy for those who remain at home to adequately sympathize with the missionary who feels the force of all these plausible sedatives, and yet realizes that all around him are millions of his fellow-men who, either saved or lost, will be launched into eternity within a generation.

One of the most abused of all phrases and one in which are couched the most insidious self-excusing pretexts is "seed sowing." In the beginnings of missionary work in new fields, it is of course all planting and very little harvesting. The man who with soul earnestness struggles on year after year against all obstacles in the infancy of a mission is a grand spectacle.

But when, in an old mission field, where the seed has long since been planted and where the harvest is ripe for an earnest reaper, the idea and the pretext of "seed sowing" may be a snare. It may be applied to a perfunctory routine of so-called "work," in which there is little earnestness. It may excuse a lack of efficiency and a barrenness of success which have no right to be excused. One of the secrets of a fruitful missionary service and one of the best tests of real earnestness is the degree of interest which is shown in personal effort man by man for the conversion of individuals. Timothy was instructed to warn and instruct and win men "in season and out of season." But there are those who never put forth effort out of season, *i. e.*, when they are not in the pulpit or the teacher's desk or in some other

treadmill work, whatever it may be. Yet it is in face to face contact that one gets much nearer to the lost and needy soul whom he would win.

The worst result of all follows when a missionary loses his faith in the possibility of real spiritual success and resorts to some new and easier method—some secular or humanitarian line of work. The one thing which needs to be felt both by missionaries on the field and by their supporters at home is that the gospel, faithfully and prayerfully proclaimed is still and ever the wisdom of God and the power of God unto salvation.

The last twenty-five years of missionary work in China have known no laborer more prominent than Rev. Griffith Johns. What he thinks on this subject he has expressed as follows:

"I do not decry commerce; still I cannot shut my eyes to the fact that there is no power in British manufactures to save souls. I do not undervalue modern inventions and Western appliances; but I do not believe that China is going to be saved by the introduction of cotton mills, of foundries, and such things. What the Chinese must have, before they can advance in the path of true progress, are deep, deep religious convictions and acute moral sensibilities. What they need, above everything else, is the infusion into the national consciousness of a new individual life, and the transformation of the national character by the renewal of the individual mind. Without this they must ever remain the proud, untruthful, dishonest, impure people they are; and material prosperity, in their present moral condition, would be a bane rather than a blessing to the nation."

SHORT BUT PITHY AND GRANDLY ENCOURAGING.

Pyeng Yang, Korea,
December 29, 1897.

My Dear Dr. Ellinwood: I have just returned from two country trips and have the following report to make: I visited forty-five places where Christians meet on the Sabbath to worship God. I baptized 151 people and received 455 catechumens. At twenty of these forty-five places the people have bought or built church buildings.

Sincerely yours,
Graham Lee.

JUST ONE AT A TIME.

HENRY T. MCEWEN, D.D.

To reach every soul with the saving, sanctifying grace of our Lord Jesus Christ is the Master's command and the Christian's duty. It is not simply a question of saving souls for eternity, it is also the only remedy for the ills of time. For this purpose millions of dollars have been expended in the erection of church edifices and other millions in their maintenance. Foreign Mission Boards have undertaken this vast problem so far as the heathen world is concerned. Our rapidly growing West has called into being the Home Mission Boards. The surging tides of population in our great cities leave dense regions destitute not only of churches, but also of workers. To meet this crying need we have our City Mission Boards. Untold good has been done by the American Sunday-school Union and the more recent and splendidly aggressive Sunday-school work of our own and other Churches. Physical armies have had to be mobilized. Spiritual forces have also been mobilized. Gospel wagons traverse rural districts as well as cities. Gospel cars are now running in various sections of our land to reach the inrushing population. Missionary boats and launches have rendered valuable service. Their number ought now to be increased. In spite of all that has been done in the training and sending forth of clerical and lay workers, the prayer still is "send forth more laborers into the fields, white for the harvest." Progress, however splendid, has not yet overtaken fleeting opportunity.

Some assertions are safe beyond all peradventure or question. One of these I now make. God's and Christ's methods of reaching the people, if discoverable, will be the best. The scientist's triumph is assured when he finds God's laws or ways of working. That moment experiment ceases, success is sure. Both God and Christ know how to attract and wield great multitudes of people. That was a memorable scene when Israel assembled on the plain between Ebal and Gerizim, heard the blessings and the curses, and responded with deep and devout Amen. Christ showed himself a master of assemblies when he taught and fed the five thousand men besides women and children. Such occasions are rare both in the Old and New Testaments.

Polytheism had become universal. Men believed in many gods and worshiped many idols. Looking at an evil so widely extended, so deeply rooted, and so ruinous in its results, the last thing which would have occurred to us, as a means of overcoming it, would have been the delegation of one man. Invisible God and visible Abraham, these are the forces. This restorer of a lost faith was also to be the father of a mighty nation. This people was to inherit rich blessings and to transmit great truths. For the accomplishment of ends so vast and vital, the means seem utterly inadequate. God selects, confers with, and inspires one man. The masses are reached and moulded through a unit. That conference between God and Abraham was germinant reformation and revelation.

Centuries later, when this people are millions in number and slaves in condition, God meets a lone shepherd on the plains of Midian and summons and sends him to be their deliverer. The wondrous thing that day is not the bush which burns and is not consumed, but infinite God talking with finite man. Study the scene. It is not Moses pleading with God in behalf of Israel; it is God persuading Moses to undertake the task. Jehovah's "Certainly I will be with thee," is not sufficient to arouse this venerable man. God is going to emancipate his people. He does not call a crowd together to witness the strange spectacle of the bush; all centres for the time on just one reluctant man. Of the millions involved God works just then with one. It is a scene to make those reverent who in their zeal to reach and sway masses forget or neglect units.

Delivered Israel has become degenerate. Moses and Joshua have long since passed away. Gideon crouching in or behind a wine press is threshing out wheat to hide it from the Midianites. From God Gideon receives his commission, sealed by a series of miracles, "Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?" It is a misfortune, if we become so absorbed in the miracles which convince Gideon that he is called of God, as to overlook the fact that Jehovah takes time to reach one man. Later you read of victories and deliverances, but remember that all these come out of that conference between eternal God and faltering man.

Surely you have not forgotten the day when Samuel, God's great prophet, obedient to God's command, waited in the home of Jesse whilst a messenger went to bring the ruddy David from leading sheep to be Israel's most renowned leader. To while away the tedium of the day, boy-like, he hurls stones unerringly with his sling. Poetry and music stir his soul and the harp throbs out its accompaniment to his own composition. Wild beasts attack his flock, and undaunted he slays a lion and a bear. We should never have thought of him as a candidate for a throne. "This is no school for a king. Why spoil a good shepherd with thoughts of royalty?" God inspires him, protects him, chastens him, calls him, blesses him. It is a thought to thrill one, that divine personality meets human personality.

Jesus spent an entire evening with Nicodemus in personal work. His time was so short, his work so great. Many a trained worker of to-day would hesitate between an audience and an inquirer. That night brought not only Nicodemus to the cross, it also brought the world nearer to God. "God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life." Till then, men had offered sacrifice. Now God offers the sacrifice. What a world of effort and of sorrow are saved when men learn that they need regeneration, not reformation. That inquiry room has been a radiating centre all these centuries. Instead of scolding Nicodemus for coming at night, I hope some time to thank him that he ever came at all. The world is enriched. The sermon is a great power for proclaiming truth, but the personal inquiry is the best way to resolve doubt.

Having spent an evening with Nicodemus, Jesus did not hesitate to spend part of an afternoon with a woman, and such a woman! To her he reveals the true nature of God, as Spirit; and his own nature, as Messiah. We would have said it was "casting pearls before swine;" he thought of her as a lost sheep whom he would enfold. Saviour and sinner are face to face. He forgets his physical hunger and she her thirst. An interview with a forlorn woman by a wayside well becomes the occasion of a revival in Samaria.

The ninth chapter of Acts illustrates and enforces our theme. Christ did not send one of his myriads of angels to the imperious Saul. Stunned and blinded, to his inquiry there comes the sweet and wondrous message, "I am Jesus whom thou persecutest." The ascended Christ himself seeks to save the erring Saul.

Philip had become a powerful evangelist in Samaria. Tidings of his success had reached Jerusalem. The Church there sent Peter and John to inquire into and report upon the work. The good work was still in progress when an angel of the Lord commanded Philip to go toward the south. It was a long journey. It was a serious interruption. No assembled multitude awaited him there. He met the Ethiopian in his chariot, expounded to him the word, baptized him, was caught away by the Spirit so that the Ethiopian saw him no more. To clinch it all, Christ uttered the parable of the lost sheep. It was not enough that ninety and nine were safely enfolded; that one lost on the mountains, exposed to the storm, in peril from beasts, must be found, ere the shepherd could rejoice. "There is joy in heaven over one sinner that repenteth."

Sixteen years of pastoral work would have enabled me to fill all the space at my command with incidents drawn from my own experience. Ecclesiastical history teems with instances illustrative of the importance of wooing and winning one soul at a time. I know of nothing which renders personal work so attractive, inspiring and sacred, as to meditate for a little while on the truth that it was the way God and Christ used in so many important cases. Face to face, the inquirer's question may enable you to remove his doubt. The sermon may have missed the mark which your well-aimed arrow can reach. Millions can talk helpfully to one who could do nothing in swaying audiences. Such work not only imparts blessings, it secures them. It is the work which the Church needs to-day. A revival of this divine method will revive the Church of Christ.

Chinese House Boat.

AN ITINERATION WITH BULU ACCOMPANIMENTS.

[Extract from "A Life for Africa," by Ellen C. Parsons, M.A., Editor of *Woman's Work for Woman*.]

[Blessed is the man who, with the fire of gospel love in his bones, can yet cheer his weary spirit and reinforce his courage with a gleam of humor! Let those who frown at small trials follow the late Dr. Good in this preaching tour.—ED.]

As I go from village to village the crowd increases, until they swarm behind and on both sides, forming a half-circle, of which I am the centre. As all are talking at the highest pitch of their voices, the noise is simply distracting. Out of the babel I catch such exclamations as "O my mother!" "Isn't he a beauty?" "Is it really myself?" "And am I dead?" and others that will not bear repetition. These from the ladies. The men are more dignified, but more disagreeable. They would crowd into the places next me, and as we went on through the towns would act as if they had me in charge, telling me when to stop and giving all sorts of directions. To the crowds of new-comers they would shout information about me and the object of my journey, so absurdly false that I often felt bound to stop and try to correct the impression they were giving. This was not easy. If I said, "I have come to tell you about God, and not to buy rubber or ivory," some one who had heard rumors of what we teach would begin shouting an outline of our teachings, but such a caricature of the truth as made me shudder.

Disgusted at last beyond endurance, I would attempt to silence the worst offender, usually the man who was following close at my heels, who for the last half-hour had been shouting information into my ears. I would turn and tell him that he knew nothing about me and that I should myself stop in a little while and talk to the people. At this he would laugh as much as to say, "I have gotten the 'thing' started to talk," and then shout to the crowd behind what I had said, as if it had been the performance of a parrot. By this time I was getting out of humor, and requested him in plain terms to keep quiet. At this he would laugh again, and shout to the people behind, "He says to keep quiet." Then I would explain, "It is not the people behind whose noise is troubling me; it is *you*, who are walking close to me and shouting in my ears." But it was useless; he would turn to the crowd and abuse them for making such a noise, shouting, if possible, louder than ever.

Then, if I was wise, I gave it up and went on, allowing him to say what he pleased. But sometimes I was too angry to be wise, and I would get after the fellow and make him think, at least, that I was going to chastise him. Then he would at last realize that I meant *him*, and would not speak above a whisper, and would try by gestures to keep others from doing so. Dead silence followed, save the noise we made in walking. Meanwhile we had arrived at another village, and you can imagine the result of the whole crowd walking in silence and by frantic gestures giving the village the impression that I was some sort of a monster that might be rendered dangerous by the least noise. This was worse than noise, so I would explain that I had no objection to talking if they would not yell. Then they would start, again, softly at first, but little by little the volume increased till there was the same babel as before.

Then the crowd clamor for me to stop, that they may take a good look at me. As I have reached the centre of the village, I accede to their request. Standing in the middle of the street, they form a circle around me, men in front, women for the most part behind and trying to steal up close to examine something without being observed. I turn my head, and at once there is a scream and stampede; but only for a moment; they soon return, but more cautiously. Silence, or something approaching it, follows, while all indulge in one long, intense stare, during which only a camera could depict the various expressions in their faces. Then we have a dog-fight. Every man's cur from all the villages we have passed followed his master, and the dogs of the village in which we are stopping object to their presence.

Meanwhile the chief is not being noticed, and must make himself known. Stepping into the middle of the circle and raising his staff as if to chastise the crowd, he begins, in what seems a fearful passion, to abuse everybody for treating the white man in such outrageous fashion. As he is only talking for the white man's benefit, I silence him.

Then comes a request to remove my hat that they may see my hair. This reasonable request I always grant, and am rewarded by a chorus of complimentary exclamations. Next, no matter how much I had been talking, some one would ask, "Can he talk?" This question I would answer by some trivial remark, which would be received with a volley of laughter. Then they ask questions just to get me to speak. Then follow requests to take off my shoes or other parts of my clothing, that they may see whether I was really like one of themselves; attempts to induce me to buy ivory or rubber, offers of marriage, requests for gifts, to show my trade goods, compass, note-book, etc.

When I thought their curiosity had been sufficiently sated, I would attempt to tell them why I had come among them, and to give them some idea of the gospel and their need of it.

These scenes, with numberless variations, are repeated as we pass through town after town, till at last we must stop for the night. If only one could escape the noisy crowds then, that would nerve him to endure the babel of the day. But the worst is to come. I get a house, put my goods and carriers inside, and in order to give them a chance to unpack and prepare supper I stay in the street talking to the people. At last I am tired, and tell them they must go home and let me rest. Needless to say they do not go. As soon as I am inside the house they crowd round the door. If I shut it (the only opening in the walls of a Bulu house) it is quite dark; besides, the cooking is being done over an open fire, and the smoke is suffocating. But it may as well be shut as blocked by heads and shoulders of the crowd. Sometimes I try reasoning with them. "I want to be quiet and rest." "But we want to see you," they reply. "Is this a proper way to treat a visitor?" "No," they all agree. "Then why don't you go away and leave me?" "We want to see you." So I shut the door, preferring smoke to the crowd. Sometimes I go out into the street and call to the people "whether I am to have a house, or whether I must go on to the next town." By this means I gain my point. At last I am in my smoky den, and the crowd shut out. But I am not hidden yet. When I light my tallow candle every crack and crevice becomes a peep-hole; and I eat my supper knowing that eyes are watching every movement.

Gradually the noise subsides, and apparently they have become tired and gone away; but only apparently. A few are waiting to see the white man go to bed, and they do not attempt to conceal their disgust when he blows out his candle before his undressing.

Now I can stand this sort of thing for three or four days quite philosophically, but after about a week of it I become nervous and irritable. Certainly, if I should ever visit a menagerie again, and see a monkey with a crowd around its cage, exclaiming, as it scratches its head or takes a bite of food, "How funny! How very human!" I shall profoundly sympathize with the monkey.

But I cannot stop here, or I shall give a false impression. All this is curiosity, not hostility or dislike. Impertinent and selfish it undoubtedly was, but everywhere the *intention* was to treat me well. And when I have been able to walk, with only two carriers, more than two hundred miles going and coming, through a part of Africa where a white man was never before seen, without meeting the first symptoms of hostility, certainly I ought not to complain if the people were unpleasantly curious. This trip has convinced me that any prudent man can go as far as the Bulu language extends and preach the gospel without hindrance.

AN ITINERATING TOUR.

MISS LETITIA W. MC CAMPBELL.

The following is a description of an "Itinerating Tour" made by Dr. Jessie Wilson and Miss McCampbell through portions of the north and northwestern provinces of Persia:

Thursday evening, May 13, at sunset, I sat alone in a low, miserable, fly-infested room of a caravansary. The capital, or so-called "City of the Shadow of God," lay sixteen miles behind me, while before, stretching in a long unbroken line toward the horizon, ran the post road.

A lady of rank, traveling for her health, occupied an adjoining room. She was accompanied by a large retinue of servants. In the early evening, at

her request, I visited her and improved the opportunity of witnessing for the Master.

The unfortunate occupants of the post-house found little sleep that night. The servants of her ladyship were either oblivious of or indifferent to the fact that there were other people in the house beside themselves, for they succeeded in keeping up an incessant harangue all night. The next morning, upon inquiring the cause of the disturbance, the reply was, "At one time 'Her Ladyship' desired a piece of roast lamb, and demanded the animal killed and dressed immediately. At another time she desired ice, and as none could be found, a quarrel ensued over who should ride to the city and back, a distance of thirty-two miles, for a piece of ice!"

Our journey to Kasrun, a distance of ninety-six miles, occupied four days. There seemed to be little opportunity at the post-houses for evengelistic work, though there was sufficient discipline in those first four days to initiate one in the physical deprivations of an itinerating tour.

Dr. Jessie Wilson joined me at Kasrun. We stayed at the mission house, then occupied by the family of Mirza Ali, a Moslem convert to Christianity, whose wife had the reputation, at least, of being a Christian also, for, as one woman expressed it, "she trains her children 'lady' so well. She beats them all the time!" I presented a pink muslin scrapbook to one of these poor ill-used children and was amused the following day to see it transformed into wearing apparel and serving in the capacity of a dress donned by the small infant, who with a triumphant air of importance strutted about the yard endeavoring to attract our attention. After looking at the pictures upside down, she quietly sat down and wet them out one by one and, then requested her mother to make her a short stiff skirt of the muslin, so that her dress might stand out like a woman's.

In Kasrun the Babis tendered us a very cordial reception, received us into their houses and listened attentively to the reading of the Bible. Sunday afternoon we were invited to meet and read to the women in a neighboring garden, where a large company of women gathered to hear us.

From Kasrun we journeyed toward Zenjan, visiting many villages and prolonging our stay at each as providence directed. Smallpox was prevalent everywhere, and in two large villages we were dangerously exposed by the crowds of people who gathered around us—women carrying their children in various stages of the disease. In all of these Moslem villages we were impressed with the poverty, immorality and sensuality of the inhabitants; however, there were some sobbing hearts even here, who, under the tattered garb of poverty, were weeping out their lives unsolaced and unblessed. These sat at our feet and listened to the wonderful words of him who came "to heal the broken-hearted." Oh, that we his servants might have a deeper knowledge of that love which yearned over the vilest sinner; to hate as he did the sin, but like him also to love the sinner.

At Sangalleh the women remembered a missionary lady who visited the village several years ago and read to them the same sweet stories from the word of life. At the latter place we found the crowd quite unmanageable, so that we were obliged to bar the gate; but imagine our surprise when we beheld them, women and children, dropping down over our heads from the roof and pouring in from over the side walls. Dr. Wilson administered treatment in one corner while I tried to engage their attention in another with Bible stories.

One evening at another village a man who had been ill for years came for medicine. He had heard of the lady physician's arrival, and getting on his donkey had traveled thirty-six miles to see her. With joy he heard that he could be cured, and, accepting with the medicine a tract, he went out into the night, carrying back with him an eternal weight of happiness.

June 2, we reached Zenjan, a city on a hill, "beautiful for situation," surrounded by a fertile valley and large gardens. Entering the city from the south side, we passed through the bazars amid the din of anvils, as Zenjan is noted for its manufactures in brass. The ubiquitous and irrepressible small boy was present as usual to announce the arrival of "A Franjee." It was about the first of the Moslem sacred year and the inhabitants had begun their preparations for the usual season of mourning for Imam Hosaine. We remained until after the 10th (Ashura) or day of bloody sacrifice, and were the guests of Mirza Mesrobe, a Tabriz helper stationed there. Mirza M. is a devout young man, filled with the graces of the Spirit and zealous in every good work. We had the pleasure of meeting many women during our two weeks' sojourn; the number however would have been greater had our visit occurred at a more favorable season.

From Zenjan we crossed the mountains toward the south and journeyed toward Bejai, visiting a number of Turkish villages where the inhabitants seemed cleaner and in many respects more inviting than those in the Moslem villages we had visited. Traveling at night to avoid the intense heat of a summer sun, we arrived at our "Manzil" in the early morning, at the hour of bread baking. With keen appetites we sat down and enjoyed our humble meal, consisting of bread served hot from sides of

the oven (a hole in the ground lined with plaster), together with a cup of tea and native cheese. Then followed the longed-for nap, the joy of which no one can appreciate who has not felt the weariness incident to traveling all night in the saddle. We could generally sleep in spite of everything and that is saying a great deal, when one recalls those vermine-infested rooms, sometimes a sheep cote, again a narrow porch, and at all times dense crowds standing about and peeping through every crack and corner. In one place we were taken for wild animals about whom some strange stories had been circulated; in another they asked if we were dervishes, and in many others they concluded we were mullahs, our big helmets inspiring a profound reverence in the heart of the initiated and blissfully ignorant. In fact, as no foreigner had ever traversed this region before, it was often quite impossible to convince them we were women, and even after uncoiling our hair many refused to be convinced, and drawing their chuddars about their faces would say: "They lie! their *feet* are covered and *faces* uncovered like men!"

As we journeyed on through this wild mountain region, climbing those lonely heights through the long weary nights, ministering during the hot summer days as best we could to the souls and bodies of poor sin-sick women, we ourselves were refreshed with many a rich token of his presence and love, and our hearts were filled with pity as we looked down into those prodigal faces so marred by sin that all traces of the God-likeness was obliterated. We tried to make the "story" plain and impress it upon their hearts, realizing as never before the words of the old familiar hymn:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate again."

We arrived at Bejai, where we spent ten very satisfactory days. We had only to announce upon arrival that we were friends and associates of Dr. Holmes, of Hamadan, when every door and heart opened to receive us, from the governor down to the humblest citizen. We occupied a small house in a large vacant lot, and there addressed daily audiences of two and three hundred people. The Jews were particularly accessible and listened attentively to the reading of the Scriptures. Through the courtesy of the acting governor, we received an invitation to attend the "Lamentations for Imam Hosaine" at the House of Prayer. This was certainly an event worthy of special notice. We attended the service in company with the governor's family and were shown great honor.

Leaving Bejai, we again broke up house-keeping and were moving on toward Kurdistan, visiting en route several large villages. At one place our host refused to accept a fee for hospitality, saying as he did so, "You did not come to steal or rob me of my flocks and you are welcome to eat my bread."

The journey to Sureh, the capital of Kurdistan, was a tedious and dangerous one through mountainous regions infested with robbers, but God in infinite love and mercy was faithful unto the end. In the secret of his presence we found peace and rest and quiet from even the *fear* of evil. We entered Sureh about noon and were shown pleasant apartments in the upper end of the city. Afterwards a wealthy Chaldean merchant invited us to occupy rooms in his beautiful five-story palace, where we spent a very interesting two weeks among the Catholics, who received us cordially into their homes.

Our stay at Sureh was prolonged owing to the illness of the Moh ä-tä-mid's son, whom Dr. Wilson was attending as consulting physician. As the family was reputed to be the most influential in Kurdistan, we thought that it would be for the advancement of God's kingdom, if a cure could be effected, so we knelt together and prayed that the Lord Jesus would glorify his name. The prayer was scarcely uttered ere the blessed assurance came, "I have glorified it and will glorify it." It was touching indeed to sit beside that bedside and watch the persevering efforts of the attendants to relieve the sufferer. When all hope had been abandoned by the family, a written prayer, bought of the priest, was soaked in water and the sacred prayer water sprinkled over the bed. But that heart above, in perfect wisdom, perfect love, was working for the best, and we hailed the day with gladness when the lad began to improve.

From Sureh we journeyed toward Hamadan, speaking as we had opportunity by the way. Reaching Hamadan, we spent a most delightful two weeks in fellowship with the beloved friends there, and then started homeward, reaching Teheran, after an absence of sixteen weeks, having visited thirty-four villages and traveled over 628 miles.

Missionary Touring in Persia.

COLLEGES AND ACADEMIES.

GENERAL FUND RECEIPTS.

April 1 to December 31, 1896,	$12,872 02
April 1 to December 31, 1897,	11,075 20
Loss in nine months of 1897,	$1796 82

This loss represents loss of interest on funds embezzled by the late treasurer, not loss of interest in the cause on the part of churches and givers. A little increase of gifts during March, each church and giver giving a little more than last year, will prevent a deficit. It is hardly probable that all will increase their gifts; will not some give especially generous help before the 1st of April ?

TRAINING OF CHRISTIAN TEACHERS.

WILLIAM M. BLACKBURN, D.D., LL.D.

The teaching of Civics—the science of good citizenship—in the public schools is receiving marked attention. It is deemed necessary for the maintenance of public morality. Insubordination in the school may reappear in the State. When Congress is barring out foreign Anarchists, we want none of American birth. Here we may take high ground. "Civil law and order must be respected as something more than a human convenience or contrivance." There is room for an appeal to a higher law than the civil code. Who will make it in the school ?

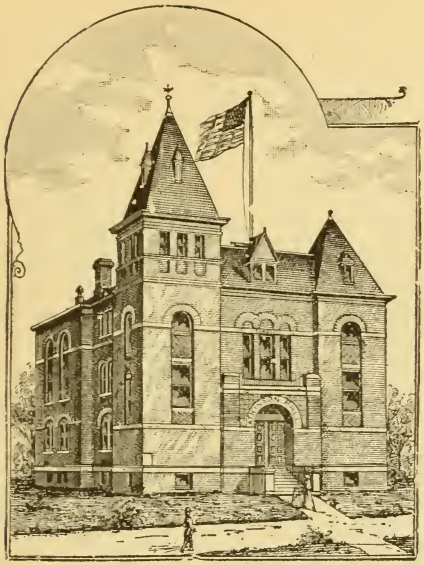
In many of our public schools there are teachers with the Bible on their desks. They wisely quote it as the source and basis of efficient morality. But it is there by the conscience of the teacher, the good sense of a school board, or the courtesy of the civil law; not by authority of the statute. How long will this presence by permission be granted to the Divine Law ?

Many of these teachers were educated in State institutions where the Bible shines and Christian societies are maintained by the same permission of the civil law and the good conscience of professors and students. But where is the assurance that these institutions will long continue to train and send forth Christian teachers ? The doctrine that the teaching of religion—even the ethics of it—is not a duty of the State is growing, and the fruitage may soon ripen. Where, then, look for the surer training of Christian teachers ? The demand for them is not likely to cease in our land, for in every reaction against secularism the educative power of the Bible will be reasserted by people who care for the morality of their children.

The Christian academies and colleges, without intrusiveness, are helping to meet this demand. Their normal departments, in the newer States, often enroll more students than the classical, and a fair proportion of them enter upon their intended work. These are the facts in Pierre College, of which a special word is requested. It may be taken as a sample of the institutions nurtured by the Board of Aid. Now in the fifteenth year of its work, it has had at least 133 normal students, of whom about ninety-six have been or are teachers in public schools, a goodly share of them for several years, and with noteworthy promotion. In general, they have manifested a high Christian character, and not a few have been active helpers in missionary effort.

Does not this normal work go far to justify the maintenance of the College ? Most of these young men and young women were not financially able to go far from home for education. They proved themselves worthy of any aid they received to supplement their hard earnings. Others will come as self-reliant, as earnest and as worthy. They may be far from the hand of wealth, yet they deserve to be near to the heart of a noble Church whose advance in the wide West must depend very much upon her investments in the higher education consecrated to the Great Teacher.

Pierre University, S. D.



Atkinson Hall.

GENESEO COLLEGIATE INSTITUTE.

WILLIAM E. KIMBALL, D.D.,
President Board of Trustees.

Beautiful for situation is Geneseo, the "Maple City," the seat of Geneseo Collegiate Institute. Its many attractive features and healthy conditions make it a very desirable place for those engaged in educational pursuits. The Collegiate Institute was first opened to students in September, 1884, has had thirteen prosperous years, and is continuing the work of an academy of high grade in a flourishing condition. The graduates, 189 in number, are taking prominent positions in professional and business life, or have a high standing in the colleges to which they have gone.

The courses of study are classical and philosophical, giving an excellent preparation for college, for teaching and for business. Special attention is given to the commercial course, and to the normal course for those who intend to be teachers.

The Conservatory of Music is in charge of a musician of excellent ability who has had fourteen years of experience in teaching, and is doing very satisfactory work.

The character of the Collegiate Institute is distinctively Christian. Daily chapel exercises, students' prayer meetings, and the meetings of the Y. M. C. A. and Y. W. C. A., are well attended and sustained. A course of Bible study, with lectures on the books of the Bible, and a course on Christian citizenship are attended by all the students. The aim is to develop and strengthen the intellectual, moral and religious qualities of the students and to prepare them for practical and successful work in the home, the school, the Church and the State.

There are no dormitories, but pleasant rooms can be secured at moderate prices in excellent Christian homes, with board, or for self-boarding, as may be desired. The total expense to a student need not be more than at an institution offering free tuition.

The churches of the city give special attention to the spiritual needs of the students.

A large public library and the library of the institute furnish a choice selection of books well adapted to students' use.

The Collegiate Institute owns four large buildings, three of them brick, with commodious rooms and halls. The Main Building, a three-story edifice, with recitation rooms and chapel; Atkinson Hall, a two-story building, with an auditorium containing 300 seats, and rooms for the Conservatory of Music; the Institute Home, a convenient building for students' rooms, and Harding Place, a commodious two-story frame building standing on the same block as Atkinson Hall. By the articles of incorporation, two-thirds of the trustees must be members of the Presbyterian Church. Since its beginning the Collegiate Institute has been under the fostering care of the College Board. A good start has been made toward securing an endowment, and if this can be completed the Institute will be on a permanent basis.

Main Building.

EDUCATION.

University of Colorado. Hale Scientific.

CARE OF PRESBYTERIAN STUDENTS AT STATE UNIVERSITIES.

No topic before the General Assembly's Committee on Education occupied more of its time or excited deeper interest in May last than the question, *What recommendation to make with regard to a suitable provision for the religious care of the hundreds of Presbyterian students that are in attendance at the State universities.* We called attention in our August article to the action taken by the Assembly on the recommendation of this committee. It expressed appreciation of what had already been done, but deemed it best, in view of the varying conditions in the several synods, not to express approval of any particular plan. It simply referred the whole subject to the synods with the earnest request that they take such action in each case as may be approved by them; the matter being, in the judgment of the General Assembly, of *immediate and pressing importance.* The hope was also expressed that no plans would be adopted which could be properly interpreted as likely to lessen the influence of our denominational institutions.

We gave our opinion very emphatically in language which we will here repeat: "One thing is certain, *the influence of the Church ought to follow Presbyterian students to their college halls, whether those halls be at State universities or at institutions of a distinctly religious character.*"

THE UNIVERSITY OF COLORADO.

When the writer was in Boulder, Colo., during the sessions of the synod of that State, in October last, he observed with deep interest the evident consciousness of responsibility on the part of the synod for the religious welfare of Presbyterian students at the State university which has its seat at the place of the synod's meeting. The plan adopted proposes: I. *The supervision by the synod of the moral and spiritual interests of the Presbyterian students in attendance at the State university* II. *The appointment of a minister of our Church to the said work of supervision,* presumably in connection with a lectureship in ethics or kindred subjects. III. *The appointment of Rev. William Robson Notman, pastor of the Presbyterian Church at Boulder, to said work.* IV. *A recommendation of synod*

that an assistant to Mr. Notman be appointed to work with him, and under his direction, in parish and other labors.

The synod adopted this plan under the conviction that, in prosecuting the work proposed under its provisions, no injury could possibly be done to our denominational colleges, while something effective might be accomplished toward bringing religious influence and teaching to bear upon the students at the university without making any actual affiliation with that institution. There are over 600 in attendance, and more than 100 are Presbyterians. It looks indeed as though a door stood wide open before Mr. Notman for the doing of much good, for the regents have already given to him the standing he needs by assigning to him the chair of ethics.

THE SITE OF THE UNIVERSITY OF COLORADO.

The buildings have been erected on high grounds on the south side of Boulder Creek, about an hour's ride from Denver, and within sight of the snow-capped summit of Arapahoe Peak. The scenery is said to be unsurpassed in the Rocky Mountain region; and, in the neighboring cañons and along the mountain roads, the views are said to rival in grandeur, variety and beauty anything to be seen in Switzerland. The wonderful salubrity of the climate is far-famed. Fifty-two acres of land were given for the purposes of the university by three citizens of Boulder in 1871. The act of incorporation had been granted by the Territorial Legislature ten years before. The Territorial and State Legislatures have provided in all $166,000 for the institution, besides the $15,000 given by citizens, and an annual tax laid upon the assessed valuation of the property of the State provides for the running expenses. A fund has also been secured by the act of Congress which in 1875 set apart and reserved seventy-two sections of the public lands for its support. There are departments of the Liberal Arts, Applied Science, Law, Medicine and Dentistry.

RELIGION AT THE UNIVERSITY.

Numerous churches in Boulder afford many opportunities for religious services and active work. A room specially furnished for their exclusive use gives accommodation for the Young Men's and the Young Women's Christian Associations, and under their auspices services are held every Sabbath in the chapel.

The gathering of the students every morning in the auditorium is for singing and the hearing of a short address, but not for prayers.

WHAT HAS BEEN DONE IN PENNSYLVANIA.

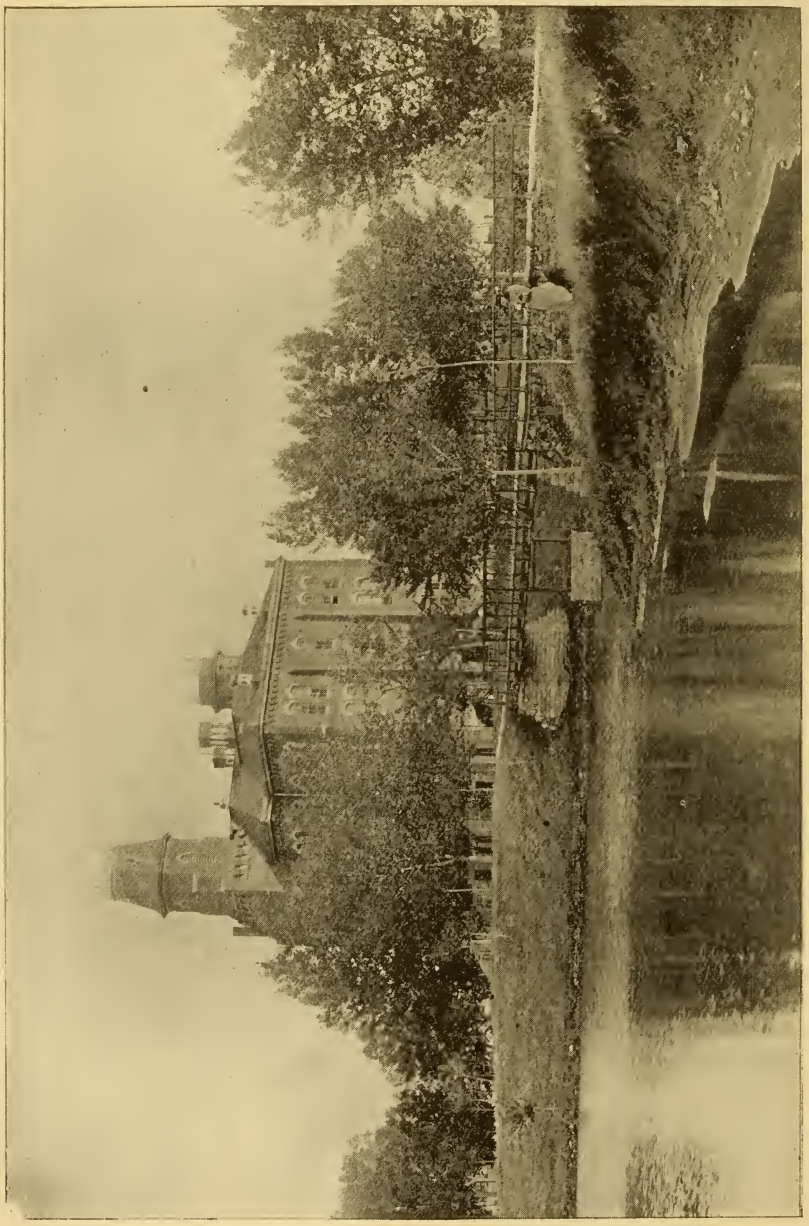
The Synod of Pennsylvania, in the fall of 1896, recognized with satisfaction in the action of the General Assembly the following underlying principles: *a. That it is the duty of the Church to care for the religious welfare of Presbyterian students who find their way into State or secular institutions.* They are in a position where the only hope of their receiving such instruction and care as long experience in educational matters has proven to us is best is in the efforts of the Church. *b. The synod is held responsible for this great educational work of the Church.* This is natural since all our educational work is more under the immediate oversight and direction of the synod than of any of our Church courts.

Reports were received from State College and from the West Virginia University. At State College it appeared that there were 120 Presbyterian students in attendance, of whom about fifty were in the full communion of the Church. A majority of the professors are church members; three of them elders in the Presbyterian Church. Daily prayers are held, and a religious service is conducted every Sabbath morning in the chapel by evangelical ministers. At these services all students are required to be present, and the governing thought at the college is declared to be that *the training of the soul is the highest aim of education.*

It appeared from the report of the Presbytery of Parkersburg that at the West Virginia State University over 400 students were in attendance, and that of these a very considerable proportion came from Presbyterian families. An attractive church home has been provided for these students by the erection of a church building at Morgantown, the seat of the university, with the encouragement of the presbytery, and the aid of a number of congregations in that part of the State. It is further the purpose

of those interested in this work to form an association, something after the plan of the Tappan Hall Association of Ann Arbor, Mich., through which everything needful for the moral and spiritual care of the students may be done.

The synod took action calling the attention of presbyteries within the bounds of which State colleges or secular institutions are located to look into the question of what is being done to save our students to the Church and train them for efficiency therein, and to determine whether anything additional is desirable or practicable, and to make report to the next meeting of synod. It further appointed a committee of three to



Colorado University. Main Building.

visit West Virginia University and to report the result of their observations.

The report of this latter committee was presented to the synod of 1897, and showed that a number of denominations of Christians are already taking steps toward some method by which the religious care and culture of their young people in the university may be provided for. The Episcopal Church owns a large building, into which her young people are gathered, and where they room and board, and where they are under the direct ecclesiastical supervision of that denomination. In this building were found a number of Presbyterian youths, who, with others, are brought under influences calculated to alienate them from sympathy with the Church of their fathers. It was in view of this state of things that, in June last, a meeting was called for the purpose of forming "The Presbyterian Association of West Virginia University," in order that provision might be made for the better moral and spiritual care of Presbyterian students and students of Presbyterian tendencies.

The association was not yet completed at the time of the report. The Presbyterians of that part of the synod are enthusiastic in their zeal to do what is best, but are encountering difficulties which seem to make a demand upon the sympathy and coöperation of the whole synod. This sympathy and coöperation has been pledged, and the presbytery has received warm commendation for the zeal it is displaying in a matter which is recognized as of immediate and pressing importance.

FREEDMEN.

AS MUCH AS LAST YEAR.

The Board sincerely hoped and reasonably expected that it would receive this year as much as it did last year. We have not given up hope yet that this will be the case.

Up to January 1, we were short on this calculation about $4000. We ought to have received $65,000. Between now and the close of the year to overcome this falling off and make the receipts as large as last year, we must obtain about $72,000. Last year in the last three months we received $68,000. Will the friends of our cause help us to overtake this difference?

It is a delicate thing to write to a pastor after receiving his collection and tell him it is not as large as it was last year. We are afraid sometimes this will seem ungracious and it might offend.

Will not, therefore, pastors look at their collections; compare them with the year before, and if they have fallen behind will they not in some way for their own credit and for the good of the cause bring them at least to last year's figures?

The Board went to the Assembly last year with the report that it stood ready to close seventeen boarding-schools, and thus save $11,000, if the Assembly thought best. The Assembly said, "No; do not close the schools, but appeal to the churches for the extra $11,000." The appeal has been made, some churches have increased their offerings, while others have fallen behind.

Once more in the Master's name we ask, first, for at least as much as last year, and, second, if possible, an increase of the ten per cent. that would be necessary to give us the $11,000 additional that the work demands and the Assembly said we ought to have.

The seventeen schools may yet be closed! May God forbid.

CAST DOWN BUT NOT DESTROYED.

"You may not have heard of it, but our church at —— was blown down by the storm last June. It was not finished, but it was hulled in, and we were holding our services in it. There was no loss of life in this section, though there was a great deal of property destroyed by the storm. In —— there was another church blown down, and several houses. It was quite discouraging to our little flock who had

labored so hard to get into their new church, but thank God the church is out of its ruins, and is now in the process of rebuilding; and, God willing, we shall hold our first service in it the first Sunday in next month. We ask your prayers for God's favor upon us."

REV. J. T. H. WAITE, DORCHESTER, GA.

Many of the friends of our work among the Freedmen will recognize the kindly face of good brother Waite, of Dorchester, Ga., in the accompanying photograph. Rev. Mr. Waite is one of the few white ministers remaining in the service of the Freedmen's Board as pastors of colored churches. There is but one other now on the list, and that is Rev. J. M. Rittenhouse, of Crewe, Va. There are other white ministers engaged in our work, but they are in connection with the Educational Department of it. When the work began, necessarily the most of the ministers employed in preaching to the colored people were white men. Little by little as colored men were raised up for the ministry they took the places of their predecessors, and now but two of the original devoted band of consecrated white missionaries remain. Rev. Mr. Waite has been in charge of the Medway Church, Liberty county, Ga., for more than twenty-five years. Mr. Waite began his ministry so early in life that he was at the time known as "the boy preacher." He, for a number of years, ministered to a prominent Presbyterian church in Charleston, beginning his work some time before he had attained his majority. In one of his recent letters he narrates the incident that determined the course of his early ministry: "An old Negress in Charleston fixed my career in the South when I was a boy preacher in 1845. I had voyaged from New York to Charleston with my father, intending to return with him. The pilot wanted his church to hear me, and his pastor sent me an invitation to the ship. In the galleries were hundreds of blacks, the first I ever saw. The whites were cultured slaveholders. The text was: "Prepare to meet thy God." In the midst of the sermon, an old mammy let out an unearthly shriek, and filled the gallery with emotion. Evidently the whites were startled. The next day an official deputation came to the ship and offered me (the boy) the pastorate of that fine church—for their minister was leaving—and I had not sense enough to decline. So I continued in the South many years."

Rev. J. T. H. Waite.

A few years after the war Mr. Waite, impressed with the greatness of the work laid upon the conscience of the Church of evangelizing the great hordes of colored people that had been turned loose to shift for themselves, applied to the Freedmen's Board to be commissioned to the work. He was sent to Liberty county, Ga., where the population since the war has been almost entirely colored. He has labored faithfully and successfully in his chosen field, and has been as veritable a missionary to the Africans as though he had buried himself in the heart of Africa. His wife is a native of Georgia, and in all his life-long labors has been to him a helpmate indeed in the heartfelt sympathy and coöperation with which she has encouraged and aided him in all his labors. It is needless to say that the poor people to whom he has given his life, love

and venerate him as few men are venerated by the people to whom they minister. Bro. Waite is now near the evening of his life, being almost seventy years of age having been in the ministry over fifty years. His family have grown up around him in Christian faith, and one of his sons is in the Presbyterian ministry in charge of a church in the North. The position of this good and great servant of God may be regarded by some as having been obscure, as the world counts obscurity, but in the light of God's word and in the light of heaven, few men in this land have in the last twenty-five years occupied a higher or more honored place. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

HOW A SCHOOL GREW.

The Board has persistently declined all requests for aid toward opening new schools, and beside this has closed many of the parochial schools during the last four years on account of lack of funds. But in spite of our policy of forced retrenchment, the work grows. Here is a sample:

"That little reading-room that I was telling you about sometime ago, and for which you had some papers sent me, is now a school-room. Instead of fifteen of our young people meeting here once a week for an hour and a half, forty meet five times a week for seven hours, and we do parochial work as approved by the Presbyterian Church. I give our present number. Our school ran eleven weeks before Christmas, and we had a roll of sixty-seven scholars, and an average attendance of fifty. It has been so cold since Christmas that several parents report that their children are not sufficiently clothed to come. As soon as it gets warmer, I think we will be crowded out again. Our little reading-room is only 24 x 12 feet. Before Christmas we had to use our dining-room and my study to accommodate the scholars. Our school is known as the —— Private School. We arranged for fifty scholars, not once thinking that we would have over that number. We only charged twenty-five cents a month, hoping to put it in reach of as many as possible. So when they came, we hated to turn them off, and especially when there was no other school to which they might go. We thank you for what you did for our reading-room, and we will be glad to have you do anything you can for our school. Will you kindly send us blanks and let us make monthly reports?

"Yours hopefully,

"—— ——."

—Says Mr. John R. Mott: "We recall a little group of shoemakers in the city of Hamburg, over a century ago, who had the idea of discharging their duty to their generation. Seven shoemakers, who bound themselves together for the spread of missions, and as a consequence, before their generation closed, they had founded fifty churches, had gathered ten thousand communicants, had distributed four hundred thousand copies of the Scriptures and four million pages of tracts, and, it is said, had evangelized a region including fifty millions of people."

—A Malagasy youth from Farafangana, named Rametosela (a corruption of Methusela), finished last June his theological studies at the mission college in Tananarive. When the lists were read at the prize distribution his name appeared at the head. During the four years' course he was one of seventeen students living in the home of Mr. and Mrs. Sharman. Three weeks before leaving, his brother Ramaka came to visit him at the capital. He was ignorant of the Christian religion, did not even know his A, B, D (there is no C in Malagasy), and was extremely bashful at finding himself in such civilized company. One evening the two brothers went together to a magic-lantern entertainment given for the students and their friends, where, by some unfortunate means, Ramaka lost his new hat which Rametosela had given him. Returning home all were chatting together in the boys' dining-room, but Ramaka was sad and dejected over his loss. Sorrow was expressed, but it was decided that merely *feeling* sorry was not satisfactory, and a collection was suggested. The boys gave liberally, and the whole amount was enough for a new hat and a present besides. Ramaka was taken aback and could scarcely realize his good fortune. This gave an opportunity to teach him one of his first lessons—that loving Jesus constrains one not only to pity but to help those in trouble.

MINISTERIAL RELIEF.

HERALDIC SEAL OF THE BOARD.

To the Rev. Henry C. McCook, D.D., the honor is due of designing the seal for the Presbyterian Board of Relief.

On the seal you notice a large, indeed, an illimitable field of wheat, partly cut down. Some sheaves and a shock of wheat are seen at the right of the picture. A man, who has been long laboring in the harvest field until he has grown old and feeble, is no longer capable of enduring the burden and heat of the day, and a young man, who is strong and vigorous, tells him that it is time for him to cease from such burdensome work and let younger men continue the reaping. The old man has loved the work, and he is exceedingly loath to give it up, but as the young man insists upon it, he drops the sickle and stands and gazes at the magnificent harvest before him all ready for the reaping. The young man takes him warmly by the hand and holds him back from further toil, and points him to a lovely little cottage embowered with thrifty vines, and urges him to go there and spend his declining days in well-earned rest and honorable retirement from the activities of a busy life. The old man goes to the quiet home prepared for him, but he often longs to be among the reapers as he sees them gathering in the bountiful harvest.

A blessed old laborer wrote to me a few days ago: "You do not know how *hungry* I am sometimes for my work! How gladly I would preach for years and years to come, but it cannot be." This he writes after spending his life in the new West under many, many trials and unspeakable privations. In one of his fields he says, "Four children slept with us *on the floor*—sick—dying—until word came to pack and leave for Iowa, which we did, leaving our little four-year-old darling under the leaves." His health has broken down with his many hardships and exposures, and he writes, "To-day I am a cripple, and with hands empty." This man has been one of the most useful men in our whole Church, and who will say that he has not earned his rest?

THE CORNUCOPIA.

Beside the little cottage you see a well-filled cornucopia—filled with both fruits and flowers, the symbol of concord, peace and plenty.

We often think of Paul's sweet, loving, generous wish for the troubled Philippians and the soul-comforting promise given by inspiration of God. You may have pinching poverty take up her abode in your home, "But my God SHALL SUPPLY ALL YOUR NEED ACCORDING TO HIS RICHES IN GLORY BY CHRIST JESUS." What precious, priceless compensations our loving God and Father gives us for all our earthly deprivations! But who is to fill the cornucopia?

THE YOUNG MAN.

Emerson says, "There is no teaching until the pupil is brought into the same state or principle in which you are; a transfusion takes place; he is you, and you are he; there is teaching; and by no unfriendly chances or bad company can he ever quite lose the benefit."

The young man, who has been taught by the old, rises up to take his place in the harvest field and girds himself with unfailing resolution and looks out upon the field, "white already to harvest," with a cheerful hopefulness, and with all the earnestness of his soul thrusts in the sickle and rejoices with thankful heart in the glorious ingathering of precious souls to the garner of our God.

But how about the old reaper who has gone to enjoy a season of rest in his quiet, peaceful home? Has the young man forgotten the old man in his honorable retirement, or does he, in grateful acknowledgment of the invaluable instructions he has received from his venerated lips, lovingly see to it that the old harvester is not forsaken, or neglected, or left to battle alone with the wolf at his door?

The young man has honor in his soul, and sympathy in his heart, and a pressing sense of justice on his conscience, and he vows before his God that the aged reaper must not be forsaken; and he determines to do the work of God's ravens in the olden time when God's prophet was perishing with hunger. He takes the position of a blessed brother who has just written these words: "Your appeal in reference to needed aid for the Board of Ministerial Relief reached me last week—late in the week Our people have been erecting a new church edifice and have an unusually heavy expense to bear; *yet we are not to be cheated out of the privilege of helping these dear old ministers and ministers' widows.* So I send you $150, and you will please use it to fill out the appropriations of some of these *needy and highly deserving persons.* God bless you in the work and *let me thank you for giving us the privilege of contributing this amount.* Our regular collection for your Board comes in February, when we hope to add a little more to this amount."

That letter has done my soul good, and it has cheered me wonderfully in trying to waken up the churches to a righteous sense of their obligations and their privileges.

THE CROWN.

You see in the upper part of the seal a golden crown which awaits the faithful servant who has labored long in the Lord's wide, white harvest field. If he is deserving of a crown, a bright, beautiful crown, an immortal crown in the kingdom of God's infinite and eternal glory, does he not deserve to have his bed and board made comfortable in the little cottage by the field from which he has gathered many a golden harvest?

"TAKE HEED!"

From the same high heavens where the golden crown is placed upon the glorified, there comes down to you and me the ringing words of the Lord Almighty: "TAKE HEED TO THYSELF THAT THOU FORSAKE NOT the Levite as long as thou livest upon the earth!"

The old man in his extremity prays to the covenant-keeping God in chastened but unfaltering faith: "Cast me not off in the time of old age; forsake me not when my strength faileth," and as we hear this prayer ascend to the living God, are we not moved to duty by his solemn and imperative command: "*Take heed! Take heed!* TAKE HEED TO THYSELF THAT THOU FORSAKE NOT THE LEVITE *as long as thou livest upon the earth?*"

Shall the last days of these servants of God be darkened with the unwelcome

THE UNITED PRESBYTERIAN MISSION LIBRARY

thought—we are in want, our hands are empty, our cupboards are bare, because we are neglected and forsaken by the Church to which we have given the ardor of our youth, the strength of our manhood and the whole working force of our lives?

No, no! fellow-Christians, it must not be so! Our honor is at stake, and we must give God's honored servants their daily bread.

Mr. Atkinson, the corresponding secretary of Ministerial Relief in another branch of the Christian Church, says, "You are called upon by many voices to pay a most sacred debt—a debt incurred by the holiest and costliest service ever rendered among men. The Church that doles out charity to her worn-out ministers deserves and will receive the reproach and contempt her unfaithfulness so justly invites."

Dr. Whittlesey, the secretary of the National Congregational Relief Fund, throws the old man's prayer into these striking verses:

"Forsake me not when I am old.
The daylight wanes; my work is done;
My feet draw near the streets of gold;
I wait the setting of the sun.
Forsake me not when I am old,
When youthful vigor is no more;
When in the twilight gray and cold
I sit and wait the muffled oar."

The awakened consciences of God's people hear the prayer and repel the thought that ever Christian hearts can be so ungrateful as to permit their old instructors to be forsaken—the men who have solemnized their marriages, the men who have prayed with their dying, the men who have laid the sacred dust of their dear departed in their last resting-place, the men who have been blessed of God in leading their souls into the kingdom of grace.

"Forsake thee not when thou art old?
Thy Father hears thy trustful prayer.
His arms of love shall thee enfold;
His hand thy table shall prepare.
Forsake thee not when thou art old?
We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake."

—Half a century ago a few wild-looking men in Burmah appeared before a mission house. They were received, and found to belong to an interesting race now known as Karens. They were utterly illiterate, and had been driven into the jungles by cruel oppressors. When taught the way of salvation a Christian community began to rise. Young Karens are in school, supported by their parents, and stand at the head of their classes. In the Woman's College at Lucknow is a young lady of that race whose grandfather was a wild man of the jungle.—*Bishop Thoburn.*

—Among the improvements in the mode of life in Persia, as a result of missionary effort, Miss Annie Montgomery mentions in *Woman's Work for Woman* the following: Increased attention to cleanliness; the use of stoves, window-glass and other conveniences in the homes; an increase in the number of trees and other green things in city and country; the knowledge gained by many that labor is no disgrace; an improvement in the way they conduct their wedding-feasts; a change in regard to the marriage of girls, who were formerly married when mere children.

—The Chinese New Year is preceded by a universal season of debt-paying from which no one is exempt, writes the Rev. Arthur H. Smith in the *Missionary Review.* The seven deadly sins of Chinese social financiering are: (1.) Everybody always needs to borrow; (2.) Everybody is obliged to lend money; (3.) Everybody owes some one else; (4.) No Chinese ever pays cash down unless he is obliged to do so; (5.) No Chinese ever pays a debt till he is dunned; (6.) No Chinese will pay his debts till he has been dunned a great number of times; (7.) The Chinese who pays a debt pays but a part of it at a time.

One of the excellent articles in a recent *Atlantic Monthly* is by Mr. Henry Childs Merwin, on "The American Notion of Equality." He believes that "the influence of large accumulations of wealth has not been good. Many of the very rich spend their lives for the most part in the pursuit of material pleasures, and foster low ambitions in the public at large. What standards, what ideals, must be instilled in the mind of a young girl, the daughter of a mechanic, for instance, who reads the 'society' news in the Sunday papers and contemplates the 'best' people in the city as she sees them. She must learn to think that the highest ambition of a young woman is not to be gentle and modest, to give pleasure to those around, and especially to those beneath her, but to be a conspicuous object at the horse show, to wear costly garments, to take part in costly entertainments, and finally to marry a foreign nobleman and forsake her own country forever."

PUBLICATION AND SABBATH-SCHOOL WORK.

Sholls' Mines Mission, Illinois.

SHOLLS' MINES, ILLINOIS.

The illustration shows a goodly group of children and adults at an outdoor, all-day rally in the woods near Sholls' Siding, a coal-mining district, six miles from Peoria, Ill. For thirty years this district had no religious privileges whatever. Last spring the primary department of the Sabbath-school of the Forty-first Street Presbyterian Church, in Chicago, sent to this Board $21 to be applied toward the organization and equipment of a Sabbath-school in Illinois. The money was used to start a school at Sholls and to supply it with lesson helps, periodicals and a library. The people responded. A hall was secured and fitted up for a school, and our missionary, Mr. G. V. Albertson, was able to write to us as follows: "With Brother Powell, synodical Sabbath-school missionary, and Brother Whorral, pastor of the Bethel Presbyterian Church, Peoria, which church assumes the care of this mission, I have succeeded in completing the oranization of this mission. Thirteen names were received for church membership, and a much larger number joined in a petition to have the mission established. By good leadership and careful oversight, it must in due time become a strong and independent organization. Brother Whorral has repeatedly visited the field and preached to the people." The Sabbath-school numbers over forty scholars and three teachers, and the future for this school is bright.

Is it not cheering to note the above facts? It strengthens one's faith in God and in eternal things to study well the scene depicted in our cut. But for this happy result of our missionary's labor, these children would be to-day untaught in spiritual things. Happy children and happy adults, gathered under the shade of these woods, and no less in the care of Jehovah; and blessed be those who have gathered this little flock together, and the teachers who will lead them by the still waters, as under-shepherds, feeding them with the bread of life, training their young minds in the knowledge of divine truth!

THE TWENTIETH-CENTURY MOVEMENT.

Since our report of last month letters of acceptance and indorsement have been received from the Sabbath-school Committees of the following presbyteries: Utica, Shenango, Warsaw, Redstone, Philadelphia, Kansas City, Lehigh, Pittsburg, Madison, Sequoyah, Flint, Highland, Hastings, Mattoon, Rio Grande, Cayuga, Genesee, Box Butte,

Steuben, Butler, Olympia, Fairfield, San José, Lake Superior, Binghamton, Central Dakota, Otsego, Westchester, Washington City, Morris and Orange, Knox, Pembina, Oklahoma, Santa Barbara, Rock River, Kearney, Southern Oregon, Corning, New Albany, Columbia, Dayton, Huntingdon.

By the time this reaches the reader, many other committees will have been heard from. We expect in fact to hear from all, for the Movement is one which cannot fail to commend itself to the whole Church. But of course there are always delays in bringing independent bodies of men, widely separated, and each working under difficulties as to its times and places of meeting, to act in concert.

The meaning of these letters of acceptance is that the brethren charged by their respective presbyteries with the performance of important duties relating to the Sabbath-schools and their work will lend their influence and assistance in giving strength and impetus to the Movement. They will correspond with the Sabbath-school and Missionary Department on the one hand, and with the pastors and superintendents in the several presbyteries on the other; they will bring up the question in their presbyteries, where it will be fully discussed. In this way the complex machinery of our great Church will be started, and results will be gathered in, to the glory of God and the advancement of his cause.

Samples of visitors' books and other supplies required in this work have been sent to all our superintendents. The department will be glad to hear from them all, and will keep a list of the Sabbath-schools joining the Movement. The time is now fully ripe for the canvas, and results are doubtless already coming in.

We respectfully ask every Sabbath-school superintendent, officer, teacher and member, and all who are interested in this work to make a point of looking in this magazine month by month for news of the Movement. Remember, it is to add 500,000 to the membership of our Sabbath-schools before April, 1901.

THE APPEAL OF CHILDREN'S DAY.

EDWARD T. BROMFIELD, D.D.

To dwellers in city and country alike the breath of spring is always welcome. To the healthy and strong all seasons have their charms, but springtime is the loveliest of them all. Most fitting is it that Children's Day should come in the very maturity of spring, when the leaves are at their full and the flowers the fairest, and the days the longest, and the very atmosphere calm and yet bracing, full of energy and full of fragrance, a tonic to body and mind!

Children's Day must not be forgotten nor passed by with willful neglect. It is far too important a day to be despised. Like the spring itself, of which it is the brightest festival, it can never grow old. Not until childhood disappears from the earth can this delightful anniversary ever be out of place. Besides, it is a day full of useful possibilities in the Sabbath-school. It stands out among all the Sabbaths of the year as the climax and the crown. It unites all in a brotherhood and sisterhood of practical Christian service. It sounds a clear bugle note, resonant and inspiring. It brings to the view of all essential and life-giving principles. It draws the hearts of old and young together. It compels the attention of the busy outside throng. It is the voice of the Sabbath-school uplifted for Jesus in a grand festival of song and flowers.

The particular cause to be aided by the offerings of the Sabbath-schools on Children's Day is very dear to the Church—yes, and to Him who is the Church's one Lord. The heart of Christ ever yearned towards children. How human and yet how divine this beautiful trait! Our Church makes a special feature of this great and blessed work of ministering to the children. Is she not in this respect, at least, faithful to the precept and example of Jesus? And not only are the children of *the Church* precious in her sight. She stretches forth her hands and opens her heart to the children *outside the fold*. She sends forth her messengers and bids them go throughout the land with a message of love to the destitute and perishing children. Can any one in the Church, in the Sabbath-school, stand up in his place, and forbid her doing this great work for the children? Can any one, having the opportunity and the means of helping her do this work, refuse? Can any Sabbath-school, superintendent, teacher, scholar, any pastor, elder, church member—can any one—look on unmoved, while this blessed work is brought before them for their sympathy, and say, "It concerns not me?"

Children's Day speaks then to us all, in tender, sweet, joyous tones; in tones of appeal; in tones of grateful remembrance for past mercies, and of hope for mercies to come. Can we not hear in those tones the voice of the Master?

CHILDREN'S DAY, 1898.

Children's Day will fall this year on Sabbath, June 12. Superintendents should communicate this month with the Sabbath-school and Missionary Department, Witherspoon Building, Philadelphia, for suggestions as to its observance and for the necessary supplies, which will be sent without charge to all Presbyterian Sabbath-schools applying for the same.

HOME MISSIONS.

NOTES.

Homelessness.

The evils of cities are but partially stated when we mention the foreigners, the saloons, etc. The germ of the evils lies in the lack of home life. There can be no home life, and therefore no family ties, among the poor in the crowded and stifling tenements, nor for a different reason among that class of the rich who pass their time in clubs and hotels. It is a happy omen that the efforts of cultivated Christian people are so largely directed to the maintenance of "settlements" in our larger cities. This branch of Christian effort aims directly at the regeneration of domestic and social life among the neglected class of the cities, and therefore at the heart of the vexing problem.

The Rich and the Poor.

It is not right that the money put into the work by the self-sacrificing few should prove unavailing for the removal of the debt for the lack of the larger gifts of the wealthy.

A Secret Order.

The Mormon Church proper is a secret order, and, like other secret orders, has a published creed and a private code. The code is communicated orally and to none but the initiated, and to them only under a secrecy that is guarded by the most fearful penalties, hence the conflicting opinions as to the real status of affairs in Utah.

Nez Perce.

The theological training school for the young men of the Nez Perce tribe of Indians at Mt. Idaho, over which the late Miss Sue McBeth presided with such rare ability and success, has never been entirely closed. Miss Kate McBeth, the surviving sister, whose mission work is chiefly at Lapwai, has perpetuated her sister's noble work as well as possible in connection with her other important duties. The young Indian ministers as well as the students look to her for instruction and advice. But she must be relieved of this added burden. The Rev. Lowrie W. Sibbet, who was appointed to this work, was called from labor to rest within a few weeks. A suitable successor has been providentially found, and it is hoped that he may be able to enter upon the work in the early spring.

The Frontier Period

Is fast passing away and with it the opportunities to shape the young communities before they are set in the mold. Where we have been wise in time we find our feet firmly planted, with the assurance that they will not be moved.

A Charge.

While all nations send heathen and helpless to us, no other nation will help us to care for their souls.

The Mormons.

Rev. S. E. Wishard, D.D., superintendent of our work in Utah, writes:

"The Mormon Church is sending missionaries into all the States in the Union and into Canada. The number of these missionaries is estimated to be not less than 1300, and probably more. They deny and misrepresent their doctrines as taught in Utah. They claim to be a Christian denomination, doing the same work that the Christian churches are doing, only doing it better.

"They distribute their printed creed, which is utterly misleading and gives no true information concerning their doctrines. They deny the existence of polygamy, while they still teach the doctrine and practice polygamy here in Utah. They worship Adam as God. They are polytheists.

"We are constantly in receipt of letters of inquiry from all parts of the United States, east, west, north and south; also from Canada and Australia, as to the Mormon belief. Their missionaries go out as beggars, asking for the hospitality of Christian homes, and for the use of Christian churches, and lead unwary people into their delusions.

"In view of the constant inquiries coming to us, and the general lack of information in the East concerning this blasphemous system of idolatry and filth, we have

established a printing press by which we can furnish such tracts and information, at cost, as will help to break the power of this growing abomination by exposing the vileness of the Mormon system and forestalling the work of deception which is carried on so extensively."

ONE SECRETARY.

The General Assembly of 1897, which held its sessions at Winona Park, Ind., directed the Board of Home Missions "to so reorganize its methods of administration that the executive work shall be placed in charge of one secretary, with whatever assistants may be necessary, and that he be accountable to the Board for its faithful and efficient management."

No time was lost by the Board in setting about this difficult task thus set for it. After eight months of earnest, careful consideration, the Board, at its regular meeting on January 25, elected the Rev. Charles L. Thompson, D.D., of New York city, to the office of secretary.

Dr. McMillan had resigned and made his resignation final, so that he had voluntarily put himself out of reach. Dr. Roberts declined to allow his name to be used for the new office. With both of the old secretaries out of the race the best available man was chosen. Next to the secretaries, Dr. Thompson knows more about home missions than any other man in the Church. He has been a member of the Board nearly ten years, and chairman of the Application Committee the greater part of this time. In this capacity he has had opportunity to become acquainted with all the churches, missions and missionaries and the innumerable details of the work which the applications present.

He was born in the great Presbyterian State of Pennsylvania, and brought up on home mission ground. He began his ministry as a home missionary with a commission from this Board on a salary of $600. He has been pastor of churches in Wisconsin, Missouri, Illinois, Ohio, Pennsylvania and New York city.

His sympathy with the neglected multitudes of our cities and his successful efforts in their behalf have brought him face to face with that most difficult problem how to reach the masses with the gospel efficiently and economically.

He is still in the prime of life, being in the fifties. His power as an orator is recognized all over the land. His commanding influence among men was manifest at the centennial General Assembly, of which he was the Moderator.

Dr. Thompson has accepted the office. Let the whole Church receive most heartily and sustain most liberally the incoming administration. Then this grand old Board may move on into a new era of influence and accomplishment.

WHY ARE THE BOARDS IN DEBT?

Why does the Church with its enormous wealth allow the Boards' treasuries to become empty and remain so?

The explanation lies in part in the fact that the wealth is too much concentrated for the best interests of benevolent causes. It is certainly true that one million dollars in the hands of one man does not ordinarily contribute as much as the same amount in the hands of ten men. When one man who possesses ten million dollars contributes ten thousand dollars, he is applauded for rare benevolence, but when one hundred men who possess in the aggregate the same amount, contribute ten times as much, nothing is thought of the benevolence of each, though he give ten times as large a per cent. of his possessions.

The reason for this is obvious. Said a rich man not long ago: "We rich men can't give one-tenth. It would be too much." The explanation of the present financial condition of the Boards lies in part in that remark. Ten million dollars distributed among one hundred men could give one-tenth of its income and it would seem comely so to do—but ten millions in the hands of one man is appalled at the enormous sum which one-tenth as a gift would be.

Now, the argument is not against the accumulation of money. It is wise and right to acquire wealth; but the same laws of Christian giving which apply to diffused wealth should also control the large accumulations.

A certain church in the West, the aggregate possessions of whose membership is about one hundred thousand dollars, is self-supporting, paying the pastor one thousand dollars, and providing a parsonage, besides

contributing to the Boards of the Church and other benevolent causes.

If a church in the East, the aggregate wealth of whose membership is estimated at one hundred million dollars, should contribute as generously, say one per cent., their gifts would roll up one million annually—and yet they are applauded for their generosity because they give about fifty thousand dollars annually or one-twentieth of one per cent.—that is, only one-twentieth as much as is given by the little Western church, of which the public hears nothing.

Another trouble is that our churches, in the great developing West and the manufacturing communities of the East, do not give in proportion to the productive business in their communities. Here the explanation is that the products of mines and manufactures seldom remain in the communities where the enterprises exist. They go to wealthy stockholders who live in the money centres, the older cities, who do not give it back for the support of the religious and benevolent causes in the regions where the money was made.

Said a millionaire in St. Louis, who had made all his money out of a silver mine in Montana: "I am interested in churches and education in the region about my home, as I think every man ought to be. I can't give anything for Montana. Let the people of that State, famous for its great mines, take care of their own churches and colleges." Thus the product of the great Montana mine was (presumably) building and supporting churches and colleges in the East, while the people in the State accredited with the production were left to support similar institutions out of their wages.

The papers some years ago announced the loss by a New York university of one million dollars by the forest fires in Wisconsin. How came the institution to have so much interest in Wisconsin? It was not money sent out from New York and invested in Wisconsin. The facts in the case are the reverse. Wisconsin's resources contributed toward the maintenance of the university. The product of Wisconsin forests and farms paid annual tribute to that institution. That is what Wisconsin has been doing for New York. And yet the question is often asked: "Why spend so much home mission money in a State that has so much productive wealth as Wisconsin.

These facts may help us to place where they belong the responsibility and the burden of maintaining the gospel and all its agencies in destitute and neglected places.

The wealth of our money centres is not doing its full duty in this respect. It is not bearing its full share of responsibility. Too much of it is hiding behind the generous gifts of a few noble spirits and shielding itself under the glare of the liberal bequests of a few sainted ones. The problem is not, how to get more out of the consecrated ones who read our appeals and are prodded into giving more, when many of them are doing all they ought to do, but how to equalize the business by reaching the unreached wealth of our congregations and moving its possessors to a sense of responsibility and duty.

Appeals from the pulpit do not reach them. Our literature does not fall into their hands, ordinarily. The case requires the personal work which other branches of business employ. The manufacturer and the jobber are not content with advertising and sending out samples. They send their agents, the alert, indefatigable and persistent drummer, who by personal contact does the business, and he knows how to make the purchaser feel as gratified and happy over his investment as the manufacturer or the jobber over his interest in the transaction.

The enterprising men who float great mining or manufacturing schemes publish their tracts, leaflets, periodicals, just as our Boards do, but they do more. They have their agents who meet personally the men whom they would interest in their enterprises and place the business vividly and conspicuously before them.

We would apply the lesson which they teach. We have asked each church session in the United States to designate a suitable man to place our published facts in the hands of everybody connected with the congregation. This is needful—not so much to persuade people, as to inform them. There exists astonishing ignorance among our most intelligent church-goers respecting the missionary operations of our Church. It is *information* that is needed more than anything else.

In addressing an audience not long since,

the secretary introduced his remarks with a brief statement about the Board—how it was constituted, by whom its members were appointed, our way of doing business. At the conclusion a number of intelligent gentlemen came to him and said: "That is all news to us. We have heard many missionary addresses, but never knew about these things."

Men do not know that the blessings of our Christian civilization are nourished and sustained by the substratum of gospel truth and life which underlies it all, and that if we would secure the same to all our uprising communities we must plant them securely in the gospel. If we would perpetuate our greatness we must keep up a constant supply of that which nurtured our youth and made us great.

It is not enough to plant the seed. We must see that it is nurtured, that the soil is renewed and the weeds uprooted. It is not enough that New England colonies were planted in the gospel, that with prayer and psalm the Pilgrim fathers worshiped God. That was much and had much to do with making history. It is still the living influence which nourishes the religious life of New England to-day. But the sad decline of many New England communities shows that the gospel must needs be a sustained and constant force, for the forces of spiritual retardation and decay are constant.

Take any favored community. Conceive it to be entirely and exclusively religious, every individual a consistent Christian. Close your churches, discontinue the ordinary and usual means of grace, let the ordinances fall into disuse. How long would the community remain Christian? How long before Sabbath desecration would become common; former church-going habits degenerate, and convivial assemblies take the place of religious meetings on the Sabbath day; saloon and gambling hells take the place of church and Sabbath-schools; avenues become race-courses, and parks beer-gardens? Such a condition of things is not an exaggerated picture of many new communities where churches have not been established and worship is not maintained. Such is the downward tendency in many a community which has been appealing to the Board for a church and a minister, but appealing in vain during these years of debt and retrenchment.

The tendency is so generally recognized that no pastor is willing to leave his pulpit unsupplied for a single Sabbath. No church will risk the effect of a neglected service. If temporary suspension of service is followed by a marked and manifest effect what must it be where Sabbath after Sabbath, month after month, and year after year, no preaching is heard? It is certainly true that where there is no preacher there will be no church, and where there is no church there will be no Sabbath, and where there is no Sabbath, there will be no religion, and where there is no religion there will be no God, and where there is no God there will be no conscience, and where there is no conscience public morals will not be preserved nor private rights regarded. They have no hope because they are without God in the world.

The gospel is heaven's remedy for the ills of earth. It can be applied when every man, rich and poor alike, lays by him on each Lord's day according as the Lord hath prospered him.

TIDINGS FROM THE KLONDIKE.

DAWSON CITY,
N. W. TER., CANADA,
December 1, 1897.

DRS. ROBERTS AND MCMILLAN,
Secretaries,

Dear Brethren:—I thought to wait until the outgoing of a regular mail to send you my report, fearing to entrust it to any parties who have started out heretofore, but the mail will not be sent until the incoming mail brings dog-teams and carriers, and the time for that is very uncertain. I have received no letters since leaving Tacoma, and no mail has left here since my arrival, October 8. I sent you a report from Skagway, urging the speedy occupation of that important town by our Board. I hope that has been done. It is the opinion of the most experienced that Skagway is bound to be a booming town for years, being on a good harbor and near the gateway of the Yukon district.

My last report closed with our reasons for taking the Dyea trail rather than the Skagway. The event proved we were right, for we got through to Lake Bennett in less than two weeks. Had we taken the Skag-

way route it is doubtful if we would have got through in time to descend the river. But the large number of rich passengers who came by the *Queen*, to whom speed was more than cheapness, and who bid against each other for first place, raised the price of packing from day to day to an appalling figure, catching us especially at Sheep Camp and Gong Lake, and compelling us to pay three or four times what we expected to pay for packing our goods. We did not get our goods to Dawson City for a cent less than one dollar per pound. But we "hustled" through, packing all we were able ourselves and taking advantage of every means of saving our money. We lost some of our groceries by the *Queen*—a sack of flour and our tea—escaping the heavy loss experienced by many; and two more sacks of flour were stolen on the trail—a very common occurrence. At Dyea and Sheep Camp, finding that we had not money enough to get us through with all our outfit, we had to sell flour and other groceries, expecting to find plenty at Dawson City, brought by the Yukon steamers. It left us short of everything, especially flour. We came upon a scow belonging to Mr. Sullivan, who I hope will call upon you this winter, and tell you more than I can write you. He is going out soon. We had a partly pleasant and partly tedious trip, being caught in the ice after we reached the *Polly* and experiencing much discomfort and hard work and some danger. But the hardships of the Dyea trail and the river trip seemed light to me. I have undergone worse experiences in Alaska.

On arriving I set to work vigorously to find a place of worship. The winter was already upon us, and we must have a warm house. I tried for every large house in Dawson, not omitting the dance halls. I thought that we would have to build temporary quarters, late as it was and expensive as such a building would be. The crowds of boats arriving with eager passengers every day had run up prices and rents to an enormous figure. I got the promise of the use of the "Opera House" for our first service, but it was reconsidered and broken. It was on Friday, October 8, that we arrived, and we did not get our goods ashore till Saturday P.M., at Klondike City, commonly called Louse Town, two miles from Dawson. It was impossible to get a preaching place for the 10th. The next Thursday after trying hard every day to get a building, I found a new one-story and a half house, 25 x 30 feet, built of logs chinked with moss, the lower story one room with front and back doors and three windows, one of them boarded up for lack of glass. The upstairs was divided into six rooms, separated by rough board partitions, each 10 x 10 feet, with hall running through the centre. Each had a window frame without sash. The owner was a French saloon-keeper named Napoleon Dupres. He was planning to go out on the first ice, and wished to raise all the ready money he could. He offered me the lower room for one month for $100, and the whole house till May 15 for $850, *in advance*. He gave me only five days to decide in. I got the $100 at once and secured the hall for a month, and then "hustled" for roomers. By Saturday I had rented all the rooms at $20 per month, and secured about $200 advance rent. Over forty men applied to me for rooms. Then on Tuesday I borrowed the balance, giving my personal note and paid down the remaining $750, and thus secured a place of worship till spring. Dr. McEwen signed with me one of the notes—from Mr. Foweet, our Christian gold commissioner—$300. The other notes, amounting to $350, I gave myself, having already good credit with many responsible men interested in our success. The rents were good security.

We placarded the town for our first service, held October 17. I borrowed a piece of broom from the Stickine Indian, Jimmie Jackson, the man who made the celebrated trip with the U. S. mail to Forty Mile two years ago—patched it up, and swept out the moss and sawdust. Then I got the loan of some blocks sawed for wood, borrowed some planks to lay upon them, advertised for hymn books and we had services at 11 A.M. and 7 P.M. They were quite well attended and much interest manifested; over fifty attending the evening service. The collection, partly in gold dust, was $40. We organized a Bible class, an Endeavor Society and a choir the next Sabbath. Mr. Bowen, the young minister of the Church of England, has shown a most liberal spirit, and at his invitation (he having some kerosene and we having none) we have been holding our Wednesday evening prayer

meeting in his church, just completed on our arrival. The 24th of October was a red-letter day with us, for two fine men came to a decision for Christ, and have ever since been showing their faith by earnest works. Others have expressed a determination to seek until they find. Our services continued to increase in interest and attendance. We got the loan of sixteen planed boards (no lumber could be bought), purchased forty blocks for $35; made some tables and stools and got our house comfortably seated. Mr. Dupres had loaned us a square stove. It cost me $200 to fit up the church and the rooms. Some of the items were twelve joints of stove-pipe at $1.50 apiece, two elbows at $3 each, four ten-cent hasps at $2 each, six roofplates at $3.50 each, etc. Muslin for lining cost thirty-five cents per yard and tacks fifty cents a paper. This will give you some idea of Klondike prices. The last rough lumber sawed here sold at $400 per thousand feet. Mr. Dupres procured sash for the windows, paying an ounce of gold for each half sash.

Then we undertook to start a reading-room and book exchange and labor bureau —kept our church warmed every day and provided a place where men could sit down and read and write without going to a saloon. It was a success at once, the men bringing wood and eagerly bringing and exchanging books and magazines. Then the miners concluded to turn over to my charge the 1500 volumes comprising their library, and were preparing to build shelves and put up the books when the fire occurred. Fortunately the books had not been brought.

All of those things kept us very busy here; but I found time to take a trip up to Bonanza and Eldorado, visited twenty families—or rather cabins—and walked twenty-five miles; one day discovered about forty professing Christians, secured the free use of a hotel room kept by Miss Mulroney, a Catholic lady who used to be stewardess on the Alaska steamers, and thus knew me; preached there November 21, and sent Dr. McEwen up for the second service last Sabbath. It is at the mouth of Eldorado Creek, fifteen miles from Dawson.

Our collections have averaged $25 per Sabbath. Dr. McEwen has not had much practicing to do. We hope to secure an office on the front street for him, and hope his business will increase. A Catholic hospital is running here, and is full to overflowing. We hope to build one of our own next spring, perhaps in connection with the Episcopal mission.

Now comes the *per contra*. At five o'clock Sabbath morning, November 21, we were awakened by the light of a fire. Our cabin is over a quarter of a mile from the church. We soon found that our beloved Klondike Church was all ablaze. A young Englishman, visiting the room of two of our best lodgers who were both absent, stayed out too late and came in under the influence of liquor, pitched into bed with overcoat and moccasins on, lit the candle and neglected (as is supposed) to put it out, and the fire communicated itself to the bunk and partition and soon was beyond control. The lodgers, awakened by flame and smoke, barely escaped with their lives. Fourteen valuable outfits of food—more precious here than gold — were burned. Some lost even their money and watches, running out in their drawers. The church property was nearly all destroyed. We saved one table and some of the hymn books and magazines. It was the loss of $1000 to the mission, for not a cent of the advance rent can be recovered. It was an awful blow.

So I had to go to "hustling" again. The Pioneer Association have just completed a fine hall—far the best in the town—large and warm. The Building and Finance Committees happened to be composed of my personal friends. They brought the matter up at a meeting of the association last week and granted us the free use of the hall on Sundays till spring. Then another fire occurred last Thursday A.M., burning up a number of saloons and dance halls and the Opera House. There were a large number of benches and a piano saved, and we have the free use of these for an indefinite period. So we had a nice comfortable service last Sabbath, with a Thanksgiving sermon in the morning, although the temperature outside was 50° below zero. Mrs. Kaiser, a lady banker from Jacksonville, Ill., is our pianist. We are truly thankful for the friends the Lord has given us here. We are finding more every day, many Christians and many others whom we hope to lead toward the way.

Now regarding our personal affairs. As

I have said, we came in short of food, like so many others. Had I not received the extra $200 at Tacoma, we could not have come in at all. Had Dr. McEwen received $200 as well, we could have got our whole outfit in, and have been independent. When we got here we found flour selling at from $1.25 to $1.50 per pound, and other things in proportion, and *not to be had at all at the stores.* Only sugar could be bought, but that soon ran out and so jumped up in price like the rest. Our heavy expenses anent the church we undertook to raise. We had also to buy a cabin at $800—the cheapest comfortable house we could find. We have paid for it, getting (borrowing) the money from an old friend of mine who has "struck it rich." We had engaged a fine outfit, expecting to sell almost enough of it to pay for what flour, etc., we needed out of the profits. But that outfit was burned in the "Klondike Church" fire. Had it not been for the fire, we would have been able to raise all the money we needed to buy what food we will need. We have just secured 300 pounds of flour and 200 pounds of other food—500 pounds in all—at the comparatively cheap rate of $1 per pound. This we ask the Church to pay for. Mr. Alexander Gillis, who is going out until spring, has sold us the outfit, and agrees to take the Church for it. If it can be secured in no other way, I am willing to pay for it myself—only I ask the Church to loan me the money until next summer. To meet this possible demand of the Church I have signed a note and sent it to J. Thorburn Ross, of Portland, who will act as my agent. We had to have the flour or starve. I had already incurred heavy obligations in order to keep the church running, and lost the means of meeting them by the fire, which deprived us of the rents. Now I think the Church will raise the money to pay Mr. Gillis, who has sold us the goods on faith. He wishes to return in the early spring, and should have the money as soon as possible. If I am under salary next year, I hope to make this mission self-supporting. I am willing that this amount be deducted from my salary, in case it cannot be raised as a special fund for our relief.

I expect to build a good church here early in the spring, and to have it ready when the first rush of the miners occurs. A mighty army is coming and we must be ready for them. If alive and in health I have no doubt at all of my ability to raise the money within three weeks after the sluicing commences in the spring. Money is comparatively tight now, because the gold is all on the "dumps" ready for sluicing when it thaws. In fact, I have promises enough secured already from owners of rich claims to make me certain of success. And these men say they will take care of me also—so I hope to make the mission entirely self-supporting. Over thirty Christian men—now working on "lays"—have promised liberal subscriptions in the spring. Perhaps we can at once build a hospital also.

I have just got to the place where I can do some pastoral work. Have had no time before. Am canvassing the whole town, and will not stop until I visit every cabin. Am pulling many Christians who have been spiritually hibernating out of their holes. Some will not come, but we will keep pulling. We had no women at all at church the first Sunday, but have gathered seven or eight good women who will faithfully attend and work.

I shall write by the mail. The incoming mail is expected daily. The outgoing mail will follow a few days afterwards. I forgot to say that we had our most valuable package stolen from us near Lake Linderman—after it had cost us about $75—the package of Bibles, hymn books and stationery. I suppose the thief did not know what he was stealing, and can imagine the blueness of the atmosphere around him when he opened the box in some lonely place.

I shall write to Rev. Dr. Robertson, of Winnipeg, Manitoba, who is superintendent of Presbyterian missions for this N. W. Territory. Perhaps you would better communicate with him. I am really in his jurisdiction, though the great majority of my adherents are Americans. I feel greatly encouraged in my work and happier than ever in my life before in it. I am profoundly thankful that I did not get the governorship. I hope to establish other branch missions at Hunker, Indian Creek, Stewart River and possibly Forty Mile.

Pray for us, for we have a great work to do and an overwhelming responsibility.

S. Hall Young.

P. S.—Sixty degrees below zero to-day; I stood it well.

Concert of Prayer For Church Work at Home.

March—THE BOARD OF HOME MISSIONS.

(*a*) Its Administration.
(*b*) Its relation to Presbyteries, synods and the General Assembly.
(*c*) Its missionaries, pastors, stetad supplies, synodical missionaries, pastors-at-large and evangelists.

THE BOARD.

The Board of Home Missions is a body of men, twenty-one in number, ten ministers and eleven laymen, appointed by the General Assembly, and by its instruction incorporated under the laws of New York.

Its object is to aid feeble churches in the support of their ministers and to maintain missionaries among the needy and neglected populations in all parts of our own country.

The Board is divided into three classes. The members in each class are elected for three years and are eligible to reëlection at the discretion of the Assembly.

The history of the Board and the greatness of its work were ably set forth in THE CHURCH AT HOME AND ABROAD for June, 1897, by the Rev. Drs. Robert F. Sample and John H. Edwards, whose illustrated articles were reprinted in pamphlet form and may be obtained free at the Board's rooms.

ADMINISTRATION.

In administering its great trust the Board receives its instructions direct from the General Assembly, and in its organization and operations it is governed by the rules formulated by that body.

The diversified populations of our country and their varied degrees of advancement in intelligence and in social conditions made it necessary to employ the methods of the mission school as well as the regular preaching of the gospel. The maintenance of the mission schools among the exceptional populations has been committed to the Woman's Board of Home Missions, under the control and direction of the Board. This work is fully set forth in the *Home Mission Monthly*.

MEETINGS.

The Board of Home Missions meets regularly for the transaction of business on the fourth Tuesday of each month. Its ordinary business is carefully prepared before each meeting by three permanent committees composed of its own members, viz.:

1. The Committee on Applications, whose duty it is to examine the applications from churches and missions for aid in supporting the preaching of the Word, and to report on them to the Board.

2. The School Committee examines carefully all the business of the Woman's Board, matters pertaining to schools, teachers, schoolhouses and chapels, furniture and supplies, and brings the business with their recommendations to the Board for action.

3. The Finance Committee is charged with the management of the Board's financial affairs under the Board's direction.

They report from time to time to the Board.

THE EXECUTIVE OFFICERS.

In the management of its business the Board has hitherto employed: (1) corresponding secretaries; (2) a treasurer; (3) a recording secretary; (4) in conjunction with the Woman's Board a superintendent of schools, a secretary of Young People's department, and a clerk having charge of the literature of all departments.

CORRESPONDING SECRETARIES.

In general, the corresponding secretaries are charged with the supervision of the entire work of the Board. In particular they have the correspondence, the procuring of funds, the diffusion of information by public addresses before Assemblies, synods, presbyteries, churches and conventions; by means of the periodicals whose home mission columns they fill, by the preparation of tracts and leaflets, and by the annual reports which form an important part of the current history of the Church.

Moreover, they are charged with the duty of guarding the expenditure of the Board's funds upon the great mission fields, by enforcing economy, advising as to the grouping of churches and missions, the occupancy of new fields as well as the abandonment of old ones, and the enforcement of the rules of denominational comity which have been provided by the General Assembly.

They are in constant consultation with the representatives of the great work in all parts of the country, with auxiliary socie-

ties, committees, individuals and churches, and in frequent conference with the representatives of other denominational Boards. They are in helpful sympathy and close touch with the multitude of missionaries all over the land. They arrange the business of the Board and its committees, and carry out their instructions. They receive all applications from churches, and the reports, annual, quarterly and monthly, of all the missionaries and examine and indorse them for payment by the treasurer. They issue the agreements with the missionaries, and any and all other business referred to them by the Board. In short, they discharge an endless amount and variety of business. Each secretary is assisted by a stenographer.

THE TREASURER.

The treasurer receives the funds from all sources and pays them out upon the order of the Board. He has charge of all legacies and the business connected with them. He acts with the Finance Committee and under the direction of the Board in investing or otherwise managing the permanent funds. He acts as a member of the committee having charge of the school and chapel properties of the Board on the mission fields, purchasing supplies; receives contributions for other Boards and transmits them according to the Assembly's instructions; and is a financial adviser of the Board. He prepares for the missionary periodicals a valuable monthly statement, and for the annual report a comprehensive exhibit of the whole year's transactions for the instruction and guidance of the General Assembly.

He is required to give bonds, and to keep the Permanent and Trust Funds in a safe-deposit vault to which he has access only when accompanied by another officer of the Board or a member of the Finance Committee. All his books and accounts are subject to the inspection of a public auditor at frequent but irregular intervals. The details of this office and the responsibilities of the officer cannot be easily stated. They call for the highest order of ability and training. He is assisted by three clerks, two stenographers and an office-boy.

THE RECORDING SECRETARY.

The recording secretary keeps the records of the Board, of the office conference and of the Application and School Committees. He has charge of the mail of the secretaries and of the files of letters and documents, the charge of the infinite details connected with the applications. He keeps the application register, which is a kind of chart of the entire field work. He prepares the docket of business for the meetings of the Board and its committees, and notifies the members of the meetings, both regular and special, and performs such other duties as pertain to such an office. He has an assistant and a stenographer.

THE SUPERINTENDENT OF SCHOOLS.

The superintendent of schools brings to the attention of the Board and its committees all the business connected with the educational department, together with the recommendations of the Woman's Board, is chairman of the Building Committee having charge of the mission-school properties, is purchasing agent of the Board for all school equipments and supplies, and is of inestimable value to the Board in its counsels on this important department of its work.

Apart from these several duties his work pertains to the Woman's Board, and is appropriately described in their reports and periodicals. A stenographer assists him.

THE SECRETARY OF THE YOUNG PEOPLE'S DEPARTMENT.

This secretary, assisted by a stenographer, attends to the correspondence with all Young People's societies and Sabbath-schools in behalf of both the Board and the Woman's Board, attends and addresses meetings, manages special objects, and supplies the societies with letters from the field.

THE CLERK OF THE LITERATURE DEPARTMENT.

This clerk, with a young lady assistant and an office-boy, attends to the correspondence respecting the literature of the Board and the Woman's department and fills the orders for leaflets.

THE BOARD'S RELATION TO PRESBYTERIES.

The Board's relation to presbyteries is threefold, viz., as a counselor, as a source of help, and as an agent.

This relation is fully set forth in the rules which the General Assembly has from time to time provided.

In general, it may be stated that the Board's field work is subject to the control of the presbytery within whose bounds it lies. That is, the Board attempts nothing within the bounds of any presbytery without the advice and consent of the presbytery. But its wider knowledge of the general fields, the limits of its ability to render financial aid and its facilities for finding missionaries combine to make its counsel indispensable to the presbyteries in all their plans for aggressive work, for the maintenance of work already in hand, for the grouping of contiguous fields and for the adjustment of relations to other denominations and the division of responsibility with them.

The Board has for years estimated its probable income from the receipts of previous years. The method is set forth in the annual reports for 1894 and 1896. But recently it has, by authority of the General Assembly, at the beginning of each fiscal year, requested of each presbytery an annual schedule of all the churches and mission stations within its bounds needing aid, and the amount required for each. If the aggregate amount of all the presbyterial schedules exceeds the probable income of the Board for the year, the Board informs each presbytery of the amount it may depend upon for the year in advance. The presbytery then readjusts its schedule so as to conform to the Board's resources and thus comes to know at the beginning of the year the exact amount that can be depended upon, and can apportion to each field its just part of the allowance. Then each church or group of churches or missions prepares an application setting forth the requisite information, which must be indorsed by the presbytery or its Standing Committee on Home Missions before the Board can act upon it. The Board does not send men to the field independently of presbytery, nor locate them, nor organize churches, nor judge of the qualifications of men, nor determine the question of organizing a church. These are presbyterial functions and are therefore left to the presbytery, with which the Board does not interfere.

THE BOARD'S RELATION TO THE SYNOD.

While the presbytery is the organic unit of the Presbyterian Church, there is a certain mutual relationship between those that lie contiguous which makes a wider unity in the bond by which the synod unites. The General Assembly of 1884 wisely recommended that in each synod a Standing Committee on Home Missions be constituted of the chairmen of the various presbyterial standing committees. This committee is of great value in adjusting upon an equable basis the apportionment of missionaries and financial assistance to the presbyteries constituting the synod. And, moreover, the synodical committee is of great assistance in advising the synodical missionary in the disposition of his services among the presbyteries. While the Board is always ready to appoint a synodical missionary at the request of synod or the synod's standing committee, it never appoints him without such authority and his regular election by the synod.

The synods in their meetings render the Board great assistance in enabling the secretaries to reach the presbyteries and their representatives under the most favorable conditions. The annual synodical meetings have come to be great missionary conventions of inestimable value in diffusing information and infusing into the churches the missionary spirit.

THE BOARD'S RELATION TO THE GENERAL ASSEMBLY.

As the presbytery is the organic unit of the Church and the source of legislative power, so the General Assembly, which is nothing but the presbyteries in federated relations and assembled in council by their delegates, is the executive head and the highest judicial court of the Church. In its executive capacity it has created the Board and committed to it power and functions as the agent of our denomination in the extension of Christ's kingdom in our country. It formulates the rules by which the Board is to be governed. Its mandate is the Board's law. To it the Board brings its annual budget of information respecting its receipts, its disbursements, its possessions, its transactions, its recommendations and the information upon which they are based; the condition of the great field and its needs and the opportunities which it affords; it reports the harvest gathered and the fields that remain white to the harvest. And then it receives instruction from the Assembly for the year to follow.

HOME MISSIONARIES.

On every Sabbath four thousand sermons are preached by the missionaries of our Board, and gospel messages of like character if not of equal merit are delivered by three hundred teachers in as many mission schools. This work, done in communities which are in the formative period, are of special significance and value. They are elemental nourishment for those who would otherwise be neglected. These services give character, not only to individual life, but to society. In new communities, as it was in the early days in the older ones, the pastor is often the determining factor as to public morals and social life. He has much to do with civil affairs and industrial interests. His influence secures wholesome ordinances and good laws. He has much to do with the character of schools and of public improvements. His church is the rallying place for the better elements of society and a living protest against all forms of evil.

The missionaries of our Board are working under very varied conditions. They are in crowded cities and in sparsely settled Territories, within the Arctic Circle and near the Tropics, among miners in the mountains and in the hamlets of the valleys and plains. However isolated many of them may be, their relations to the Church at large through the Board strengthens them in the confidence that they are part of a grand united force.

In order to give the gospel to extensive and destitute regions with an inadequate supply of ministers, the present methods have been adopted. The missionary forces are divided into five classes :

1. *Pastors and supplies*, who differ from other pastors and supplies only in receiving a part or all of their salaries from the Board, and in serving two or more churches. They form the great missionary army that has marched across the continent, giving the churches their permanence and power. As fast as communities become established and churches strong, stated supplies are urged to become settled pastors.

2. *Pastors-at-large* have the pastoral care of the vacant churches within the bounds of a presbytery for which no other provision can be made. They visit those churches, and preach as often as possible, moderate their sessions, administer the ordinances and exercise a pastoral oversight over the churches until relieved of them one by one or group by group, as ministers are secured. The pastor-at-large often raises much more than his salary from churches which without his services would never be called upon to make offerings for the Boards of the Church.

3. *Presbyterial missionaries or evangelists* are sometimes employed to hold services and to do exclusive mission work in destitute communities where churches have not been or cannot be organized. They are pioneers. There is a great demand for this kind of service, but the Board has been unable to fully supply it.

4. *Synodical missionaries* are selected by their respective synods for their experience and wisdom in the discharge of important and complex duties. They have the care of dependent churches and unorganized work. They visit destitute regions and report their condition and needs to the presbyteries and by the advice of the presbyteries aid in securing missionaries. They develop the giving power of the churches and help the dependent ones on toward self-support, and are thus of great pecuniary advantage to the Board. Their services are of inestimable value to presbyteries and synods in supplying them with information concerning the mission fields within their bounds.

5. *Helpers* are pious and capable young men among our exceptional populations, who are devoting themselves to mission work, but who are not qualified for regular licensure. They labor under the special direction of our missionaries, by whom they are instructed and prepared for each service. Some of them are supported by the Woman's Board of Home Missions.

Our missionaries are thus distributed with reference to efficiency and economy. The successful home missionary is a many-sided man, capable of the most signal self-denial, contented and enthusiastic in the Master's service, of varied talents and ready adaptability. He may be confronted by the Jesuit and the Mormon devotee. He must fight the rude sins of camp life and the refined iniquity of the city. He is a man who would become conspicuous in any of the vocations of secular life, and yet he serves for a bare subsistence. All honor to the noble band of home missionaries.

Letters.

IDAHO.

Rev. W. A. Hough, *Malad City*:—I have good news for you. The Lord has graciously visited us with showers of blessing and seven have united with us on confession of their faith during the last six weeks, and I think by spring at least a dozen more will do so. In fact I believe the fruit of this revival will perhaps be greater than any of us now can estimate. During the meetings over fifty persons expressed a desire to become Christians. In many of these cases I think impressions were made by the Spirit of God that will eventually lead to salvation. Several would join us now were it not for the influence of parents who are either Mormons or afraid of Mormon influence. The Mormons are holding family gatherings and one part of their program is to warn their people against Presbyterian influence. At some of these gatherings there are as many as ninety present. One who joined us lately was for years at the head of a Mormon quorum of seventy elders. He read himself out of the Mormon Church, so he says. Saw its fallacies and "came out" of it, and was for years a semi-infidel. Several years ago his wife united with our church, and now her husband has taken his stand for Christ and is happy in the Lord. Under God I think he is going to do great good. He is talking to his neighbors and friends about his new-found hope.

Our little church here in Malad numbers at present thirty-six. At Rockland there are thirteen members, making forty-nine in the two churches. I preach once a week at Samaria, nine miles away; every other week at St. John's, three miles away.

Now for a word about Mormonism in general. You know it was never more aggressive than now, having some 1300 missionaries in Europe and the United States. It seems to me two or three things are very important in our work just now. *First*, our school work should be strengthened at every point. Don't, I beg of you, shut down any more mission schools; if possible, increase the number. Our school work especially is undermining Mormonism. Our academies should be made the very best in the land and a man should be at the head of each of them. The Mormons have quite a number of church academies and these are splendidly equipped as a rule. Then Sheldon Jackson College should be put upon its feet as soon as possible, to which institution these academies would be natural feeders. *Second*, we ought to have a paper or magazine published in Salt Lake City that would deal with Mormonism as Luther dealt with the Catholic Church. *The Kinsman* needs greatly enlarging and better equipment. Instead of a weekly issue of four pages it should have at least twelve pages.

Rev. James A. Hedges, *Nez Perce*:—During the quarter that has past we have been very busy erecting a pretty and substantial church edifice. Your missionary on the great new field has had to do many and various things which would seem strange to brethren in the East. He has acted as arbitrator in land cases and as undertaker and pastor at funerals, even helping to make and trim coffins for the dead; all this because there were few to do it and a first-class undertaker fifty miles away. Owing to the fact that there was no suitable house for my family, I have been compelled to keep them at Lewiston, fifty-five miles distant, while I have roughed it here. But the work has repaid all the sacrifices and hardships and one gets nearer the throne of grace than though surrounded by all the luxuries of life. There will soon be a railroad built into the country and no section of the Northwest will be so prosperous or so great a mission field as this.

At present we have the only regular Sabbath-school in the place. We hope soon to dedicate our new church building and be ready to hold a series of meetings for the gathering in of souls if the Lord so indicates the way.

Rev. R. P. Boyd, *Paris*:—Mormonism still opposes the coming of the kingdom in this part of Idaho, but "more are they who are for us than they who are against us," and hence the good work goes on.

The attendance at our preaching services has been encouraging and there are other evidences that he who promised to be with his disciples unto the end of the world has been fulfilling that promise in our experience.

The Board of Publication and Sabbath-school Work granted us eight hundred copies of "The Preëxistence of Spirits" tract and I have scattered several hundreds of them through the settlements during the quarter. The result thus far has not been that of disputing the position of Christians upon that subject, but to turn attention to the study of Presbyterian teachings in the evident hope of finding unscriptural teachings as a counter-irritant for the effect produced upon them by the discovery made respecting their own teachings. This is of course quite an admission, although a silent one, and with the blessing of our divine Helper may result in greatly spreading a more perfect knowledge of the right way. I have sent for a copy of our Confession of Faith for one man, and another,

through a member of our church, has requested a copy of our Catechism, with proof-notes. I passed it over, at once. I only wish that I could scatter these Catechisms more widely while the interest in seeing them is so evident.

I also had the pleasure of posting a Presbyterian Sabbath-school missionary regarding Mormon teachings in preparation for a discussion with Josephite Mormons in part of Oregon. This Sabbath-school missionary believed in the necessity of pulling up such pernicious weeds, and, after a discussion which lasted for nine nights, he was rewarded for his faithfulness by being permitted to organize a flourishing Sabbath-school. About the eighth night all of the people except the actual members of the Josephite church declared themselves for more approved Christianity than Latter-day Saintism. Yet Josephitism had evidently been flourishing "like a green bay tree" previous to that time. May other ministers have such zeal in what may seem to them as small things, as has been shown by this Oregon Sabbath-school missionary.

Continued revelation is the phase of the Mormon iniquity which is now being specially pushed into view, and we are consequently hearing much about the preëminent authority of "the living oracles." But the word of God as you know has anticipated all such dodges. However, President Woodruff was bold enough, as a "living oracle," to say at the last general conference: "I will say to this congregation that the very men whom God raised up to lay the foundation of the American government —those noble men from Washington down—have been to men in these temples and required the ordinances of the house of God at their hands in their behalf. They have told them the position they occupy in the spirit world, and those men have gone forth and fulfilled these requests, and those noble men have received the ordinances of the house of God" (from Salt Lake *Semi-weekly Herald*, December 10, 1897). What an outrage to take advantage of the dead and to represent them as having become Mormons! What next?

ARKANSAS.

Rev. H. R. Schermerhorn, *Mena:*—When my wife and I reached this field of labor we were cordially received both by the church and the community and were soon made to feel that we were among friends rather than strangers. We found that our people had already begun the erection of a temporary church building which was completed within a few weeks, and on December 5 was formally dedicated to divine services. The membership of this church is at present weak, both numerically and financially, but yet the outlook for the future seems to us eminently propitious.

The town, although but one and a half years old, already contains a population of 3500 and is constantly increasing. Our Sabbath congregations have been growing in numbers from the start. At times every seat is occupied and several times some have gone away because of the lack of seats. We believe that our building will need to be enlarged even before we shall be prepared to erect a more suitable and permanent structure. With God's blessing upon our efforts we believe that we have an important work to do here.

Rev. H. A. Tucker, *Van Buren:*—The best help we can give the Indian Territory is the gospel of Christ. The cry comes to us for help from both the Indian and the white man. There are five white men to one Indian in the Territory. We are stirred to earnestness when we meet the different phases of evil prevailing in this needy field which is now white unto the harvest. When we consider the progress we are making we are hopeful, and it is with gratitude to our Father in heaven I make this report. After a meeting of ten days we organized a church of white people in Welborton, with a membership of fifteen. One of the members of this new church said to me while we were conducting the meetings: "Thirty years ago Rev. Alexander Reid, a missionary of the Presbyterian Church, gave me this large Bible. Just now I have become interested in reading it." In my meeting I make special efforts to have a revival in Bible reading, "For the word of the Lord is as a lamp unto our feet and a light to our path;" without it we are in darkness.

At the close of another meeting in an Indian settlement we received ten adult Indians by examination and ten others by certificate. With these twenty persons an Indian church was organized. Sixteen persons were added to the church at Lenox.

NEW YORK.

Rev. A. M. Shaw, *Ancram Lead Mines:*—Wife and I by mutual agreement entered into the engagement a number of years ago to contribute one-tenth of our income to benevolent purposes, and we have carried out the engagement ever since. We find that it requires self-denial, but we have never regretted the resolve to give one-tenth, and only have been sorry that we could not give more. We just lay aside one-tenth as the Lord's and the only question to be decided from time to time is "where is the money most needed." We find this laying aside the tenth of our income for the Lord's service

to be a most blessed way of doing and we earnestly recommend it to others. Would that all the professed followers of Christ would only adopt and carry out that plan! If they only would do so the treasuries of our Boards of benevolence would be filled to overflowing. I might add that by far the larger part of our tenth has gone and will still go to the several Boards of the Presbyterian Church. Pardon this long epistle, but I wanted you to know just how we are situated.

TEXAS.

Rev. Henry W. Moore, *El Paso:*—This is my last report. We think during 1898 we can get along without applying to the Home Mission Board. We thank you for all you have done for us.

Since October 10, we have received thirty-five members into the church; of these, twenty-one came on profession and fourteen by certificate. Since then I have baptized eleven infants and six adults. Our church is still crowded every Sabbath, A.M. and P.M. The future is bright. Since then our ladies have furnished free of charge a new parsonage. I pay the rent of the house, $500 a year. The parsonage is rented, not owned by the church The feeling of the people is excellent. I cannot write you any very discouraging features. We need a parsonage to be owned by the church and then our church is decidedly too small for the congregations. It seats 250. We have already sent you a collection for Home Missions and shall send more. We have contributed to every Board this year except the Board for Freedmen and Synodical Aid, which we shall attend to.

El Paso is just now "on a boom" and the future of the city seems bright. We are getting now a better class of people here, and we Presbyterians are getting our share. In a few years you will find in El Paso one of the strongest Presbyterian Churches in our whole synod, and I think that our next "Minutes" will show our church here making the best report of any Presbyterian church (North) in Texas.

APPOINTMENTS.

J. W. West, Glenwood,	Fla.
D. A. Dodge, Kissimmee, 1st,	"
J. F. Sundell, Upsala and Lake Mary,	"
W. S. Young, Los Angeles, Knox,	Cal.
J. F. Tubbs, Ontario, Westminster,	"
O. F. Wisner, Santa Monica, 1st,	"
A. Fraser, San Pedro, 1st, and Wilmington,	"
R. B. Ewing, The Palms, 1st,	"
F. Rhoda, Valona,	"
J. A. Mitchell, Fall River Mills and stations,	"
T. M. Hopkins, Denver, York St.,	Colo.
J. McFarland, Denver, Hyde Park,	"
A. Crain, Goldfield, 1st,	"
S. A. Caldwell, Ardmore,	I. T
S. G. Fisher, Purcell, 1st,	"
E. B. Evans, Mulhall, 1st, and stations,	O. T.
F. L. Schaub, Elm Spring, Elm Grove, Girty Springs, Rabbit Trap, White Water and Barren Fork, Indian,	I. T.
L. McIntyre, Delmar and Elwood,	Iowa.
J. V. Findlay, West Centre,	"
M. McLeod, Lime Springs, 1st,	"
L. S. Mochel, Farley,	"
J. H. Hammet, Pikeville,	Ky.
W. M. Wilson, Sanilac Centre and Elk,	Mich.
C. D. Ellis, Akron and Columbia,	"
F. G. Forster, Ubly and Verona Mills,	"
T. W. Monteith, Martin, 1st,	"
J. S. Jewell, Gladstone, Westminster,	"
W. H. Culver, St. Ignace, 1st,	"
J. Astwood, Alliance, 1st, and Deerhorn,	Minn.
A. W. Wright, Pastor-at-Large,	"
R. L. Barackman, St. Paul, Westminster,	"
P. A. Schwarz, Jr., South St. Paul, 1st, and St. Paul Park,	"
K. Tietema, Greenleafton, Ebenezer,	"
A. C. Pettitt, Oronoco,	"
J. T. Curtis, Eureka Springs, 1st,	Ark.
J. F. Martin, St. Louis, McCausland Ave.,	Mo.
J. Lafferty, Pacific,	"
M. C. Butler, Moselle,	"
G. A. Blair, Corvallis, 1st, Stevensville and Victor,	Mont.
J. M. McCahan, Bostwick, 1st, and Ruskin,	Neb.
B. H. Hunt, Burr Oak and Sumner,	"
O. A. Elliott, Beatrice, 2d, and Hoag,	"
G. Bray, Ponca, 1st,	"
M. M. Whiteford, South Sioux City, 1st, and Sioux City, 4th,	"
Home Miss. Com., Mexican Evangelists and Helpers,	"
E. A. Camp, Bottineau and Peabody,	N. D.
E. A. Holdridge, Synodical Missionary,	Oreg.
J. C. Templeton, Burns and Harney, 1st,	"
A. S. Foster, Medford, 1st,	"
G. H. Whiteman, Independence, Calvary,	"
W. H. Jennings, Bethel, Plainview and Elk Creek,	S. D.
E. M. Lumm, Flandreau, 2d,	"
P. La Pointe, Hill, Indian,	"
D. L. Lander, Johnson City, Watanga Avenue and Embreeville,	Tenn.
H. F. Olmstead, Pastor-at-Large,	Tex
V. Pazdral, Fayetteville, 1st,	"
J. A. Irvine, Mason, 1st, Sweden and stations,	"
N. J. Geyer, Canadian, 1st, and Miami,	"
D. A. Clemens, Lower Boise, 1st, and Parma,	Ida.
W. Cobleigh, Hoquiam and Ocosta,	Wash.
B. K. McElmon, Deming, Acme and stations,	"
E. A. Walker, Davenport, 1st, and Larene,	"
W. L. Van Nuys, Spokane, Centenary,	"
W. Parker, Bonners Ferry, 1st, and Newport,	Ida.
Z. F. Blakely, Belleville and stations,	Wis.
E. Jamieson, Fancy Creek and Pleasant Hill,	"
W. E. Morgan, Delafield and Stonebank,	"
C. C. Hamilton, Trappe City, Wayside, Prairie River and stations,	"
W. E. I. d'Argent, Burr Oak,	Mich.
W. A. Erwin, Kismet, Wartburg and Rockwood,	Tenn.

Young People's Christian Endeavor.

The right picture on the wall of a boy's room, said George William Curtis, will do him more good than a university education.

* * *

Comrades of the Quiet Hour will find an interesting incident from Carson City, Nevada, in the Presbyterian Endeavorer pages this month.

* * *

President M. W. Striker has said that in the large institution more men go through college ; in the smaller, more college goes through men.

* * *

Young people engaged in evangelistic work will find many helpful suggestions in Dr. Spooner's volume, "A New Pentecost," noticed on another page.

* * *

"The poor do not care half so much for your bread as *for you*," writes Dr. Henry F. McEwen ; "but it is for you *as a brother* whose heart aches for them."

* * *

In 1899 it will be possible for Christian Endeavor societies, Epworth Leagues and Baptist Young People's Unions to use uniform topics in their devotional meetings.

* * *

For comrades of the Quiet Hour, the "Indwelling of the Holy Spirit" is suggested as the topic for meditation during March. Read John 14 : 16–26 ; John 15 : 26 ; Rom. 8 : 26, 27.

* * *

An Endeavorer who enjoys the privilege of a mission study circle testifies that the reading of missionary books furnishes abundant material for illustration in Sunday-school teaching.

* * *

The Nestorian pictures on these pages are from the Rev. Isaac Malek Yonan's new book, "Persian Women," noticed on another page. By kind consent of the author they are here reproduced.

* * *

The Presbyterial Christian Endeavor Missionary Union, of Washington, D.C., held a series of meetings in the interest of foreign missions in the various churches during the month of February.

* * *

"I believe that the Church a generation hence will be a united host for the conquest of the world." So writes a correspondent who sends one of the spirited reports found on the Presbyterian Endeavorer page.

* * *

A tactful Sunday-school teacher at the beginning of the present year adopted this plan to secure systematic study of the Shorter Catechism. She took some copies to the bookbindery and had a light leather cover put on each. Then she had the name of each stamped on the outside. The *Christian Observer*, reporting this, says it resulted in an increase of interest on the part of the scholars.

* * *

Are the young people of the Presbyterian Church aware that the most beautiful edition of the Shorter Catechism ever printed was issued in 1897, by our Board of Publication and Sabbath-school Work ? Its attractiveness makes it easy to develop an interest in the study, and the name of the owner might be stamped on the cover. Send five cents to the Board for a sample copy.

* * *

Some of the readers of this magazine are doing foreign missionary work at home by teaching the Chinese and attempting to win them to Christ. We are informed that such teachers may send to G. L. Mason, 1 Seward Road, Shanghai, China, for undenominational gospel tracts, assorted, in the Chinese language. They are sent postpaid for ten cents a hundred ; payment may be made in United States five-cent postage stamps.

* * *

When asked if he did not think that continual reading and study had a bad effect on his nerves,

Nestorian Woman Churning.

Nestorian Women Grinding.

Mr. Gladstone replied: "My dear sir, can you imagine what would be the condition of my nerves if I were compelled to do nothing?"

***

The "referee committee" is a good idea, adopted by some missionary societies. The duty of the committee is to keep thoroughly posted on all missionary matters, so that information may be furnished without delay to those who are preparing to write papers for meetings of the society.

***

An old woman in Japan, who heard for the first time that God is one who loves her, and would hear her prayer, little as she knew of him, if she prayed with a child's love in her heart, said over and over again to the missionary: "Thank you for bringing me face to face with God. I can know God now."

***

Phillips Brooks once spoke before a company of students of a "disappointing intellectuality," of one whose intellectuality was unassimilated, whose knowledge had not been pressed into character, whose intellect worked out of harmony with conscience. The greatest men and women, he said, are those in whom you cannot separate the mental and moral lives; the intellectual is blended in the rounded and symmetrical unity of life.

***

Mr. George W. Cable would have teachers take up the study of the Bible in preparation for their classes as if it were a freshly written order just received from headquarters to them in the field, calling for their immediate responsive action, and which they must interpret according to their best conscience, wisdom and knowledge.

***

In that admirable little book, the "Presbyterian Christian Endeavor Manual," Mr. William T. Ellis suggests for the consecration meeting a new method every month. For example, the following for March: Urge each member to quote a promise, supplementing it with a promise of his own. Thus, "Christ has promised to be with us all the days. I promise to think more next month about the presence of my Saviour." The roll should be called alphabetically. Ask the society to spend a moment in silent prayer before and after reading the Scripture lesson.

***

Dr. Spooner, in his recent volume, "The New Pentecost," emphasizes the importance of Bible study, to enrich the heart, to feed and strengthen the soul. But while engaged in this study, which is indispensable to spiritual growth, do not fail, he says, to "store your mind with many of its priceless gems. Memorize; it strengthens the mental faculties, stocks the mind with both weapons and ammunition, furnishes an unfailing supply of consolation in times of sorrow and pain, and brings the mind of the Christian thus saturated with the precious truth into harmony with the mind of Christ, who is truth."

***

A writer in *Reformed Church Tidings* says that one of the saddest things he has seen is not a

Nestorian Girls Carrying Water.

cripple here, a simple child there, or some case of painful poverty and distress; but to see young people growing up in Christian families without the benefit of the cheering, inspiring, enlightening and uplifting literature of the Church, that is sad indeed. These young people, as a rule, have books and papers, and are fairly well educated, but they know little about their spiritual mother, the Church, whence she came, how she grew to her present strength, what she is doing and what she wants her children to do.

***

A prominent feature of a Presbyterian woman's home and foreign missionary society in Southern California, mentioned in the *Occident*, is a Current Events section. Special reporters are appointed every three months, whose duty it is to scan carefully current events as noted by the secular press and bring to each meeting such items as can be shown to have a bearing upon the Christian welfare of our country and the whole world. Briefly, these reporters are to tell of anything noted that has a bearing upon the evangelization of the world, be the tidings good or ill. Ten minutes only are allotted, therefore the *four* reporters must necessarily be brief and pointed in giving facts and making applications.

***

There is a copy of the Emancipation Proclamation that has been cleverly written so as to present a striking likeness of the features of Abraham Lincoln. Thus in the creation of the great martyr's brain and heart may be seen his face; his message reveals himself. There is another and more spiritual sense, too, in which the image of Lincoln is revealed by the Emancipation Proclamation. Somewhat in the same manner we may behold impressed upon the pages of God's word the likeness of Jesus Christ. In no place in the Bible is the physical appearance of the Saviour described. But when we scan carefully the whole wondrous book we may see standing out in bold relief the very face of Jesus himself. Not Raphael, not Michael Angelo, not Hoffman, and not Holman Hunt, has painted the perfect picture of Christ; the divine Master himself has drawn the true portrait of the holy one, and his canvas is the inspired record.—*Forward.*

The Junior Endeavor society of Pipestone, Minn., has grown in three years to be the largest in the State.

It has been divided into two classes, both of which meet at the same hour for opening exercises; after which the older class, under the direction of the superintendent, marches into the lecture room and their meeting is conducted in the same manner as the young people's meeting. The younger class remain with the assistant and she gives them a chalk-talk, or reads or tells them a story along the line of the lesson. A Bible is given to each Junior who has been present at one church service, Sunday-school and Junior meeting every Sunday for six months. Thirty Bibles have thus been given during the year.

Mrs. Khan-Eshoo Abraham,
in Mountain Nestorian Costume.

Every-Day Life in Egypt.

DOWN IN EGYPT.

C. K. POWELL.

Southern Illinois is termed Egypt: because of its great fruitfulness, so some say; others, because of the phrase, "as dark as Egypt." At any rate, old Egypt presented no more varying phases of life, or, in some respects, greater need than this fertile section of a great Central West State.

EVERY-DAY LIFE IN EGYPT.

This picture is a typical home, and when we came upon the family they were, with the assistance of a few neighbors, butchering hogs, the staple meat of a corn-growing country. The company is a merry one as the missionary takes the picture, and you would not think the young man sitting in the upstairs window to have caused us so much trouble during the meeting the night before in the schoolhouse near by, that our missionary, Rev. M. A. Stone, Centralia, Ill., a big "six-footer," said to him: "Young man, if you repeat your conduct after the kind warning given, I'll take you by the collar and put you out of the house." This represents one of the difficulties we have in some places, but the Spirit conquers and gives us a victory by his word.

A BOTTOM LAND HOME.

In this wretched hovel of one room, our missionary found a family, comprising the widowed mother, an unmarried son and daughter, the married son, his wife and little girl, and at that time a friend additional was visiting in the home. For after all it was home. The son's wife was ill with typhoid fever, too poor to have the care necessary, and the day previous to the one on which this picture was taken, the pouring rain leaked through the pretense of a roof, completely drenching furniture and the occupants of the cabin, including the invalid.

The missionary ministered to their comfort as best he could, in the Master's name and stead, doing and speaking.

A SCHOOLHOUSE ON STILTS.

This is a neat little schoolhouse, near where the Wabash river empties into the Ohio, and it is elevated in this way because of the spring floods, when for miles and miles the country will be a vast sheet of water, people getting about in boats instead of wagons. The country is a heavily wooded one, walnut, hickory, pecan, oak and many other trees creating a delightful variety in the forest.

In the summer we have a nice little school here, the people being rallied and encouraged by the Sabbath-school missionary, and looked after faithfully by the young school-teacher, who, with her little flock, stands on the steps.

Families and communities as spiritually destitute as are these abound in the bottom-land districts of the Wabash, Ohio, Illinois and Mississippi rivers. They are a frank, hospitable, susceptible people. They are your brethren and mine.

The sketches here given barely suggest the needs and difficulties. To the missionary of your own

Sabbath-school Board, personal discomfort is a small matter. We dress and live as do the people among whom we labor; a meal often made from poorly baked corn bread, fat pork, hominy or beans and black coffee. Not an infrequent experience to sleep in a room with a half dozen others, sometimes both sexes represented, and underneath the floor several hogs grunting and snoring as a lullaby. Paul "became all things to all men that he might save some;" our Master ceaselessly "went about doing good."

In Illinois we have three missionaries: Rev. M. A. Stone, Centralia, in Cairo and Alton Presbyteries; Mr. G. V. Albertson, Peoria, in Peoria Presbytery; C. K. Powell, Chicago, Synodical Missionary, who also gives one-half his time to the great Western States, Colorado and Wyoming.

It will please you to know that each one is an active Endeavorer, and that beside the many Sabbath-schools set in operation, Christian Endeavor societies are frequently formed, supplying for a time the training to be given later by a permanent church organization, the outgrowth of the combined forces. In a measure, every Sabbath-school missionary is also a Christian Endeavor propagandist, and no cause of the several in the Presbyterian Church should appeal more strongly to the young people than this one, the Sabbath-school and Missionary Department of the Board of Publication and Sabbath-school Work, Dr. J. A. Worden, Superintendent, Philadelphia.

A Schoolhouse on Stilts.

Eighty missionaries are busy in thirty States and Territories, ministering among miners, lumbermen, farmers and ranchers, telling the message to the mountaineers of the Appalachians, Rockies and Sierras, to our dark-skinned brethren in the Black Belt, from the rice fields to the Golden Gate, from Puget Sound to the Everglades.

A Bottom-Land Home.

Usually he has to blaze his own path, search out the place where work is needed, and from an abundant supply of picture papers, bright cards, tracts and books, Bibles and Testaments, with the spoken message, set up a light in a dark place. Each home is visited, reading matter and word gratuitously and liberally distributed; the story of John 3: 16 plainly and lovingly told. He who "discovereth secrets" and who knows all things alone can measure the harvest from such seed sowing.

The work is an economical one, the missionary's salary small, his expenses reduced to a minimum. It costs only $25 to organize and equip a school, only $1 to put a boy or girl in a new school. Any one can aid in this blessed work of carrying to destitute and otherwise unreached homes in our own land the gospel of the Son of God.

The need is a present and most pressing one. We ask your prayers and self-denial offerings; the bairns hold out their hands in pleading, and he who said, "Suffer the little children to come unto me and forbid them not," adds, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A BOYS' MISSIONARY SOCIETY.

Mrs. Charles E. Robinson, of the Second Presbyterian Church, Scranton, Pa., is the successful leader of a boys' society, and has at our request furnished for the readers of this magazine some of the results of her experience and effort.

The leader's work is all done in preparation. At the meeting, the president, one of the boys, always presides.

Two or three of the younger boys are sometimes invited to come to the manse, and one method is to tell a few leading incidents in the life of a missionary hero as sketched in THE CHURCH AT HOME AND ABROAD, to awaken a desire to hear all about it. Then the sketch is read.

The leader also shows the boys how easy it is to answer the questions in the magazine on the subject under consideration.

The younger boys go over with the leader the parts they are to take in the meeting, and they are encouraged to *tell* instead of *read* their items of information. All is thoroughly prepared beforehand, so that the impression of the whole is distinct and lasting.

Of the twenty-seven members of this band, two are Freshmen at Princeton; one a Junior at Lafayette; one, a graduate of Lafayette, is in his first year at Princeton Theological Seminary; one is in a school in Connecticut preparing for Yale.

The satisfactory feature is that the small boy and the young collegian are heard at the same meeting. All are active members, and when the young fellows are home from school or college they always attend the meetings, and sometimes they send letters to the Band when absent. A responsibility rests upon them to act the manly part of helping the younger members by their enthusiasm, their *esprit du corps*, their punctuality, willingness to help the leader, carefulness about dues and example in leading in prayer. All but two are also members of either Senior or Junior Christian Endeavor society.

Occasionally some members of the Band give a map talk or take part in some way in the Church Monthly Concert.

The following is the program of the meeting held last September, in which, with a single exception, the parts were taken by the members who were about leaving home for school or college.

1. Roll-call.
2. Secretary's report.
3. Treasurer's report and collection.
4. Scripture lesson, Ex. 35: 21-29. Willing offerings in Old Testament times.
5. Miscellaneous business, including a report from each member as to missionary literature read during the month.
6. Hospital report (by one of the younger boys).
7. Items in regard to the Klondike missionaries, Rev. S. Hall Young and Dr. McEwen; also some account of Gov. Brady of Alaska.
8. Northfield experiences in the summer of 1897.
9. Missions among the students of the Latin Quarter in Paris.
10. Rev. Gilbert Reid's work in China.
11. Latest news from Mr. Phipps and Mr. Verner in Africa.
12. Prayers for missions and missionaries in the home and foreign fields.

The pastor of Central Church, Brooklyn, N. Y., Rev. John F. Carson, who is chairman of the Presbyterial Young People's Committee, rejoices in the fact that one hundred and ninety-three of the members of the Central Church are young men under thirty-five years of age.

"Missionary Circles" a neatly printed pamphlet of sixteen pages, containing suggestions for the conduct of a missionary meeting, a few short parliamentary rules, a missionary creed, and twelve programs. Each program is made up of readings, music, papers, etc., to be assigned to different members of the congregation, with blanks for the insertion of the names of participants. The plan is to have each lady in the congregation pledged to take some part in the missionary meetings during the year. These pre-arranged programs have worked successfully in many places. The pamphlet is supplied at 25 cents; ten copies or more 10 cents each. Address "Missionary Circles," 416 Broad street, Augusta, Ga.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM No. 11, MARCH, 1898.

I. Biblical—25 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study X— The Old Testament. 3. Earlier Historical Books.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 101-106; Questions, p. 152.

1. Hebrew Order, p. 101.

2. Period covered, p. 101. Divide Old Testament history thus: (1) Adamic, 4000 to 3000; (2) Noachic, 3000 to 2000; (3) Abrahamic, 2000 to 1500; (4) Theocratic or Republican, 1500 to 1100; (5) Monarchical or Kingly, 1100 to 606; (6) The Captivity, 606 to 536; (7) The Provincial, 536 to 70 A.D. Our portion here is (4) and (5.) The dates are of course in round numbers and traditional.

3. Authors, p. 102.

4. Joshua, p. 102.

5. Judges, p. 103. Note the "450 years."

6. Ruth, p. 103.

7. Samuel, p. 104.

8. Kings, p. 105.

9. Chronicles, p. 106.

Suggestions.—The questions on p. 152 are very helpful and may be used in the class to call forth the paragraph answers, and they may be used for a review exercise. Also as each book is considered it would be well to have read beautiful texts from each.

II. Historical—40 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study VI—The Presbyterian Church in Ireland, England; Minor Presbyterian Churches on the Continent.

Required reading: Rev. J. N. Ogilvie's *The Presbyterian Churches*, pp. 85-99; 54-67.

Part I. The Presbyterian Church in Ireland, pp. 85-94.

1. First Introduction of Presbyterianism, p. 85.

2. Ejection of the Presbyterians, p. 86.

3. Return of Presbyterianism, p. 87.

4. A Century of Trial, p. 88.

5. The Test Act, p. 89. 1784 a bad year for Irish Presbyterianism, but good for America. See the immigration from Ulster to America. Compare the growth and movements of the American Presbyterian Church at the same time.

6. Doctrinal Troubles, pp. 90-91. Let the pastor give a brief summary of this section.

7. The United Church and her progress, pp. 92-93.

8. Characteristic Features, p. 94. Show these plainly.

Part II. The Presbyterian Church in England and Wales, pp. 95-99.

A. The Presbyterian Church of England.

1. The Revival of Presbyterianism, p. 95. Why not until so late?

B. The Presbyterian Church of Wales, pp. 97-99.

1. Origin, p. 97.

2. Formation and Strength, pp. 98, 99.

Part III. Minor Presbyterian Churches on the Continent, pp. 54-67.

A. Churches Approximately Presbyterian, pp. 54-56. Note especially whose region, his religion; Heidelberg Catechism; Presbyterianism among the Lutherans.

B. Presbyterian Survivals, p. 57-64.

1. Bohemia. Note the United Fratrum, p. 57; Comenius, p. 58; Herrnhut; Present Condition, p. 59.

2. Hungary. See Persecutious, p. 61, and Present Condition, p. 62.

3. Switzerland. Note especially the help from Scotland, p. 63, D'Aubique, Gaussen, Vinet, Godet.

C. Nascent Presbyterianism, pp. 65-67.

1. Italy, p. 65. Emphasize Waldenses.

2. Spain, p. 67.

3. Belgium, p. 67.

Part III would probaby be best treated in three short essays on A, B, C, making prominent only the most interesting items.

6. Prayer.

7. Hymn.

OUTLINE C. PROGRAM No. 12, MARCH, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. Shorter Catechism.

Ques. 63. Which is the fifth commandment? Answer in unison. Ex. 20 : 12.

Ques. 64. What is required in the fifth commandment? Let one answer. Proof? Lev. 19 : 32; Eph. 6 : 1-5; Rom. 13 : 1; Eph. 6 : 9; Rom. 12 : 10.

Ques. 65. What is forbidden in the fifth commandment? Let a second answer. Proof? Rom. 13 : 7, 8.

Ques. 66. What is the reason annexed to the fifth commandment? Let a third answer. Proof? Eph. 6 : 2, 3.

II. Biblical—20 Minutes.

4. Hymn. Biblical Leader in charge.

5. Biblical Study. Bible Writers and Contents. Study XI—The Old Testament. 4. Later Historical Books.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 107-111. Questions, pp. 153.

10. Ezra, p. 107.

11. Nehemiah, p. 107.

12. Esther, p. 108.

13. A Rich History. 109.

14. General Character, p. 109-111. Mr. Gladstone's words. Read all the text, and have some choice examples of beautiful texts from each book.

III. Missionary—35 Minutes.

6. Hymn. Missionary Leader in charge.

7. Missionary Study. Modern Missionary Heroes. Study X—John K. Mackenzie, M.D., Medical Missionary to China.

Required reading. THE CHURCH AT HOME AND ABROAD, March, 1898, pages 259-263.

Divide the life of Dr. Mackensie into four or five periods, and assign in advance to different members. Let each report orally if possible.

Study XI.—Missions in Alaska.

Required reading. THE CHURCH AT HOME AND ABROAD, March, 1898, pages 196-202.

Let the leader adopt such method of presenting the facts as past experience suggests.

The young people of the First Presbyterian Church in Santa Cruz, Cal., organized last October a Westminster League. Desiring to make an effort for religious education with continued meetings for study, the League found the Christiain Training Course admirably adapted to its purpose. As reported in the "Occident," one meeting a month is allowed to missions, one to Church history, and two to Biblical study. The meetings are well attended, and much interest is shown. In the League and its methods the writer of the report sees a source of power which seems to mark a new era in the history of that church.

PRESBYTERIAN ENDEAVORERS.

San Francisco, Cal.

Mission Home.—At the last communion a young girl united with the church and then began to pray for her cousin. Last week the door-bell rang, and who should be there but the very girl she had prayed for! The new-comer had been badly treated in a Chinaman's family. The praying girl was not half so surprised as the early Christians were when Peter knocked at the gate. With beaming face and tearful eyes she exclaimed: "I am sure this is an answer to my prayers. Every day I have prayed that —— might come here." The very first thing after making the new arrival comfortable, her cousin taught her a verse of Scripture with which to respond to the roll-call at prayer that evening.

Carson City, Nevada.

The Endeavor society is encouraged in the results of its prison work. One case, reported in the *Occident*, is that of a young prisoner, a member of the Christian Endeavor society, who rises an hour earlier in the morning, for the purpose of spending it in prayer, meditation and Bible study.

Atlantic, City N, J.

First.—On January 12, 1897, a little time before the publication of Dr. Clarke's letter which resulted in what is now known as the "Comrades of the Quiet Hour," there was formed in this church a Sunrise Prayer Union. No formal pledge was taken, but many solemnly engaged to spend the first five or ten minutes of each day in private prayer, asking especially that they might be filled with a knowledge of God's word, the spirit of prayer, and the Holy Spirit. The plan as thus outlined has been adopted by other churches, and recently by a school in Japan. It has no visible or material organization, the covenant being made between the individual soul and the Heavenly Father.

Montclair, N. J.

Trinity.—Our Christian Endeavor society has only forty members, but it is an active band. It sent a baby-organ to our church missionary in Africa, Rev. C. W. McChany, to assist him in his work. The report is so encouraging that it inspires us to do more. The first five minutes in our weekly prayer meetings are given to missionary items from different fields, and a missionary library is now under development.—*S.*

Dayton, Ohio.

Riverdale.—The Senior society regularly contributes to the support of a missionary in Persia. The Junior society is raising money to help support a girls' school in China. Juniors recently added much to the regular church prayer meeting by singing selections they had prepared for the purpose. Both societies also make offerings to the Boards of Home Missions and the Freedmen. —*G. O. N.*

Glenolden, Pa.

The superintendent of the Juniors having noticed that one of the public school teachers used a very small Testament for morning devotions, the matter was brought to the attention of the society. Result—three schools were presented with Bibles.

The Vice-President of the Endeavor society gave a musicale and realized an acceptable sum for the church building fund.—*W. A. H.*

Philadelphia, Pa.

Tioga.—A few Armenians who worship here have been gathered into a Sunday-school class taught by one of the Endeavorers. One of the number, a young woman who understands English, interprets, sentence by sentence, what the teacher says. When the superintendent, in his welcome to the new class, used the word "hallelujah," the face of one of the men brightened, and he whispered to the interpreter: "Tell him that's the same in our language."—*J. G.*

Scottdale, Pa.

Our Christian Endeavor society holds prayer meetings in the church, preparatory to our evangelical services once or twice each year, which are very helpful and a great source of gratification.

The pastor also has a band of workers known as "The Pastor's Band of Personal Workers" that is composed almost entirely of members of the C. E. These are young men who will go anywhere and do anything to bring young men to the church that is proper. On a recent Saturday they stood at the saloon doors and handed an appropriate tract to all who entered.—*J. B. L.*

Eau Claire, Wis.

First.—The pastor writes: "Last Sabbath evening I was greeted with a congregation three times larger than usual and could not understand the reason. The attendance at evening worship is usually small. The young people discovered that this was discouraging to me, so without my knowledge they undertook to work up a larger congregation. Each member of the Endeavor society resolved to bring two persons not in the habit of coming, as a surprise on their pastor. Hence the result mentioned above. My young people are constantly doing such work in my support, and I do not know what I could do without them."

JOHN KENNETH MACKENZIE, M.D.

MRS. ALBERT B. ROBINSON.

For the Christian Training Course. See Program No. 11, Study X, page 257.]

A meeting of the Young Men's Christian Association was held at Bristol, England, Sunday afternoon, May, 1867. The subject for conversation at the Bible class had been "A Good Conscience," which had seriously impressed many of the young men present. An address followed by Mr. Dwight L. Moody, then on his first visit to England. There was one young man who ever after dated his earnest desire for a spiritual life from that day, and who rose for prayer with fifteen others of his class, and yet who did not, at that time, accept Christ as his Saviour. An unsatisfactory year followed of unbelief and vague unrest, and the next May found young Mackenzie again at the Association rooms. At this meeting he responded to the fervent appeal of the leader by publicly avowing himself a Christian, and on his return home stopped on a hill-top with three companions for an unreserved dedication to God. He afterwards said, "My doubts and questionings have all been met in the person of Jesus Christ himself." The effect of his thorough conversion manifested itself in active work in connection with the Young Men's Association. He soon united with the church at Bristol, where his father, a staunch Scotch Presbyterian, was an elder. The mother was Welsh—both parents were devoted Christians. The boy was reserved and quick-tempered, and early manifested that strong will which, in after-life, subservient to the higher will, carried him with unfaltering heroism through sore trials and many difficulties.

Reading the biographies of William Burns and Dr. James Henderson, both missionaries to China, and a little later, "The Double Cure," he felt that God called him to be a medical missionary. During special evangelistic services in the theatre, he became associated with Col. Duncan, who encouraged him in his purpose. This same true friend, aware of his limited education, advised him to take several years of training in a medical school.

Without the usual college course as a foundation, he secured, nevertheless, a thorough medical training by four years at Bristol Medical School, and by post-graduate courses at the Royal Ophthalmic Hospital in London, which enabled him later to treat successfully the diseases of the eye so frightfully prevalent in China, when he found that almost every sixth person had some form of ophthalmia.

By his acquaintance with Dr. Lowe, of the Edinburg Medical Missionary Society, and with

John Kenneth Mackenzie, M.D.

Rev. Griffith John, of China, he became greatly impressed with the need of a medical missionary to take charge of the hospital at Hangkow. Offering his services to the London Missionary Society, he was appointed to this great commercial city of China.

Arriving the middle of June, 1875, he was warmly welcomed by the missionaries of the London Mission and soon came pleasantly in touch with those of other denominations laboring in Hangkow and its vicinity. It was pleasant to find that "denominational barriers are almost unknown in China, the missionaries being careful to teach their converts that we are all one in Christ Jesus." Especially did he enjoy the monthly union prayer meeting, and when, later, there was a revival, which quickened the spiritual life of the missionaries in *all* the societies, Dr. Mackenzie received his full share of the blessing. The young missionary was fortunate in his association, early in his career, with Rev. Griffith John, a man of large experience in literary and evangelistic work.

The Monday morning after his arrival he began regular attendance at the hospital, already in operation, while his afternoons were given to the study of the language with his Chinese teacher, Yang. Though hindered greatly by the pressure of medical work, and by frequent attacks of malarial fever, he was determined to master the language and it did not long stand as a barrier between himself and the people to whom he longed to speak of Jesus, the

Saviour. In six months he was able to make little addresses in Chinese. The spirit with which he began his life work is shown by his own words. "My one aim is to make medicine the handmaid of the gospel. My commission is the Scripture verse, 'He sent them to preach the kingdom of God and to heal the sick.'"

The country work was begun in coöperation with Mr. John, within walking distance of Hangkow, and gradually extended till it included many important villages. They were confronted at first by Chinese prejudice, inflamed to bitter hatred through the ridiculous reports circulated of the uncanny proceedings of foreigners, till at last they were stoned and beaten by the infuriated mobs who gathered to intercept their progress. But the old prejudice gradually lessened, as the true scientific skill of the Christian physician was more and more opposed to the perpetual malpractice of the Chinese men of medicine, and as rumors spread far and wide of wonderful cures, exaggerated in some cases to miracles of healing. This is shown by the record of the hospital at Hangkow for the year 1876, when 1137 patients were treated in the wards and 1159 out-patients at the dispensary, many of whom had come a long distance. Best of all, the gospel of love and free salvation, preached by these men with gentle voices and winning manner, soon began to exercise its persuasive influence. Ere long, in the very districts where hatred and superstition—run riot—had endangered the lives of the missionaries, converts to the true faith began to gather into little churches, which have since become centres of light for an ever-widening field. Dr. Mackenzie wrote of one old grandfather who brought to him an image of the Goddess of Mercy, which had been in his family for many generations, also the kitchen gods, and finally the ancestral tablets; and he and his son were baptized before the villagers.

Seven hundred opium smokers were treated in the hospital during one year. Dr. Mackenzie told them that "the medicine given to them was to relieve the pain and craving, but that they were to pray to God and believe in Jesus to get the desire taken from their hearts and new hearts given them." He recorded a few wonderful instances where degraded, besotted victims of the opium habit had looked solely to Jesus for strength and had thus gained a complete victory.

Dr. Mackenzie had labored in China nearly a year and a half, when he was married at Shanghai to one who had been associated with him in Christian work at Bristol, and who, true to her promise, had crossed the ocean to share his home and life work. His letters of this period give us glimpses of his new happiness and of his great joy when their little daughter was born. But the trial of his wife's failing health soon began to overshadow their happy home, one of the mysterious providences by which this true servant of God was to be purified and led to his greater work in the north of China.

It is profitable for *us* who are still running the race to take to heart the lessons of his life as we trace the gradual development of his Christian character from this time—the upward steps he was constantly taking toward the attainment of the Christ-filled life of which Dr. Charles Cuthbert Hall has recently written.

Lowliness of spirit was not *always* a prominent feature in Dr. Mackenzie's character. He himself spoke of pride and irritability as his besetting sins from which he wanted complete deliverance, and also said, "I hope, with the Lord's help, I shall always be able to keep down self . . . . I feel so helpless and yet so safe. The life of simple trust in Jesus is so delightful, such perfect safety. A few years later, during his first visit in England, a friend who was deeply impressed by his strong Christian character, wrote: "I think the charm of his life lay partly in its unity. Absolute self abnegation left room for humility, love and trust."

Having decided to leave the trying climate of Hangkow, for his wife's sake, he was transferred to Tien-tsin, the port of Peking. When he arrived, March 12, 1879, at his new post of duty, the outlook for foreign medical work was not favorable. The medical missionary was indeed on the field, but there was neither mission hospital, nor foreign drugs, and money was lacking. The supply they had requested from the directors of the home society could not reach them for months. Dr. Mackenzie wrote, "I was brought to feel that there was no help in man, but that God would open a way." After earnest consultation with others, a memorial in Chinese was addressed to the viceroy, Li Hung Chang, whose name has become almost a household word since his recent visit to America. He was informed what had been accomplished elsewhere by medical missionary work, and his aid was asked in establishing a hospital for the Chinese in Tien-tsin. During the interval of waiting, Dr. Mackenzie spent much time profitably in the study of the language, acquainting himself with the local differences which existed in the mandarin as spoken at Hangkow and Tien-tsin. "The tones especially," he said, "are upside down. I am now reading through, to correct the differences in the tones, the 'Pilgrim's Progress,' as translated by William Burns. How fresh and bright this remarkable book is in its Chinese dress!"

On July 31, Dr. Mackenzie wrote in his diary: "The last two months have been a time of great

anxiety, expecting and hoping, but getting no answer from the yamen. It has been a great time of waiting upon God." The next day the missionaries and native helpers had come together for the usual weekly prayer meeting—when the text came as a promise, "Ask and it shall be given you." Once more especial prayer was offered for the memorial and the great need it represented. Even while they prayed God answered. At the close of the meeting, a courier arrived in haste, with a message from Li Hung Chang, summoning the foreign doctors to attend Lady Li, who lay at the point of death. At first her case seemed almost hopeless. "You must keep on praying," said Dr. Mackenzie. The struggle between life and death continued for six days, and when at last the illustrious patient was pronounced out of danger, he wrote: "She will do well now, but it is the result of no skill of mine; it is just God answering our prayers."

Surgical operations performed in the presence of the viceroy and other high officials of the empire added to the profound impression already made. Drs. Irwin and Mackenzie were appointed medical attendants in the household and yamen of the viceroy. The latter was placed in charge of a free dispensary, which was at first established in a room adjoining the official suite, but was later removed to a quadrangle of a famous temple. Dr. Mackenzie declined a salary, but stipulated that the expenses of his medical work might instead be defrayed to the end of his life. He declined remuneration for his services, but would receive contributions from wealthy patients as tokens of gratitude for restored health. These were all laid aside, till at last he had a reserve fund for the hospital from $10,000. Men of the world there were who could not comprehend this mystery of unselfishness—as they saw that, with many opportunities of enriching himself, he accumulated no fortune.

The quarters in the temple to Tseng Kwoh-fan proving inadequate, a fine hospital—"the building which God gave us"—was built within the London Mission compound, from funds contributed entirely by the Chinese, with a large drug store in the rear and a spacious dispensary, both liberally supplied by the viceroy with medicines and all needful appliances. He also had a dispensary for outdoor patients, where a native evangelist preached to the waiting people. Thus wonderfully two years after the arrival of Dr. Mackenzie in Tien-tsin had God answered prayer by bestowing, through Chinese liberality, an abundance of means for the prosecution of this great work.

The new hospital, one of the finest in north China, was publicly opened by the viceroy, with imposing ceremonies, in the presence of distinguished Chinese officials and representatives of different consulates, all mutually enlisted in this unique work. On the following Sabbath members of all the churches in the city gathered for a thanksgiving service.

A few years before, a number of young Chinese students had been placed in some of the best schools and colleges of America to be instructed in Western science. Some of them had passed through the elementary schools and two years in college, when they were suddenly recalled to China, because of a rumor that they were adopting Western customs, and, worst of all, Western religion. Eight of these young men, already trained to habits of study, became the first students in the government medical school established at this time, under the superintendence of Dr. Mackenzie. Of this he wrote: "I do not value this branch of work so much from the medical side. If it merely meant training surgeons for the Chinese government, I would give it up. I value it as a rare means of influencing these educated young men from a Christian standpoint. I have to be a whole medical faculty in myself and it sorely taxes my time." The number of students was afterwards increased—the hospital wards were transformed into dormitories and class rooms for the medical school—a fine new hospital, with many improvements was built across the street and handed over to Dr. Mackenzie.

Mrs. Mackenzie's health now completely failed and he accompanied her to England, where it soon became certain that she could never return to her loved home and work in China. After a stay of only five months in the home land, he returned alone, to bear the sorrow of separation from his wife and the consequent breaking up of his home, which saddened all his after-life. "No trial perhaps could have been harder to bear to one whose nature was so affectionate, and who felt that God had so clearly called him to carry on the medical work in Tien-tsin," yet he was able to say a few years later, "Since my return to China, I have led, humanly speaking, a very lonely life, but the Saviour has led me in a way I could not have imagined. Through his great mercy I have been learning what it is in some measure to walk with him and to hold close communion with him. He has been so good to me in filling up my life with unutterable joy and peace."

After his return from England, Dr. Mackenzie threw himself with unremitting ardor into all departments of his work. During the last years of his life his growth in likeness to his divine Master was evident to all, and that passion for souls which can only possess any heart as the result of the in-

dwelling of God's Holy Spirit in abundant measure became the inspiring motive of all his actions.

His daily Bible class, by which he fitted his native assistants to teach the elements of Christian truth in the wards of the hospital, was made as conversational as possible, and all were encouraged to take part. Some interesting talks by the Chinese helpers at these meetings are recorded. They all became earnest converts to the truth, and, inspired by his bright example, labored together as one, to teach Christ to the suffering ones under their care. Nearly every afternoon little groups of patients might be seen gathered around one or two beds, while the Scripture reader was earnestly engaged in teaching them. A native evangelist was sent to the distant homes of those who had learned something of the truth in the hospital. The medical students also were encouraged in the study of the Bible. At the end of 1885 the doctor wrote: "We have several bright Christians in the school. . . . . Our Christian medical students are in the hot glow of their first love ! the study of the word of God is their joy."

Some of the students did not at first respond to the Christian influences thrown about them. It required infinite tact, patience and firmness to deal with them. Rebellious and punished for flagrant disobedience, they falsely complained to the Taotai, next in rank to the viceroy, that they were being taught more Christianity than medicine. Though this official was not a Christian, he was able to appreciate Dr. Mackenzie's good work, and, publicly reproving the young men, he sent them back to the school under an escort. Official sanction was thus given to the Bible class, and the offenders were only too glad to be forgiven and and taken back again. Some of his medical students are now stationed at Tien-tsin, Port Arthur, Wei Hai Wei and Hong Kong, while one, Dr. Mai, is successfully treating the father of the emperor in Peking.

Dr. Mackenzie valued as a gracious gift the imperial decoration called "The Star of the Order of the Double Dragon," conferred upon him by the emperor of China with a Chinese commission, in recognition of his valuable services in the medical school. The star was made of gold with a blue precious stone in its centre, corresponding to the blue buttons worn by the mandarins, and surrounding the stone were two dragons. Thus a certain rank was given him in Chinese official society, which was an advantage to him in his work.

Notwithstanding this seal of the imperial approval, matters did not always move smoothly for Dr. Mackenzie. Even this generally acknowledged public benefactor did not escape the same distrust and suspicion that confronted him in Hangkow. Rumors became frequent at Tien-tsin of the kidnapping of children to be used in the making of foreign medicines—their eyes to be converted into telescope lenses and photographic chemicals. It was reported that Dr. Mackenzie had instigated the kidnapping and furnished the drugs with which the children were stupefied. Only the stringent measures taken by viceroy Li prevented a popular outbreak. The Doctor was sustained at this trying time by the two Bible passages, Phil. 4: 6, 7. Of verse 7 he said, "It is one of the most precious promises in the Bible. Just think of having His wonderful peace guarding one's heart and one's thoughts all the day long."

Of his surgical work he wrote: "It would be difficult for a man in England to comprehend my anxiety over serious surgical cases. At home, consultants are called in and whatever operation is undertaken, whatever the result, it is accepted that the best thing has been done for the patient. *Here I am alone.* The Chinese, though they see a man ill, do not realize that unless operated upon he must die. If he should die after the operation, they would spread abroad the news that the operation killed him." How sublime the faith, that in these circumstances could enable him to say: "In nothing be anxious" has proved of great comfort to me, both in regard to my family sorrows and hospital cases. . . . . I have fifty-four in-patients under my charge just now. . . . most of them surgical operations of the greatest severity; humanly speaking, I could scarcely have borne the strain; yet I am not in the least worried: I think I was never in better health, and my heart is as light and free as I could wish . . . . "Outward circumstances have very little to do with heart peace or real heart satisfaction. It is the presence of the real Saviour, and this alone, in our lives which gives it." Mrs. Bryson tells us: "Dr. Mackenzie always had a strong conviction that the Christian's life should be one of gladness and rejoicing." "If I allowed myself" he wrote, "to dwell upon my own sorrows, I might be the most sorrowful of men, but this is not God's will in sending us these means of discipline. We are rather to rise above them, and find our joy in work for Him." As his work pressed more and more heavily his favorite books were neglected for the Bible, and prayer became increasingly his source of strength. In his new Bible, used only three months, passages were everywhere marked, his own circumstances forming a key to many of them. After his death, slips were found in his Bible, on which were written subjects of prayer for each day of the week.

He literally died in harness. After an illness of

only six days—on Easter morning, March 26, 1888, his own words were fulfilled: "Death is but coming to the end of our earthly journey, and entering into the promised land." The dying words of one of his patients who was an idolater only a year before, were: "Doctor, I shall be waiting for you in heaven; I am going on before." Can we doubt the joy of that reunion in the heavenly home a few months later?

As the tidings of his death spread rapidly there was sorrow and dismay, from the viceroy's palace to the poorest hovel. "There will never be another such physician." "How can the sick be healed now?" Such were a few of the expressions that fell from Chinese lips as the sad news that "Ma Tai-fu"—"Great father"—was dead spread through the city.

His glorious gain was a great and irreparable loss to the missionaries who had been inspired and uplifted by his heroism, his bright and ever-cheerful Christianity; to the foreign residents into whose homes also he had come as the "beloved physician," no less than to the usually stolid Chinese. The spiritual lessons of his life gain additional force from the testimony of a Chinaman who had known him intimately for years. As the doctor lay dying, this man remarked, "I believe in Dr. Mackenzie. He was a true man and a real follower of Christ. We talk of getting rid of our faults, and I suppose we all try more or less earnestly to do so, but I have known very few men who have really much changed. Dr. Mackenzie has. Good as he was when I first knew him, he has become better; he has become humble and patient, and has gained control over his temper. Yes, he has grown more like Jesus."

Book Notices.

Rev. Isaac Malek Yonan, a native of Oroomiah, who has been for about five years in this country preparing himself to preach the gospel to his own people, has just issued a book entitled PERSIAN WOMEN. Dr. T. D. Witherspoon, of the Presbyterian Theological Seminary, in Louisville, Ky., where Mr. Yonan took the three years' course of study, testifies to the unselfishness of the author's character, his earnestness as a student, and his zeal for the spread of the gospel in Persia and the world. Among the titles of the chapters are: "Baby Life," "Child Life," "Wedded Life," "Polygamy," "Women's Attire," "Occupation of Women," "Social Life of Women," "Mutual Relations of Husband and Wife." The story of Miss Fiske's work and the development of woman's work for woman in Persia is retold in an interesting manner. The attractiveness of the volume is increased by a good number of illustrations, among them a portrait of Miss Fiske. Some of these illustrations we are allowed to reproduce on pages 251–253. [Cumberland Presbyterian Publishing House. $1.00.]

THE NEW PENTECOST, by Arthur Willis Spooner, D.D., is dedicated "to the ever-increasing host of young disciples, whose consecrated enthusiasm and loyal adherence to the standard of Christ seem to mark the revival of apostolic religion and the dawn of a new pentecost of power." The author believes there are tokens in the Church of a return to the normal condition which made the first pentecost possible. The phenomena which attest the fact and which are most marked among the young people are: an awakened desire for service to Christ and the Church, the arousing to vigorous action of powers that were dormant and practically useless, the developing of power to lead souls to the great Physician; the setting of Christ first and pleasure second. The philosophy of pentecost, he says, is expressed in the words, "blessed to bless." Among the pentecostal helps, or helps to the development of a perfected Christian character, these are mentioned: the Holy Spirit, prayer, the Bible, Christian companionship, constant cross-bearing, constant confession. This little book of 122 pages is a result of the practical, successful experience of a Presbyterian pastor who is in perfect sympathy with the evangelistic efforts in which so many young Christians are now engaged. It will certainly prove helpful to all who read it carefully. [John McGill White & Co., Philadelphia. 50 cents.]

The chief source of information for the life of Dr. Mackenzie is of course the fascinating volume by Mrs. Bryson, published by the Fleming H. Revell Co. We earnestly recommend that those who take up the Christian Training Course add this book—(price $1.50)—to the missionary library, and use it for supplemental reading. Mrs. Bryson enjoyed Dr. Mackenzie's friendship during the whole thirteen years of his active service in China, and was well qualified to tell the story of his consecrated life. As she tells us, it was the evangelistic side of medical work, and the opportunities thus given him to bring to men the healing message of the gospel of Christ which called forth his enthusiasm and sustained him amidst difficulties and discouragements. The portrait on page 259, is reproduced here by kind consent of the Revell Company.

RECEIPTS.

Synods in SMALL CAPITALS ; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF JANUARY, 1897 AND 1898.

	*CHURCHES.	* WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1897	$28,900 08	$35,696 28	$17,757 63	$7,294 87	$89,648 86
1898	24,101 18	39,011 43	13,913 08	9,787 87	86,813 56
Gain		$3,315 15		$2,493 00	
Loss	$4,798 90		$3,844 55		$2,835 30

COMPARATIVE STATEMENT OF RECEIPTS FOR TEN MONTHS ENDING JANUARY 31, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC	TOTAL.
1897	$225,416 36	$170,721 14	$68,465 05	$49,919 74	$514,522 29
1898	147,656 12	160,709 62	78,674 03	40,468 59	427,508 36
Gain			$10,208 98		
Loss	$77,760 24	$10,011 52		$9,451 15	$87,013 93

RECEIPTS FOR THE BOARD OF HOME MISSIONS, JANUARY, 1898.

ATLANTIC.—*Fairfield*—Little River, 1 ; Nazareth, 1. *South Florida*—Altoona. 1. 3 00

BALTIMORE.—*Baltimore*—Baltimore 2d, 5 ; — Aisquith Street sab.-sch., 18 ; — Boundary Avenue sab.-sch. ,Miss. Soc., 7.95 ; — Brown Memorial C.E., 50 ; — Covenant (sab.-sch., 2), 6 ; Calvary, 1 ; Deer Creek Harmony, 11.30 ; Emmitsburg sab.-sch , 15.94 ; Lonaconing, 20 ; Mill Run, 1 ; Zion, 2. *New Castle*—Felton (sab.-sch.,2 ; C.E., 2.50), 16 ; Harrington (sab.-sch., 2.50 ; C.E., 2.50), 18 : Red Clay Creek sab.-sch., 7. *Washington City*—Darnestown (sab.-sch., 7.32), 15 ; Washington City Assembly, 12.50 ; — Garden Memorial C.E., 2.50 ; — Metropolitan (add'l), 102.50 ; — New York Avenue, 524.82. 836 51

CALIFORNIA.—*Benicia*—Novato, 2 ; Two Rocks, 16.30. *Los Angeles*—Anaheim, 19 ; Coronado Graham Memorial, 4 ; Glendale sab.-sch. Birthday Box, 5.40 ; La Jolla, 1.50 ; Los Angeles 3d, 41.17 ; — Central, 30.75 ; North Ontario, 8 ; Orange, 6.50 ; Pacific Beach, 3 ; Point Loma, 1.50 ; Pomona, 33.05 ; San Bernardino, 15 ; San Gorgonia (sab.-sch., 2), 9 ; Santa Ana, 20. *Oakland*—Oakland Brooklyn (sab.-sch., 6.50), 118.50 ; West Berkeley, 8. *Sacramento*—Colusa, 1 ; Elk Grove C.E., 1.10 ; Tehama C.E., 2 ; Vacaville (Mrs. Arnold), 1. *San Francisco*—San Francisco 1st, 300 ; — Holly Park, 10 ; — Mizpah sab.-sch., 6. *San José*—Monterey 1st, 7 ; Santa Clara, 47.30 ; Santa Cruz (add'l), 11.40. *Santa Barbara*—Santa Maria, 8.50. *Stockton*—Clements, 1.10. 739 07

CATAWBA.—*Catawba*—Bethlehem, 50 cts. ; Wadesboro, 1. *Southern Virginia*—Henry, 1 ; Ogden Chapel, 1. 3 50

COLORADO. — *Boulder* — Fort Morgan, 3.72 ; La Salle (Ladies' Soc., 5), 13.70 ; Rawlins, 10.10 ; Valmont, 2.33. *Denver*—Denver South Broadway (sab.-sch., 10 cts. : C.E., 1) ; 1.10 ; Elbert, 2. *Gunnison*—Aspen sab.-sch., 5 ; Delta, 7. *Pueblo*—Colorado Springs 2d, 7 ; La Junta, 15 ; Pueblo Westminster C.E., 1.25 ; Silver Cliff, 10 ; Victor C.E., 1.25 ; Walsenburgh, 13.80. 93 25

ILLINOIS.—*Bloomington*—Gilman sab.-sch., 5 ; Heyworth C.E., 2.95 ; Waynesville C.E., 1. *Chicago*—Evanston 1st sab.-sch., 75. *Mattoon*—Vandalia, 26.45. *Rock River*—Aledo sab.-sch., 30. *Schuyler*—Macomb C.E. (for debt), 15 ; Quincy 1st Jr. C.E., 10 ; — Ellington Mem'l sab.-sch. (for debt), 2. 167 40

INDIANA.—*Logansport*—La Porte sab.-sch., 25. 25 00

INDIAN TERRITORY.—*Choctaw*—Krebs, 11 ; McAlester, 7 ; Mena, 4 ; South McAlester, 16. *Cimarron*—Anadarko, 13.86 ; Purcell, 20. *Oklahoma*—Norman, 10 ; Tecumseh, 4.20. *Sequoyah*—Claremore Mound, 6 ; Elm Grove, 1 ; Girty's Springs, 2 ; Muscogee, 10. *Tuscaloosa*—Beaver Dam, 1. 106 06

IOWA —*Cedar Rapids*—Atkins (sab.-sch., 1 ; Crouch Union sab.-sch., 2), 10 ; Cedar Rapids 3d sab.-sch., 38.94 ; Marion, 25.33 ; Scotch Grove sab.-sch., 7 ; Wyoming C.E., 5. *Corning*—Arlington, 8 ; Corning Jr. C.E., 2.40 ; Emerson, 16.87 ; Lenox C.E., 5 ; Pilot Grove, 3 ; Prairie Chapel, 5 ; Shenandoah C.E., 6.25 ; West Centre C.E., 4. *Council Bluffs*—Audubon, 10 ; Councils Bluffs 2d, 10 : Guthrie Centre. 12. *Des Moines*—Albia sab.-sch., 1.55 ; Chriton (sab.-sch., 10.50 ; Jr. C.E., 2.50), 56.25 ; Davis City, 2 ; Des Moines East, 40.35 ; Grimes, 17 ; Osceola, 18.45 ; Perry sab.-sch., 6. *Dubuque*—Cono Centre, 3 ; Independence 1st, 77.67 ; Rowley, 5 ; Walker, 3. *Fort Dodge*—Boone C. E , 3 50 ; Carroll, 48 ; Fort Dodge Jr. C.E., 2.50 ; Rockwell City Jr. C. E., 2. *Iowa*—Fairfield C.E., 4 ; Keokuk Westminster, 93.25 ; Kossuth 1st (C.E., 1.25), 7.61 ; Mount Pleasant 1st C.E. 2.50 ; Ottumwa East End (C.E., 2.50), 7.35. *Iowa City*—Oxford, 6.75 ; Union, 7.75 ; Washington, 21.38 ; Williamsburg, 15. *Sioux City*—Denison, 6.15 ; Inwood, 21.15 ; Mt. Pleasant, 9.90 ; Odebolt (add'l), 50 cts. : Schaller, 27.64 ; Sioux City 3d, 12 ; — 4th, 14.20 ; Wall Lake, 12 ; Westminster, 8.76. *Waterloo*—Ackley C.E., 2.50 ; Aplington C.E., 2 ; La Porte City, 30 ; State Centre City C.E., 2.50 ; Toledo, 5.79 ; Tranquillity C.E., 4.34. 780 18

KANSAS.—*Emporia*—Caldwell (C.E., 4). 24 ; Clear Water, 3 ; Morris (add'l), 1.15 ; Mulvane (sab.-sch., 2), 32.80 ; Peotone C.E., 5 : Salem Welsh, 4.70 ; Waco, 11.26 ; Westminster, 8.32 : Wichita Oak Street, 16 ; — West Side, 11.16. *Highland*—Axtel, 4 ; Blue Rapids sab.-sch., 6 ; Hiawatha, 20.38 ; Highland sab.-sch., 13.50. *Larned*—Ashland, 16 ;

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

Freeport, 9.60; Hutchinson C.E. (thank-offering), 5.25; Iuka, 2; Ninnescah, 6; Parks, 5; Pratt, 13. *Neosho*—Chetopa, 18; Geneva, 2; Ioala sab.-sch., 4; La Cygne, 5. Moran, 3.89; Pleasanton, 1. *Osborne*—Bow Creek, 3; Hays City (sab.-sch., 1.50), 6.50; Hill City (add'l), 2.63; Hoxie, 4; Logan, 2; Osborne, 10; Wakeeny, 13. *Sotomon*—Bennington, 10; Cheever, 7; Cuba Bohemian, 5; Manchester, 7; Minneapolis, 11.75; Salina (C.E., 5), 23; Solomon (sab.-sch., 3.60), 16.10; Wilson, 6. *Topeka*—Bethel, 8; Kansas City Central, 2.65; Manhattan, 24.09; Topeka Westminster, 1.80. 415 53

KENTUCKY.—*Ebenezer*—Dayton, 6; Frankfort, 45. *Louisville*—Louisville 4th, 2.85; — College Street, 99.59; — Warren Memorial, 241.36; Owensboro 1st, 97.50. *Transylvania*—Danville 2d, 21.07; Hyden, 1. 514 37

MICHIGAN.—*Detroit*—Brighton, 3.10; Detroit 1st, 321; — Covenant C.E., 10; Wyandotte, 11.18. *Flint*—Bridgehampton, 3.30; Deckerville, 2.70; Flint, 100.19; Flynn, 2.20; Morrice, 5. *Grand Rapids*—Grand Rapids 1st, 42.17. *Kalamazoo*—Allegan, 12; Kalamazoo 1st C.E., 14; Plainwell, 5; White Pigeon, 6. *Lake Superior*—Marquette (C.E., 20.50), 48.36. *Lansing*—Lansing 1st (a member), 5; Oneida, 12.80. *Monroe*—Hillsdale (sab.-sch., 2; C.E., 6), 8; Tecumseh (sab.-sch., 30), 79.63. *Petoskey*—Cross Village, 5.80; Yuba, 3.60. *Saginaw*—Emerson, 17; Lafayette 2d, 1; Midland (sab.-sch., 2.60), 18.60; Saginaw West Side 1st, 65.60; Taymouth, 17; West Bay City Westminster, 43.79. 864 02

MINNESOTA.—*Duluth*—Alto Creek, 3; Beaver Bay, 3; Biwabik, 3; Columbia, 2; Ely, 2; Hibbing, 2; Lake Side, 16.15; Nickerson, 2; Virginia Cleveland Avenue Ladies' Benevolent Aid Soc., 2. *Mankato*—Alpha (debt), 4; Blue Earth City, 10; Fulda, 3; Holland, 1.18; Marshall, 6.75; Montgomery, 1.50; Winnebago City, 51.06; Worthington Westminster sab.-sch., 35.35. *Minneapolis*—Minneapolis Grace Jr. C.E., 1.31; — Oliver Jr. C.E., 2.50; — Swedish Immanuel, 2.55; — Westminster, 125. *Red River*—Fergus Falls, 21.50; Herman 1st, 10; Maine, 9; Maplewood, 1.53. *St. Cloud*—Royalton, 3. *St. Paul*—Belle Plaine, 2. *Winona*—Claremont, 12; Fremont, 6.50; Hokah, 2.75; La Crescent C.E., 6.50; Ripley, 2; Rushford, 9.30. 365 43

MISSOURI.—*Kansas City*—Fairview, 4.25; Holden, 3.50; Sedalia Central (sab.-sch., Christmas offering, 8.45), 18.45; Warsaw, 6. *Ozark*—Eureka Springs sab.-sch., 3.55; Joplin, 25.84. *Palmyra*—Bethel, 3.07. *Platte*—Akron, 4; Gaynor City, 5; Hopkins, 8; Parkville, 220.88. *St. Louis*—De Soto, 6.60; Elk Prairie, 7; Kirkwood, 53 20; Nazareth Ladies' Soc., 5; Rock Hill, 50; St. Louis 1st, 113.26; —Carondelet C.E., 5; — Clifton Heights, 10; — Compton Hills C.E., 10; — Covenant, 17.35; — Glasgow Avenue, 40; — Westminster, 13.80. 633 75

MONTANA.—*Butte* — Corvallis, 3; Victor, 3. *Helena*—Boulder sab.-sch., 2.10; Helena 1st (sab.-sch., 4.04), 26.99; Manhattan 2d Holland, 25.39. 60 48

NEBRASKA.—*Box Butte*—Alliance, 30; Marseland, 23.78; Valentine C.E., 20. *Hastings*—Culbertson, 5; Edgar sab.-sch., 3.07; Hausen (debt), 4; Hastings German sab.-sch., 2; Holdredge, 18.30; Nelson, 10; Orleans, 5. *Kearney*—Big Spring, 1.36; Buffalo Grove (L.M.S., 5), 20; Cozad W.H.M.S., 2; Salem, 4; Sumner, 2. *Nebraska City*—Beatrice 1st sab.-sch., Miss. Birthday Box, 4.14; Fairbury, 18.50; Hebron, 12, Hubbell, 2.25; Lincoln 1st, 142.16; Nebraska City, 5.25; Seward, 9.20; Stoddard, 4. *Niobrara*—Coleridge, 4; Hartington, 9.08; Ponca, 8.25; South Fork, 5; St. James, 5. *Omaha*—Blair, 15.60; Fremont, 29.57; Omaha 1st, 83.21; — 1st German, 12; — Clifton Hill, 6.86; Omaha Agency Blackbird Hills, 1.91. 528 49

NEW JERSEY.—*Corisco*—Kribi (Sust., 1), 2; Ubēnjē (Sust., 1), 2. *Elizabeth*—Elizabeth 1st (add'l), 50 cts.; —Westminster (add'l), 4; Maurers German, 3; Plainfield 1st Jr. C.E., 2; Rahway 1st German, 2. *Jersey City*—Hackensack, 25; Jersey City Scotch, 33.03; Kingsland C.E., 5; Passaic German, 5. *Monmouth*—Barnegat, 2.50; Beverly, 67.70; Burlington, C.E., 25; Cranbury 1st, 50; Forked River, 2.50; Freehold (sab.-sch. 15.69), 31.35; Plattsburgh, 8; Plumstead, 3; Providence, 1. *Morris and Orange*—East Orange Bethel sab.-sch., 35; German Valley C.E., 10; Morris Plains, 5.50; Mt. Freedom, 9; Mt. Olive, 11.17; Orange Central (Debt, 150), 420; Pleasant Grove, 26.30; Succasunna (C.E., 7.57; sab.-sch. debt, 10), 17.57. *Newark*—Montclair 1st (C.E., 12.50), 268.50; Newark 2d, 129.06; — Calvary, 15; — Central, 100; — Park, 80. *New Brunswick*—Dayton, 22.34; Flemington, 221.55; Milford Jr. C.E., 2.50; Pennington Jr. C.E., 2.50; Stockton, 14; Trenton 1st, 15; — 2d sab.-sch., 14.77. *Newton*—Andover (sab.-sch., 6), 15.20; Belvidere 2d sab.-sch., 25; Bloomsbury, 6.50; Harmony, 11.26; Newton sab.-sch., 45.99. *West Jersey*—Bridgeton 2d sab.-sch., 47 08; Fairfield C.E., 5; Salem (sab.-sch., 53.66), 83.47 1933 84

NEW MEXICO.—*Arizona*—Florence ch., sab.-sch. and Y.P.S.C.E., 15; Sacaton Indian River Gila Crossing Branch, 30. *Rio Grande*—Las Cruces 1st, 10; Soccorro 1st (sab.-sch., 1.30), 3; —Spanish, 6.75. *Santa Fé*—Aztec, 4.25; El Rito, 3.75; Flora Vista (sab.-sch., 1), 7.50; Mora, 3; Thomas Chapel Sta., 2 25; Hobbs' School-house Sta., 1. 86 50

NEW YORK.—*Albany*—Albany 1st, 50.48; — Madison Avenue (C.E., 30; Jr. C.E., 5), 35; Amsterdam 2d C.E., 25; Broadalbin, 5; Charlton C.E., 5; Conklingville, 3; Esperance, 5. *Binghamton*—Binghamton 1st (Mr. S. Mills Ely, 14; members of the C.E. Soc., 6), 20; Cannonsville, 7; Cortland, 82.84; Lordville, 5.75; Preble, 2. *Boston*—Boston 1st sab.-sch., 60.15; Hyde Park, 10; Newport C.E., 7.50; Taunton sab.-sch., 4. *Brooklyn*—Brooklyn Arlington Avenue, 6.81; —Bedford, 124.74; — Ebenezer German, 3; — Greene Avenue, 8.47; —Hopkins Street sab.-sch., 10; — Noble Street C.E., 5; — Throop Avenue (sab.-sch. Mis. Soc., 50; Mission C.E., 5), 55; Woodhaven 1st, 10.60. *Buffalo*—Akron sab.-sch., 1; Alden (C.E., 1.25), 6.64; Buffalo Lafayette Avenue, 60.06; — Park, 41.92; — Westminster, 134.32; Hamburg Lake Sreet, 3; Portville C.E., 3. *Cayuga*—Auburn 1st sab.-sch., 150; — Calvary sab.-sch., 13.55; Aurora, 38.79. *Columbia*—Greenville, 6.55; Hudson, 150. *Genesee*—Leroy, 16.50. *Geneva*—Bellona, 15; Canandaigua (sab.-sch., 25), 59.88; Gorham sab.-sch., 4.10; West Fayette, 1.50. *Hudson*—Florida, 18 60; Hamptonburg, 10; Livingston Manor, 3. Middletown 2d, 50.06; Mount Hope (sab. sch., 1), 7; Pallisades sab.-sch., 5.64; Stony Point, 16.78. *Long Island*—Amagansett, 9; Bridgehampton, 18.81; Southhold, 15; West Hampton Quoque sab.-sch., 10. *Lyons*—Marion, 3.80; Victory, 4.55; Wolcott 2d, 3.02. *Nassau*—Hempstead Christ Church (Miss. Soc., 25; Y.P.S.C.E., 5), 30; Huntington 2d, 22; Melville, 2; Northport C.E., 6.25; Roslyn C.E., 2. *New York*—New York 1st, 710.35; — 7th, 6.41; — 1st Union C.E., 5; — Fifth Avenue (Archie Sinclair, 5), 205; — Thirteenth Street sab.-sch. Miss. Soc., 25; — Fourteenth Street (Miss. Asso'n, 29.80), 64.80; — Adams Memorial, 5;—Alexander Chapel and sab.-sch., 54.54;—Covenant, 68.29; — Good Shepherd C.E., 11.64; — Harlem, 10.04; — Knox, 5; — Lenox C.E. Self Denial, 4.25; — Madison Avenue, 289.59; — Madison Square, 1012.47; — North (Jr. C.E., 10), 160.50; — Rutgers Riverside, 322.92; — Washington Heights, 28.70; — West End C.E., 12.50; — Westminster West Twenty-third Street, 34. *Niagara*—Lewiston, 10; Medina, 42. *North River*—Marlborough (C.E., 10), 20; Milton (sab.-sch., 4), 14; Poughkeepsie sab.-sch., 26.26. *Otsego*—Cooperstown C.E., 5; Delhi 2d, 115; Richfield Springs, 42.21; Springfield, 20.98. *Rochester*—Lima ch. and sab.-sch., 31.20; Nunda, 16.05; Sparta 1st C.E., 10. *St. Lawrence*—Brasher Falls, 8.28; Brownville, 12; Canton C.E., 10; De Kalb, 4; — Junction, 5; Gouverneur, 5.25; Morristown, 8.36; Oswegatchie 2d sab.-sch., 2.87; Watertown Stone Street, 41. *Steuben*—Addison, 6.92; Jasper, 8.70; Woodhull, 3.60. *Syracuse*—Amboy, 10.40; Skaneateles, 27.58. *Troy*—Cambridge sab.-sch., 13; Melrose C.E., 9; Pittstown, 3; Troy 2d sab.-sch., 30; — Liberty Street, 5; — Memorial sab.-sch., 5. *Utica* — Augusta, 1.40; Kirkland, 4; Old Forge, 3; Oneida 1st, 111.79; Turin sab.-sch., 1.40; Utica Bethany, 8.50; Waterville, 15.86; Westernville (C.E., 5), 49. *Westchester*—Mahopac Falls sab.-sch., 30; South East Centre, 16.43; South Salem sab.-sch., 18. 5361 70

NORTH DAKOTA.—*Fargo*—Edgeley Dorcas Aid Soc., 7; Hillsboro, 4. *Pembina*—Cavalier, 5.50; Crystal 10; Drayton sab.-sch., 5; Elkmont, 8; Greenwood, 2; Hamilton, 8.20; Inkster, 5.01; Tongue River, 2.80. 57 51

OHIO.—*Athens*—Veto, 8.25. *Bellefontaine*—Urbana sab.-sch., 3.62. *Cincinnati*—Cincinnati 2d, 342.75; — 3d C.E., 2; — Walnut Hills, 363.69; Delhi C.E., 1; Elmwood Place C.E., 6; Reading and Lockland C.E., 1; Wyoming C.E. (debt), 5; Interest on Baxter Bequest, 182.50. *Cleveland*—Cleveland 2d (a member), 186.45. *Dayton*—Oakland, 10; Oxford (add'l), 10. *Mahoning*—Massillon 2d, 43.37; Poland 16; Youngstown (sab.-sch., 50) 81.36. *Maumee*—East Toledo Jr. C.E. 8. *St. Clairsville*—Cadiz C.E. (debt), 15.75. *Steubenville*—Carrollton, 23; Corinth sab.-sch., 62; East Liverpool 1st sab.-sch., 25; — 2d, 1. *Wooster* — Homesville, 1.50; Hopewell sab.-sch., 8.91; Wooster 1st (sab.-sch., 12.27), 108.54. 1516 69

OREGON.—*Portland*—Mount Tabor, 3; Portland 1st San Greal C.E., 20; — 4th, 25; — Forbes, 2.55; Sellwood, 8. *Southern Oregon*—Bandon, 4.05. *Willamette*—Albany sab.-sch., 5.34; Lafayette, 4; Whiteson, 2. 73 94

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 152.52; — 2d, 11; Bakerstown sab.-sch., 7; Haysville (sab.-sch, 5.37), 6 42; Leetsdale sab.-sch., 53.57; Vanport, 8.50. *Blairsville*—Beulah, 49; Greensburg Westminster, 25; Latrobe, 60; Manor, 9; New Kensington, 4. *Butler*—Amity, 10; Butler sab.-sch., 62; Grove City (sab.-sch., 38.04), 103.33; North Liberty, 13; North Washington sab.-sch., 15; Scrub Grass sab.-sch., 10.32. *Carlisle*—Chambersburg Central, 45; Dickinson, 6.75; Harrisburg Market Square, 185 46; Middletown C.E., 5; Newport, 24. *Chester*—Ashmun, 40; Bryn Mawr C.E., 15; DowningtownCentral, 4.06; Lansdowne 1st, 35.79; Ridley Park (sab.-sch., 32.27), 67.34; West Chester, Westminster (sab.-sch., 16.58), 41.58. *Clarion*—Du Bois, 12.50; Emlenton, 10, Scotch Hill, 3.50. *Erie*—Conneaut Lake, 9.50; Greenville, 37.75; Mill Village, 2.50; North Clarendon Jr.C.E., 11.40; Sonville, 35 cts.; Titusville, 13.70. *Huntingdon*—Alexandria, 43.39; Coalport, 3; East Kishacoquillas C.E., 10; Irvona,

4.50; Lewistown (sab.-sch., 100; Primary sab.-sch., 10), 110; Madera, 3; Mifflintown Westminster C.E., 15; Petersburg, 11.71; Philipsburg C.E., 6.54; Robertsdale, 1; Sinking Valley, 12.50; Spring Mills, 6; State College C.E., 42.72; Tyrone sab.-sch., 14.75. *Kittanning*—Freeport (sab.-sch., 5), 64.20; Harmony 10; Kittanning 1st, 100; Mount Pleasant, 10; Nebo, 7; Whitesburg L. H. M. S., 5. *Lackawanna*—Dunmore sab.-sch. (debt), 50; Franklin, 3; Orwell, 2; Scranton 1st, 334.11; — 2d, 172.47; Susquehanna, 5; Towanda, 357.03; Wilkesbarre 1st sab.-sch., 91.78. *Lehigh*—Ashland, 10; Easton Brainerd Union, 494.57; East Stroudsburg Ladies' Auxiliary, 4.10; Hazleton, 151.55; Mahanoy City C.E., 6.30; Pottsville 1st sab.-sch., 25; Sandy Run C.E., 9.28; Slatington, 24.18. *Northumberland*—Buffalo, 42; Derry, 2; Lycoming Centre (sab.-sch., 1.10), 11.83; Mahoning (sab.-sch., 29.03), 111.98; New Columbia (C.E., 1.75), 6; Shamokin 1st, 61.75; Shiloh, 10; Washingtonville, 4. *Parkersburg*—Hughes River, 8; Weston, 3. *Philadelphia*—Philadelphia 4th, 51.02; — Bethany sab.-sch., 17; — Calvary (add'l), 50; — Chocksink (H. and F. M. Soc. debt), 106; William Greenough Band debt, 26), 132; — Covenant (sab.-sch., 30), 55; — Evangel (sab.-sch., 9), 38; — Kensington 1st, 40; — Oxford, 70.33; — Tioga, 5; — West Hope, 20.06. *Philadelphia North*—Abington C.E., 2.50; Carversville, 5; Chestnut Hill 1st, 40; Disston Memorial, 10; Frankford, 39.45; Jenkintown Grace, 15.58; Langhorne C.E., 10; Macalester Memorial (sab.-sch., 2), 5.65; Newhope (C.E., 3; Jr. C.E., 1.25), 4.25; Norristown Central sab.-sch., 30; Oak Lane, 5; Pottstown, 2.45; Roxborough, 6; Springfield (C.E., 3), 30. *Pittsburgh*—Bethany sab.-sch., 34.70; Cannonsburg Central, 23.38; Concord, 5; Forest Grove C.E., 10; Long Island, 32; Pittsburgh 1st (sab.-sch., 90.68), 1688.89; — 3d, 1037.33; — 4th sab.-sch., 6.79; —Glenshaw sab.-sch., 28.17; — Shady Side, 337.69; West Elizabeth, 2; Wilkinsburg, 75. *Redstone*—Laurel Hill, 53.56; Mount Moriah, 1.72; New Providence, 12.60; Pleasant Unity, 10.50; Friends in Markleton Sanitarium, 4. *Shenango*—Hermon sab.-sch., 27; New Castle 1st (sab.-sch. (debt), 19.60), 39.20; Rich Hill sab.-sch., 11; Sharon, 10. *Washington*—Burgettstown 1st sab.-sch., 8.20; — Westminster (sab.-sch., 3.38), 11.91; Claysville C.E., 3.13; Forks of Wheeling (Caruthers' Band), 3; Washington 2d (C.E., 15), 40; — 3d C.E., 1. *Wellsboro*—Wellsboro sab.-sch., 25. *Westminster*—Chestnut Level, 39; Donegal, 10; Lancaster Memorial (sab.-sch., 5; C.E., 5), 10; Strasburgh sab.-sch., 8. 7976 14

South Dakota.—*Aberdeen*—Aberdeen C.E., 8; Eureka, 9. *Black Hills*—Carmel, 1; Hay Creek, 1.30; Minnesela, 1.45; Vale, 2.25. *Central Dakota*—Alpena, 3; Bancroft, 6; Blunt, 3.75; Brookings C.E., 25. Flandreau 2d, 8.60; Hitchcock, 6; Huron, 26.61; Manchester; 4; Rose Hill, 6; Wolsey, 3.25. 115 21

Tennessee.—*Holston*—Greenville. 69.50; Mount Bethel, 13.92. *Kingston*—New Decatur Westminster, 17. *Union*—Caledonia, 2.87; Knoxville 2d (for Sustentation), 14; New Market, 18.01. 135 30

Texas.—*Austin*—Austin 1st, 86.61; Cibolo, 1.70; Dilley, 3.40; Fayetteville Bohemian, 10; Kerrville (sab.-sch., 3), 6; Mason, 3; Pearsall, 13.35; Webster, 2.50. *North Texas*—Leonard, 11.10. *Trinity*—Albany sab.-sch., 12.12; Baird, 3; Dallas 2d (Children's Meeting, 1.61; sab.-sch. Birthday Box, 8.56), 13.62. 166 40

Utah.—*Utah*—St. Anthony, 2.50; Salina, 6; Springville, 25.30. 33 80

Washington.—*Alaska*—Hoonah Thlinget, 2.28; *Olympia*—Chehalis, 2 25; South Union 1; Tacoma Sprague Memorial, 5, Tenino, 2; Toledo, 1. *Puget Sound*—No Yakina 1st, 4.32. *Spokane*—Rockford, 2.50. *Walla Walla*—Kamiah 1st, 105; — 2d, 20; Meadow Creek 25; Prescott, 5. 175 45

Wisconsin.—*Chippewa*—Ashland 1st, 6.14; Eau Claire 2d, 1. *La Crosse*—Bangor, 16.63; Bethlehem, 3; Decora Prairie C.E., 1.10; Lacrosse 1st (Westminster Chapel, 1.64; Grace Chapel, 4.32), 5.96. *Madison*—Beloit German Mission Fest, 10; Madison Christ, 63; Poynette, 3.79; Prairie du Sac, 3.12; Waunakee. 2. *Milwaukee*—Milwaukee Calvary, 70.50; — Holland sab.-sch., 11.97; — Immanuel, 92.47; — Westminster, 19.45. *Winnebago*—Oconto sab.-sch., 23.53. 333 66

$24,102 18

Less amount refunded to *Troy*, Troy 3d..... 1 00

Total received from churches..... $24,101 18
Woman's Board of Home Missions..... 39,011 43

LEGACIES.

Legacy of R. A. Mifflin, late of New Hope, Pa., 33.34; James L. Parent, Niles, Mich., 13.13; Rebecca S. Fry, Baltimore, Md., 2712.05; Martha R. Howe, Watkins, N.Y., 95.34; Margaret J. White, New York City, 500; David Gamble, Emmitsburg, Md., 10; Ephraim Leach, Hillsdale, N.Y., 38.45; Elizabeth L. Kershow, Philadelphia, Pa., 899.69; John S. Kenyon, 500; George K. Edwards, New York City, 2500; Mrs. Frances G. Merriam, Newton, N.J., 1000; Miss Eliza J. McDonald, West Alexander. Pa., 100; Mary Ann Richey, Northfield, O., 100; William Campbell, Lexington, Ky., 318; George E. Dexter, Floyd county, Iowa, in part, 5084.10; Charles Wright, 6.98; S. Craig, West Alexander Pa., 2... $13,913 08

INDIVIDUALS, ETC.

Rev. W. W. Atterbury, D.D., New York City, for debt, 100; Raymond H. Hughes, Altoona, Pa., 4; Presbyterian Relief Association of Nebraska, 139.40; Rev. T. L. Sexton, D.D., Seward, Neb., 10; Mrs. Jane B. Worth, Tallula, Ill., 1; Joseph H. Landis, McCulloch's Mills, Pa., 5; John S. Lyle, New York, 2500; Miss Jane Ten Eyck, Albany, for debt, 5; Rev. Charles North, Sandy Run, Pa., 5; Rev. F. D. Haner, Atkinson, Neb., 12; cash, 200; W. N. Jackson, Indianapolis, Ind., 25; J. S. Lord, Laingsburg, Mich., 1; Francis Kennedy, Bryan, O., 5; "C. Penna.," 14; "Tertullian, Ill.," 10; Miss Mollie Clements, Antonito, Colo., 10; Edward C. Adriance, Brooklyn, 10; Miss Anna R Spotswood, New Castle, Del., 100; Students of Princeton Theological Seminary, freewill offering for debt, 8.60; R. F. Smith, Cleveland, O., for debt, 100; L. A. Gilbert, Maryville, N.Y., 1; C. W. Loomis, Binghamton, N.Y., 30; Trustees of the General Assembly, 557; income under will of Phineas M. Barber, deceased, 750; "A Friend," 1.25; Mrs. R. K. Campbell, Los Angeles, Cal., for debt, 10; a friend, Westernville, N.Y., for debt, 10; Mrs. Smith Way, Dell Rapids, S.D., 2; Rev. J. D. Smith, Delta. Pa., 5; Miss Martha J. Smith, Delta, Pa., 5; Mrs. I. G. Shipman, Belvidere, N.J., 30; William B. Baldwin, Delavan, Ill., 10; S. L. Smith, West Camden, N.Y., 15; Mrs. A. N. Harvey, Germantown, Pa., 10; Miss Mary E. Thompson, Davenport, Ia., 50; Simon Landes, Indianapolis, Ind., 1000; G. S. White, Grove City, Pa., 5; Herbert Stevens, Stone Church, N.Y., 5; R. A Knight, Schenectady, N.Y., debt, 5; "E. N. S.," 10; A. C. Macauley, Brookston, Ind., 50; Mrs. Auchincloss, New York City, 25; Miss Nettie M. Dougherty, Summitville, Ind., 2.50; Miss Margaret J. Cratty, Bellaire, O., 5; readers of the *Christian Herald*, 5; "A Friend," 250; Margaret K. Phillips, Jacksonville, Ill., 1; a Home Missionary, for debt, 15; Theodore F. Pruden, Toms River, N.J., 10; "A Friend," Moscow, Idaho, debt, 50 cts.; Mrs. John S. Kennedy, 200; Rev. J. H. Phelps and daughter, Detroit, Mich., 5; Mrs. R. Craighead, Meadville, Pa., 25; G. P. Reers, Yonkers, N.Y., 20; Mrs. John Butler, Tacoma, Wash., 5; Rev. W. H. Course, Miltonvale, Kans., 1.67; Miss Sarah F. Emery Philadelphia, Pa. debt, 5; Miss Eliza E. Leonard, Pekin, China, debt, 10; Mrs. Mary Emma Cogley, Madison, Ind., 1000; Rev. J. S. E. Erskine, Thompson Ridge, N.Y., 15; "M. R. C.," Jenkintown, Pa. (debt, 25), 125; Mrs. G. S. Jonett, Washington, D.C., 10; Rev. William L. Hubbell, Boston, Mass., 50; Rev. John Kelly, Chandlersville, O., 4; "Bronx," 1; Mrs. William S. Opdyke, Alpine, N.J., debt, 25; Rev. W. D. Cole, Deckerville, Mich., 5; Mrs. Lucy S. Scott, debt, 100; Rev. J. D. Hewitt, D.D., Emporia, Kans, 2; "A Friend," Wabash, Minn., 5; "A Friend," Sewickley, Pa. (debt, 25), 75; Mrs. I. A. Atwater, Stockbridge, Mass., debt, 5; "In memory of a Christian mother," 25; sab.-sch. at Arroy Hondo, N. M., 2; A. J. McKamey, Laconia, Ind., 1; Mrs. J. C. Whiteford, Detroit, Mich., 5; Mr. and Mrs. Ludlow, Hartshorne, Ind. Ter., debt, 30; "A Friend," Fairfield, Ia., debt, 1; "Missionary Oil Wells," 193.75; K. S., Lansing, 4; Interest on Permanent Fund, 670; Interest on Lyon Fund, 250; Interest on John C. Green Fund, 377; Interest on Carson W. Adams Fund, 125; Interest on Charles R. Otis Fund, 50; Interest on Permanent Sustentation Fund, 25; Interest on Home Mission general securities, 200..... $9,793 17

Less amount transferred to Woman's Board, Chili Church, Rochester Presbytery..... 5 30

$9,787 87

Total received for Home Missions, January, 1898... $86,813 56
Total received during same period last year..... 89,648 86
Total received since April 1, 1897..... 427,508 36
Total received during same period last year..... 514,522 29

SPECIAL DONATIONS.

PENNSYLVANIA.—*Lehigh* — Bethlehem 1st, 3.25; Pottsville 1st C. E., 13.05; — 2d C. E., 5; Port Carbon C. E., 20; South Bethlehem C. E., 3. *Westminster*—York 1st C. E., 13. ILLINOIS.—*Alton*—Greenfield, 5; Alton King's Children, 10. NEW YORK.—*Niagara*—Lockport 1st sab.-sch., 50..... $122 30

H. C. OLIN, *Treasurer*,

Madison Square Branch P. O., Box 156, New York, N. Y.

CONTRIBUTIONS OF CHURCHES TO SYNODICAL SUSTENTATION AND HOME MISSIONS WITHIN THE SYNOD OF PENNSYLVANIA, FOR QUARTER ENDING DECEMBER 31, 1897.

Presbytery of Allegheny—Allegheny 1st, 47.99; Allegheny Central, 12.12; Allegheny North, 54.79; Emsworth, 8; Westminster, 7.52; Haysville, 2.50.

Blairsville—Greensburg 1st, 12.79; Irwin, 15.70; Murrysville, 40; New Kensington 1st, 11.

Butler—Allegheny, 4; North Butler, 3; North Liberty, 3; New Hope, 2; Pleasant Valley, 4.60; Scrubgrass, 4.

Carlisle—Big Spring, 21.25; Harrisburg Paxton, 18; Monaghan, 5.75; Middle Spring, 40; McConnellsburg, 6; Newport, 6.50.

Chester—Faggs Manor, 84; Fairview, 8.56; West Chester Westminster, 115; Wayne, 59.

Clarion—Brockwayville, 25; Beechwoods, 30.84; Clarion, 19.89; Callensburg, 2.10; Falls Creek, 2; Perry, 5.

Erie—Erie Central, 85.51; Franklin, 36.58; Greenville, 9.36; Jamestown 1st, 8; North Warren, 3.33; Utica, 9.

Kittanning—Cherry Tree, 10; Gilgal, 1; Marion Centre, 5; Rural Valley, 4.

Lackawanna—Canton, 11; Camptown, 2; Duryea 1st, 3; Forest City, 2; Herrick, 5; Lime Hill, 4; Langcliffe, 16.85; Mountain Top, 3.50; Nicholson, 3; Orwell 1st, 6.17; Peckville, 5; Stevensville, 1.51; Scranton 1st, 20.65; Scranton German of Petersburg, 41; Scranton Sumner Avenue, 1.09; Scranton Washburn Street, 18; Scranton Providence, 11; Shickshinney, 3.54; Tunkhannock, 19.22; Troy, 20; Wilkesbarre 1st, 10; Wyalusing 1st, 3; Wysox, 2.50; Plymouth 1st, 18.15; Scranton Sumner Avenue C. E. Society, 85 cts.; Franklin Forks, 3.61; Franklin Hill, 8.50; Rushville, 3.39.

Lehigh—Allentown 1st, 70.11; Bethlehem 1st, 13.63; Catasauqua 1st, 13; Catasauqua Bridge Street, 8.52; Easton 1st 63; Freeland, 4.65; Hokendauqua sab.-sch., 4.54; Mauch Chunk 1st, 125.

Northumberland—Lycoming Centre, 8.06; Lewisburg 1st 30; Mt. Carmel 1st, 18.26; Pennsdale, 1; Sunbury 1st, 30; Linden, 2.

Parkersburg—Grafton, 11.35.

Philadelphia—Covenant, 5; Gaston, 20.25; North Broad Street, 43; Scotts, 8.03; Tabor, 44.90; Walnut Street, 175; Tabor sab.-sch., 23.60; East Park, 4.

Philadelphia North—Chestnut Hill Trinity, 12.42; German town Market Square, 43.97; Langhorne, 13; New Hope, 4.15; Norristown Central, 23.35; Thompson Memorial, 5.50.

Pittsburgh—Miller's Run, 4.30; Mt. Pisgah, 14; Pittsburg Park Avenue, 5; Pittsburg East Liberty, 71.30; Bellefield, 18; Lawrenceville, 15.29; Point Breeze, 100; Shady Side, 30.45; Tabernacle, 7; Wilkinsburg, 50; Mt. Olivet, 3.

Redstone—Brownsville, 21; McKeesport 1st, 25.

Shenango—Neshannock, 7.

Washington—Lower Buffalo, 4.95; Mt. Prospect, 10; West Liberty, 10; Cove, 9.

Wellsborough—Austin, 9; Lawrenceville, 4.

Westminster—Bellevue, 9.38; Lancaster Memorial sab.-sch., 10; Middle Octorara C. E. Society, 3; Centre Senior C. E. Society, 3.37; Centre Junior C. E. Society, 1.69.

FRANK K. HIPPLE, *Treasurer*.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, JANUARY, 1898.

ATLANTIC.—*East Florida*—Hawthorne, 7: Waldo, 2. *Fairfield*—Macedonia, 50 cts. *McClelland*—Mount Pisgah sab.-sch., 1.50. *South Florida*—Lake Mary sab.-sch., 70 cts.; Upsala Swedish sab.-sch., 2.50.

BALTIMORE.—*Baltimore*—Annapolis, 15.11, sab.-sch., 5.76; Baltimore 1st, 40; — Aisquith Street, 12.86, sab.-sch., 20; — Boundary Avenue, 105.50; — Broadway, 42.60, sab.-sch., 12.50; — Brown Memorial, 454.99; — Canton, 5, sab.-sch., 11.50; — Central, 116.10; — Park, 60.97; — Ridgely Street, 6.15; — Waverly, 41; Barton, 8; Bethel, 18.35; Calvary, 1; Deer Creek Harmony, 15.29; Emmittsburg, 22.64; Fallston, 10; Franklinville, 14; Frederick City sab.-sch., 11.62; Havre de Grace, 29.10, sab.-sch., 13.64, Y. P. S., 3.26; Mill Run, 1; Piney Creek, 10.60; Reid Memorial Hope Mission, 11.62; Taneytown, 10.61; Zion, 1. *New Castle*—Elkton sab.-sch., 18.51; Gunby, 6.53; Lewes sab.-sch., 11.40; Lower Brandywine, 10; Makemie Memorial, 32.33, sab.-sch., 5.70; Manokin, 15; Newark, 32.25; NewCastle, 240.04. *Washington City*—Clifton, 5, sab.-sch., 7; Darnestown sab.-sch., 8.24; Elgin sab.-sch., 3; Falls Church, 40; Kensington Warner Memorial, 3.65; Takoma Park, 35; Washingson City 4th, 58.13; — Assembly, 60; — Bethany sab.-sch., 14.24; — Gurley Memorial, 20, sab.-sch., 6; — Metropolitan, 56.50; — New York Avenne, 57.70; — Northsab.-sch., 12; — Western, 76.

CALIFORNIA.—*Benicia*—Point Arena, 16. *Los Angeles*—Glendale, 3, sab.-sch., 4.90; Riverside Calvary, 71; San Diego, 35. *Sacramento*—Colusa, 1; Fall River Mills, 2.40; Vacaville sab.-sch., 3. *San Francisco*—San Francisco Mizpah, 3; — Trinity sab.-sch., 20; — Westminster, 26.85. *San José*—Monterey 1st sab.-sch., 2. *Santa Barbara*—Santa Barbara sab.-sch., 4.56; Santa Paula, 50.25; Ventura sab.-sch., 4.64. *Stockton*—Modesto sab.-sch., 4.50; Plano, 3.

CATAWBA—*Catawba*—Westminster sab.-sch., 5. *Southern Virginia*—Refuge, 1; Roanoke 5th Avenue, 2.

COLORADO.—*Boulder*—Berthoud sab.-sch., 4.50; Brush, 10; Fort Morgan, 3.96, sab.-sch., 10.55; Timnath, 2.40; Valmont, 2.47. *Denver*—Denver 1st Avenue, 6.59; Wray, 4.11. *Gunnison*—Aspen sab.-sch., 5; Delta, 5; Gunnison Tabernable, 11, sab.-sch., 8. *Pueblo*—Antonio, 3.75, sab.-sch., 3.75; Pueblo 1st, 19.88; Rocky Ford, 5.

ILLINOIS.—*Alton*—Alton sab.-sch., 35; Baldwin, 6, sab.-sch., 2; Ebenezer sab.-sch., 5; Sparta sab.-sch., 12.50. *Bloomington*—Clarence, 6; Gilman sab.-sch., 5.65; Mansfield, 12.50, sab.-sch., 4; Normal sab.-sch., 4.36; Onarga sab.-sch., 3.80; Paxton, 16; Pontiac, 25; Reading, 10; Rossville, 8, sab.-sch., 2.50. *Cairo*—Enfield, 10; Flora, 14; Mount Vernon sab.-sch., 2. *Chicago*—Chicago 1st, 1231.81; — 3d, 470.49; —41st Street, 129.60, sab.-sch., 52.50; — Central Park sab.-sch., 15; — Olivet, 26.50; Evanston 1st, 158.44, sab.-sch., 105.13; Oak Park sab.-sch., 13; Riverside, 71.67. *Freeport*—Freeport 1st sab.-sch., 19.39; Rockford Westminster, 57.54; Willow Creek, 67.75; Winnebago, 36. *Mattoon*—Arcola, 5.20; Assumption, 28.40; Bethel, 3.30; Shelbyville, 18. *Ottawa*—Kings, 8.30, sab.-sch., 2; Oswego, 1.70; Ottawa 1st, 625. *Peoria*—Elmira, 43; Elmwood, 6; Galesburg sab.-sch., 11.20; Lewistown sab.-sch., 35.88; Peoria 2d, 24.71; — Westminster, 10; Yates City, 4. *Rock River*—Aledo, 39; Buffalo Prairie Y. P. S., 5; Coal Valley Y. P. S., 7.80; Dixon Y. P. S., 7.50; Edgington, 44, Y. P. S., 3.75; Fulton Y. P. S., 33; Geneseo, 10.33, Y. P. S., 9; Morrison sab.-sch., 4.84, Y. P. S., 18.75; Newton, 10.45, Peniel Y. P. S., 7; Rock Island Central Y. P. S., 13; Seatonville Y. P. S., 3.75. *Schuyler*—Kirkwood sab.-sch., 3.52; Monmouth, 12.23, sab.-sch., 13.42; Oquawka sab.-sch., 10; Wythe, 12. *Springfield*—Buffalo Hart, 5.27; Petersburg, 36.17, sab.-sch., 55.75; Springfield 2d sab.-sch., 15; Unity, 10.67; Williamsville Union, 5.15.

INDIANA.—*Crawfordsville*—Alamo, 3.36; Attica, 5; Bethany, 13; Dayton, 60; Delphi, 104.90; Dover, 2; Frankfort sab.-sch., 30; Guion Mission, 2.85; Judson, 2.16; Russellville, 3.59; Spring Grove 37; Waveland, 20; West Lebanon, 1; Williamsport, 5. *Fort Wayne*—Ligonier, 7. *Indianapolis*—Indianapolis East Washington Street, 8.50; Southport, 4. *Logansport*—Crown Point, 17. *Muncie*—Elwood, 7; Westminster, 4. *New Albany*—Charlestown, 18.47; Hanover sab.-sch., 2.50; Hebron sab.-sch., 3; Jeffersonville sab.-sch., 10; Salem, 24; Valley City sab.-sch., 60 cts. *White Water*—Richmond 1st, 185; Rising Sun, 14.

INDIAN TERRITORY.—*Choctaw*—Bethel Mission, 1; Pine Ridge, 1; San Bois, 2; South McAlester, 20. *Oklahoma*—Perry, 20; Stillwater, 25; Yates, 2. *Sequoyah*—Muscogee, 35; Nuyaka, 13.50. *Tuscaloosa*—Beaver Dam, 1; Forest sab.-sch., 2.

IOWA.—*Cedar Rapids*—Bethel, 9.90; Cedar Rapids 3d sab.-sch., 38.31; — Central Park, 5.87; Garrison, 27.49, sab.-sch., 18.65. *Corning*—Bedford, 66.77; Morning Star, 6.04; Mount Ayr sab.-sch., 5; Shenandoah, 18.25. *Council Bluffs*—Audubon, 10; Council Bluffs 1st sab.-sch., 67; Hardin Township, 8. *Des Moines*—Albia sab.-sch., 1.55; Centreville, 22.32; Dallas Centre, 65.90; Davis City sab.-sch., 2.50; Des Moines Central, 297.66; — Clifton Heights sab.-sch., 4; Dexter sab.-sch., 5; Leon, 12.23; Milo, 5; Newton, 15.60; Osceola sab.-sch., 2; Perry sab.-sch., 7; Plymouth, 4; Promise City, 2; Russell sab.-sch., 6.70; Seymour, 5; *Dubuque*—Cono Centre, 1; Independence 1st, 5; Rowley, 1; Sherrill's Mound German sab.-sch., 11.25; Walker, 1; Zion, 9. *Fort Dodge*—Estherville, 26; Jefferson sab.-sch., 10; Spirit Lake, 10.35, sab.-sch., 2.35. *Iowa*—Birmingham, 3.75; Fairfield sab.-sch., 41.66; Hedrick, 1.50; Keokuk Westminster, 50.08; Libertyville, 4.25; Mediapolis, 5; Morning Sun sab.-sch., 25; Troy, 7.78; West Point, 8.68. *Iowa City*—Columbus Central, 9.08, sab.-sch., 4.59; Iowa City sab.-sch., 10; Shimer, 5.90. *Sioux City*—Alta, 7 Early sab.-sch., 1;

Hosper's 1st Holland, 2.75; Sioux City 4th, 1.01; Vail, 4.25; Wall Lake, 6. *Waterloo*—Ackley, 36; Greene, 4.43; Janesville, 4; Tama, 2.03, sab.-sch., 44 cts.; Toledo, 9.96, sab.-sch., 5.79.

KANSAS.—*Emporia*—Arkansas City, 20; Calvary sab.-sch., 1; Maxon, 4; Morris, 3.50; Mulvane sab.-sch., 2: Quenemo, 7.25; White City, 8.75. *Highland*—Axtel, 4; Barnes, 2; Blue Rapids, 17, sab.-sch., 5; Hiawatha, 19.94; Highland sab.-sch., 13.50; Holton, 53.01; Huron, 2; Irving, 1.25; Lancaster, 2.66. *Larned*—McPherson, 25 61; Salem German, 3. *Neosho*—Caney, 6; Columbus, 6.07; Geneva, 2; Independence, 10; Iola sab.-sch., 4; Moran, 3.89; Parsons, 31.99; Richmond sab.-sch., 16.60. *Osborne*—Hays City sab.-sch., 1.50; Osborne, 15. *Solomon*—Belleville, 1; Concordia, 81; Delphos, 6.61; Fort Harker, 1; Lincoln, 3; Scotch Plains, 75 cts. *Topeka*—Mulberry Creek, 6.50; Topeka 1st sab.-sch., 26.33.

KENTUCKY.—*Ebenezer*—Covington 1st sab.-sch., 13.45; Greenup, 10. *Transylvania*—Danville 2d sab.-sch., 15.57.

MICHIGAN.—*Detroit*—Ann Arbor, 83.45; Brighton, 3.50; Dearborn, 8; Detroit Covenant sab.-sch., 10.45; East Nankin sab.-sch., 2; Northville, 14.52; South Lyon, 30.35; Wyandotte, 5.36; Ypsilanti, 6.50, sab.-sch., 3.77. *Flint*—Port Hope sab.-sch., 1. *Grand Rapids*—Grand Haven, 12.71; Ionia, 68.70; Tustin sab.-sch., 1.30. *Kalamazoo*—Niles, 117.50; Plainwell, 5; White Pigeon, 5. *Lake Superior*—Escanaba, 15.50; Ford River, 3; Newberry, 3.46. *Lansing*—Homer, 19.81, sab.-sch., 10; Lansing Franklin Street, 28.26; Oneida, 12.53; Parma, 5. *Monroe*—Adrian, 97; Hillsdale, 11, sab.-sch., 2; Tecumseh, 15, sab.-sch., 30. *Petoskey*—Mackinaw City sab.-sch., 2; Omena sab.-sch., 5. *Saginaw*—Maple Ridge, 2.50; Omer, 1.50; Saginaw West Side, 5; Taymouth, 8.

MINNESOTA.—*Duluth*—Barnum, 2; Lake Side, 9.30; Moose Lake, 1. *Mankato*—Blue Earth City, 10; Lake Crystal, 5.25; Marshall sab.-sch., 5; Redwood Falls sab.-sch., 1; Worthington Westminster, 20, sab.-sch., 13.30. *Minneapolis*—Oak Grove, 21.20. *Red River*—Herman 1st, 5; Maine sab.-sch., 9.50. *St. Cloud*—Bethel, 4.50; Brown's Valley, 12.38; Spring Grove sab.-sch., 2. *St. Paul*—Forest, 1; Rush City, 5; St. Paul 9th; 10.62. *Winona*—Austin Central, 10.53; Fremont, 8.73; Havana, 4.85; Le Roy, 12.60; Oakland, 1.40; Rushford, 11.35, sab.-sch., 4.06.

MISSOURI.—*Kansas City*—Clinton, 14; Jefferson City, 30.32, sab.-sch., 10.50. *Ozark*—Carthage, 36.71; Neosho, 25, sab.-sch., 5. *Platte*—Akron, 3.50; Avalon, 5.06, sab.-sch., 14 30; Breckenridge sab.-sch., 2; Craig, 18; Gaynor City, 6; Graham, 4, sab.-sch., 2; Hopkins, 5: Martinsville, 3.50; Mt. Zion, 3; New York Settlement sab.-sch., 8; St. Joseph 3d Street, 8. *St. Louis*—De Soto sab.-sch., 3.15; Poplar Bluff, 13; St. Louis 1st, 92.77; — Lafayette Park sab.-sch., 20; — Menard Street, 5.06.

MONTANA.—*Helena*—Boulder sab.-sch., 1.50: Bozeman, 80, sab.-sch., 8.50; Manhattan 2d Holland, 19 51; Miles City, 31.

NEBRASKA.—*Hastings*—Campbell German, 5, sab.-sch., 5; Hastings 1st sab.-sch., 10.94; — German sab.-sch., 2; Lebanon, 2.25; Wilsonville, 5. *Kearney*—Buffalo Grove, 3; Burr Oak, 1: Central City, 20; Clontibret, 6; Kearney 1st, 12; Wood River, 7. *Nebraska City*—Adams, 13; Auburn, 10.65: Blue Springs, 4; Goshen, 9; Lincoln 2d, 120; Palmyra, 40; Stoddard, 2.50. *Niobara*—Coleridge, 4.74; Hartington, 5; Wakefield, 50.56. *Omaha*—Bancroft, 8.35; Black Bird Hills, 4.71; Ceresco, 5, sab.-sch., 1; Fremont, 33.40; Omaha 1st, 62.28, sab.-sch., 50; — 1st German, 8; — Clifton Hill, 90.95; Osceola, 10, sab.-sch., 5; South Omaha, 41.42; Tekamah, 14.05.

NEW JERSEY.—*Corisco*—Kribi, 1; Ubönjè, 1. *Elizabeth*—Basking Ridge sab.-sch., 14.18; Connecticut Farms sab.-sch., 12; Cranford, 20; Elizabeth 1st, 2.85; Maurers German, 2; Plainfield Crescent Avenue sab.-sch., 26 12: Rahway 1st, 3; Roselle sab.-sch., 154.50; Springfield sab.-sch., 18.68. *Jersey City*—Jersey City 1st sab.-sch., 75; — Claremont sab.-sch., 9; — Westminster, 36.18; Passaic sab.-sch., 5; Passaic German, 10. *Monmouth*—Barnegat, 3.10; Cranbury 1st, 55.53; Forked River, 2, sab.-sch., 1.35; Freehold sab.-sch., 17.25; Lakewood, 200; Plattsburgh, 5, sab.-sch., 7. *Morris and Orange* East Orange Arlington Avenue, 295.10: — Bethel sab.-sch., 35; Madison sab. sch., 162.81; Morristown South Street, 300: New Providence, 12; Orange 1st, 2000; — Central, 666.67; — Hillside, 15: Schooley's Mountain sab.-sch., 10; South Orange 1st sab.-sch., 50; St. Cloud, 50. *Newark*—Bloomfield 1st, 75; Lyon's Farms, 86.98; Montclair 1st, 100; —Grace, 8; Newark 1st, 1000, sab.-sch., 600: — 2d, 119.50; — 3d 386, sab.-sch., 25; — Bruce Street sab.-sch., 2.86; — Calvary, 15; — Central, 100; — High Street, 460.81; —Memorial sab.-sch., 12. *New Brunswick*—Amwell 2d, 7; Bound Brook, 26; Brookville, sab.-sch., 8; Cedar Grove sab.-sch., 15; Dayton, 23.76; Holland, 13; Lawrenceville Central sab.-sch., 40.66; Milford, 67; Mt. Lucas sab.-sch., 15; Princeton 2d, 75.77; Trenton 1st, 25; — 2d sab.-sch. 19.05. *Newton*—Andover sab.-sch., 6; Belvidere 1st, 5.75; — 2d sab.-sch., 20; Delaware, 14; Franklin Furnace, 6.43; Marksboro, 10; Newton sab.-sch., 45.67; Oxford 1st, 33; Phillipsburgh 1st, 8.95, sab.-sch., 13; Stanhope sab.-sch., 6. *West Jersey*—Atlantic, City 1st, 16; Blackwood, 30.95; Bridgeton 1st sab.-sch., 15; — 2d, 39.27, sab.-sch., 47.08; — Irving Avenue sab.-sch., 3; Camden 2d, 10; Cedarville 1st, 15; Greenwich, 25.25; Haddonfield, 2.75; Salem sab.-sch., 79.03; Vineland, 40; Wenonah, 53; Woodstown sab.-sch., 3.43.

NEW MEXICO—*Arizona*—Florence, 5, sab.-sch., 5, Y. P. S., 5. *Rio Grande*—Las Cruces Spanish, 5. *Santa Fé*—Aztec, 3;

NEW YORK.—*Albany*—Albany 1st, 14.12; — 3d, 64.66; — West End sab.-sch., 20.32; Ballston Centre, 13.55, sab.-sch., 15; Broadalbin, 8.15; Esperance, 20; Gloversville Kingsboro Avenue, 61; Menands Bethany, 91; Sand Lake sab.-sch., 13.25. *Binghamton*—Binghamton Floral Avenue, 22.68: — Ross Memorial, 12: Cortland, 143.05; Preble, 2. *Boston*—Boston Scotch, 20; Houlton, 10; Newburyport 2d sab.-sch., 5. *Brooklyn*—Brooklyn 1st, 1299.53; — Arlington Avenue sab.-sch., 5; — Ebenezer German, 3; — Hopkins Street sab.-sch., 10; — Lafayette Avenue, 1832; — South 3d Street, 34.83; — Throop Avenue, 63. *Buffalo*—Buffalo Lafayette Avenue, 58.34, sab.-sch., 25;— Park, 44.54; — West Avenue, 13.82; — Westminster, 161.18: East Hamburg sab.-sch., 5; Ellicottville, 12.50; Hamburg Lake Street, 2. *Cayuga*—Auburn 1st sab.-sch., 107; — Calvary sab.-sch., 13.55; Aurora, 38.79; Port Byron, 7. *Champlain*—Chateaugay, 8; Chazy sab.-sch., 16.06; Malone, 66.11; Mooers, 2. *Chemung*—Watkins, 56.45. *Columbia*—Hudson, 125, sab.-sch., 20: Windham, 50. *Genesee*—Castile, 4.06; North Bergen, 3.28, sab.-sch., 3.06; Pike, 9.50; Warsaw, 32. *Geneva*—Canandaigua, 10.81, sab.-sch., 25; Geneva 1st, 26.06, sab.-sch., 52.53; — North, 754.10, sab.-sch., 31.81; Romulus, 58.50. *Hudson*—Chester, 98.66; Cochecton sab.-sch., 8.52; Congers 1st, 30.20; Florida, 19.80; Hopewell sab.-sch., 5.36; Middletown 2d, 82.03; Montgomery sab.-sch., 10; Mount Hope, 10; Palisades sab.-sch., 28.66. *Long Island*—Bridgehampton, 33.54; Mattituck, 8; Setauket, 2; Southhold, 17; West Hampton sab.-sch., 25; Yaphank sab.-sch., 2.15. *Lyons*—Huron, 19; Marion, 21.50; Wolcott 1st sab.-sch., 12.02. *Nassau*—Babylon, 3, sab.-sch., 12; Hempstead Christ Church, 25; Northport sab.-sch., 6.44.

New York—New York 7th, 5.50; — 4th Avenue, 400; — 5th Avenue, 5935.10; Y.P.S., 100.57; — 13th Street sab.-sch., 25: — 14th Street, 40; — Alexander Chapel, 27.27, sab.-sch., 27.27; — Chinese sab.-sch., 65; — Harlem 219.99; — Knox, 5; — Madison Avenue sab.-sch., 32.50; — Madison Square sab.-sch., 20; — Park 177.11: — Rutgers Riverside sab.-sch., 45; — Sea and Land, 11.02: — West End sab.-sch., 19.04; — Westminster West 23d Street, 34, sab.-sch., 13.62; — Woodstock sab.-sch., 10 *Niagara*—Knowlesville, 35. *North River*—Milton, 9, sab.-sch., 4; Newburg Calvary sab.-sch., 12.58; Pine Plains, 12; Poughkeepsie sab.-sch., 41.25; Westminster, 3. *Otsego*—Hobart sab.-sch., 12; Oneonta sab.-sch., 25; Stamford sab.-sch., 5. *Rochester*—Brockport, 38.25; Charlotte, 4.10; Fowlerville, 11; Geneseo Village, 250; Mount Morris, 38.10, sab.-sch., 20.12; Rochester Brick sab.-sch., 20; — Central, 265.15; — Westminster sab.-sch., 30; Sparta 1st, 30; — 2d, 15.96. *St. Lawrence*—Brownville, 8; De Kalb, 4; Oswegatchie 2d sab.-sch., 2.87; Potsdam, 145.58, sab.-sch., 10; Waddingdon 1st, 30.75; Watertown 1st, 129.41; — Hope Chapel sab.-sch., 8.12; — Stone Street, 13. *Steuben*—Addison, 122 93, sab.-sch., 6.93; Andover sab.-sch., 3; Cohocton, 5. *Syracuse*—Jamesville, 4.70; Oneida Valley 3; Onondaga, 11.25; Skaneateles 24.49. *Troy*—Cambridge sab.-sch., 13; Lansingburg 1st, 43.20; Middle Granville sab.-sch., 3; Troy 2d, 1211.66; — Woodside, 54.98, sab.-sch., 13.71. *Utica*—Boonville sab.-sch., 9; Dolgeville, 4.70; Old Forge, 2; Oneida, 120.71; Sauquoit, 13.50, sab.-sch., 2.40; Turin sab.-sch., 2.64; Utica Bethany, 8.52; Waterville, 17.45; West Camden, 8.90. *Westchester*—Gilead sab.-sch., 5; New Rochelle 1st sab.-sch., 50; — 2d, 60; Peekskill 2d, 149.98, sab.-sch., 25; South East Centre, 20; Thompsonville 3 50; White Plains, 92.55, sab.-sch., 25; Yonkers Westminster sab.-sch., 12; Yorktown sab.-sch., 8.

NORTH DAKOTA.—*Bismarck*—Bismarck, 34.73, sab.-sch., 8.27. *Fargo*—Casselton, 14.80; Hillsboro, 11, sab.-sch., 9.65. *Minnewaukon*—Devil's Lake Westminster sab.-sch., 5.35. *Pembina*—Cavalier 3.50; Drayton sab.-sch., 5; Emerado, 18.67; Forest River, 10, sab.-sch., 5; Greenwood, 2; Hyde Park, 3.25.

OHIO.—*Athens*—Barlow, 6; Beech Grove sab.-sch., 1.50; Middleport, 11; Warren, 2. *Bellefontaine*—Bellefontaine, 16.24; Huntsville sab.-sch., 1; Rushsylvania, 6; Urbana, 30. *Chillicothe*—Hamden, 9.80; Waverly, 4.25. *Cincinnati*—Cincinnati 1st, 38: — 2d, 61.16; — 5th sab.-sch., 4.95; — Clifford, 8.31; College Hill, 22.94; Hartwell, 20: Lebanon, 33; Madisonville, 4.50; New Richmond, 4; Redfield sab.-sch., 6.13. *Cleveland*—Akron Central, 21.15; Cleveland 1st sab.-sch., 65.50; — Euclid Avenue, 60 40; East Cleveland, 19.01; Northfield, 12; Rome, 5. *Columbus*—Midway, 7.50; Plain City, 9. *Dayton*—Bath Y. P. S., 1; Camden, 7; Clifton Y. P. S., 5; Dayton 4th Y. P. S., 30: — 3d Street Y. P. S., 20; — Park Y. P. S., 18.88; — Riverdale, 4.39; — Wayne Avenue Y. P. S., 5; Franklin Y. P. S, 5; New Carlisle Y. P. S., 1.60; New Paris Y. P. S., 2.02: Oakland Y. P. S., 5: Piqua Y. P. S., 15: South Charleston Y. P. S., 15; Springfield 1st Y. P. S, 20; — 2d Y. P. S, 25; — 3d Y. P. S., 10; Troy, 25;

Washington Y. P. S., 1.50. *Lima*—Lima Market Street sab.-sch., 12.50. *Mahoning*—Canton sab.-sch., 5; Youngstown sab.-sch., 25. *Marion*—Delhi, 8; Gerome, 3; La Rue, 3.50. *Maumee*—Auburndale sab.-sch, 3; Bowling Green sab.-sch., 5.19; Holgate sab.-sch., 3; Kunkle, 7; Rudolph sab.-sch., 11; West Bethesda, 50; West Unity, 10. *Portsmouth*—Eckmansville, 1.15; Portsmouth 1st, 145, sab.-sch. 14.75. *St. Clairsville*—Buffalo sab.-sch., 25.32; Concord sab.-sch., 22; New Athens, 21; Pleasant Valley, 3.20. *Steubenville*—Amsterdam sab.-sch., 5.50; Annapolis Y. P. S., 3; Carrollton, 16; Corinth sab.-sch., 62; Deersfield Y. P. S., 10; East Liverpool 2d, 8, Y. P. S., 10; Harlem sab.-sch., 6.50; Irondale, 11; Island Creek sab.-sch., 1.50; Kilgore sab.-sch., 2; Madison Y. P. S., 20; New Hagerstown, 2; New Harrisburg, 9, sab.-sch., 4; Pleasant Hill, 5, sab.-sch., 1; Salineville, 9 62; Steubenville 2d sab.-sch., 11; Urichsville sab.-sch., 6, Wellsville sab.-sch., 65; — 2d, 10; Yellow Creek Y. P. S., 3. *Wooster*—Apple Creek, 5; Ashland, 12.22; Doylestown, 3.67, Y. P. S., 15; Homesville, 3.40; Loudonville, 14.50; Orrville, 1; Plymouth, 6; Wooster Westminster sab.-sch., 3.25. *Zanesville*—Brownsville, 33; Frazeysburg, 6.20; Madison, 26.50; Mt. Vernon, 31.13; Newark 1st, 28.60; West Carlisle, 3.80.

OREGON.—*Portland*—Astoria sab.-sch., 11; Mount Tabor sab.-sch., 7.75; Oregon City, 2.50; Portland 4th, 25; — Calvary, 9.30; — Mizpah, 5 20, sab -sch., 2 64. *Southern Oregon*—Phoenix, 3 25, sab.-sch, 3. *Willamette*—Independence, 2 50; Lafayette, 2; Lebanon sab -sch., 2

PENNSYLVANIA.—*Allegheny*—Allegheny Providence sab.-sch., 20; Clifton, 13 50, sab -sch., 3.95; Glenshaw sab.-sch., 28 17; Leetsdale sab.-sch., 80 43; Vanport, 7. *Blairsville*—Conemaugh, 15.84; Greensburg Westminster, 39.84; Livermore, 12; Plum Creek, 36; Wilmerding, 13. *Butler*—Amity, 10; Butler, 19.50, sab.-sch., 90.22; Centreville. 63; Concord, 24; Grove City, 69 51, sab.-sch., 38 04; Harrisville, 4; Muddy Creek, 46.50; New Hope, 7; North Washington sab.-sch., 15; Petrolia sab.-sch., 9.19; Scrub Grass. 40. *Carlisle*—Big Spring sab.-sch., 7.38; Bloomfield, 12. sab.-sch., 5; Dickinson, 6; Duncannon sab. sch., 8; Gettysburg sab.-sch., 22; Harrisburg Market Square, 106.32, sab.-sch., 25; Lebanon 4th Street sab.-sch., 10.46; Mechanicsburg, 21.61, sab.-sch., 38.15; Mercersburg, 64.82; Paxton sab. sch., 5; Petersburg, 3.75; Shermansdale, 6; Shippensburg 62.15; Waynesboro, 19.06. *Chester*—Ashmun, 40; Bethany, 5; Bryn Mawr, 607.50; Doe Run sab.-sch., 4.45; Lansdowne 1st sab.-sch., 18.07; Media, 20; Nottingham, 3.83; Wallingford, 80; West Chester Westminister sab.-sch., 6. *Clarion*—Academia, 5.25; Brookville, 14.60, sab.-sch., 52; Clarion, 23.25; Du Bois, 12.50, sab.-sch., 12; Emlenton sab.-sch., 12.85; Greenville, 20.35; Penfield, 21; Reynoldsville, 22.50; Sugar Hill sab.-sch., 15. *Erie*—Cochranton, 15; Erie Chestnut Street, 18.04; — Park, 101; Franklin, 159.71; Girard, 25.13; Irvineton, 5.45; Meadville 1st, 19.29, sab.-sch., 16.20; — Central, 11.31; Mercer 2d sab.-sch., 15.09; Miles Grove Branch, 4.40; North Warren, 3; Oil City 1st, 36.87; Pittsfield, 2, sab.-sch, 5.25; Pleasantville sab.-sch., 10.36; Sugar Creek, 5.17; Sunville, 1.05; Warren, 139.94. *Huntingdon*—Altoona 3d, 21.32; Bald Eagle sab.-sch, 4; Clearfield, 300; Lewistown sab.-sch., 110; Lower Spruce Creek, 7.27; McVeytown, 50; Madera, 2.70; Osceola, 11; Petersburg, 12, sab.-sch., 5; Robertsdale, 1; Sinking Valley, 21.50, sab.-sch., 22; Spruce Creek, 105.06; Tyrone, 162.11, sab.-sch., 15; Warrior's Mark sab.-sch., 31.33; Williamsburg, 36.50, sab.-sch., 6. *Kittanning*—Black Lick, 3, sab.-sch., 1.61; Clinton sab.-sch., 5.25; Glen Campbell, 5; Goheenville sab.-sch., 1.50; Indiana, 57.60; Leechburg, 31, sab.-sch., 5; Nebo, 5; Parker City sab.-sch., 10.25; Rural Valley, 34.69, sab.-sch., 4.31. *Lackawanna*—Barclay, 1; Carbondale, 254 44, sab.-sch., 48 32; Kingston, 58; Orwell, 2; Peckville, 8; Pittston sab.-sch., 7.30, Rushville, 3.27; Sayre, 3.50; Scranton 2d, 36.37; — Green Ridge Avenue sab.-sch., 36.32; Shickshinny, 4.12, sab.-sch., 2.50; Silver Lake sab.-sch., 1; Stevensville, 1.23; Towanda. 151; Troy, 68.59; Wilkes Barre Memorial sab.-sch., 128.28; Wyalusing 1st, 17. Y. P. S., 8. *Lehigh*—Ashland, 10; Audenried. 45. sab.-sch, 31.06; East Stroudsburg, 6; Hazleton, 116.50; Middle Smithfield, 9.50; Pottsville 1st sab.-sch., 25; Sandy Run sab.-sch., 7; Shenandoah, 10; South Bethlehem. 59. *Northumberland*—Lycoming Centre, 6.94, sab.-sch., 65 cts.; Mahoning, 94.77, sab.-sch, 52.04; Northnmberland, 15; Renovo 1st sab.-sch, 25; Shamokin, 1st, 41.66; Williamsport Bethany, 5. *Parkersburg*—Buckhannon, 20, sab.-sch.; 7; French Creek 25; Hughes River, 9; Kingwood, 5; Lebanon, 1; Pleasant Grove, 2; Sistersville, 5.80; Weston, 3. *Philadelphia*—Philadelphia 2d 1929.58; — 3d, 96.54; — 10th, 2466.77; — Arch Street, 885.30; — Bethesda sab.-sch, 8.85; — Kensington 1st, 55; — Princeton, 1695; — Scots, 7.67; — South, 10; — South Broad Street, 2.62; — Tabernacle, 564.07; — Trinity, 12; Miscellaneous sab -schs., 3.50. *Philadelphia North*—Chestnut Hill Trinity sab.-sch., 30; Conshohocken, 11; Doylestown, 40.35; Frankford, 39.45; Germantown 1st, 1600; Hermon, 50, sab.-sch., 21.35; Holmesburg, 17.06; Manayunk sab.-sch., 57; Neshaminy of Warminster sab.-sch., 5; Oak Lane, 5; Overbrook sab.-sch., 50; Pottstown, 5.25; Reading 1st, 119.70. *Pittsburg*—Bethany sab.-sch., 11.48; Cannonsburg 1st, 33.21; — Central, 30; Caraopolis, 41.80, sab -sch, 6; Duquesne, 4; Edgewood, 78.76; Homestead sab.-sch, 8; McDonald 1st, 45.54; Mingo, 4; Pittsburg 1st sab.-sch., 128 60; — 6th, 163.41; — Arington Avenue Mission sab.-sch., 7.40; — East Liberty, 52.31; — Homewood Avenue, 10; — Shady Side, 132; — South Side sab.-sch., 30.90; Wilkinsburg 75. *Redstone*—Laurel Hill, 20; Leisenring, 2.75; McKeesport 1st, 225; New Providence sab.-sch., 4.45; Suterville sab.-sch., 11.48. *Shenango*—Hermon sab.-sch., 35; Hopewell, 8.10, sab.-sch., 9; Mount Pleasant, 16.56; Neshannock, 36; New Brighton, 133.63; New Castle 1st, 67.29, sab.-sch., 19.60; New Galilee sab.-sch., 8.76; Sharon, 10; Transfer, 3.15; Westfield, 2.50, sab.-sch., 35. *Washington*—Burgettstown 1st sab.-sch., 17 05; Cross Creek sab.-sch., 10; Cross Roads sab.-sch., 24.25; Lower Buffalo, 14, sab.-sch., 4 88; Mt. Olivet, 6; Washington 1st sab.-sch., 16.04; — 2d, 25, sab.-sch., 15.03; West Alexander, 146.75, sab.-sch, 11.73; Wheeling 1st, 131.79, sab.-sch., 23. *Wellsboro*—Wellsboro sab.-sch., 26 50. *Westminster*—Chestnut Level, 39; Donegal, 10; Lancaster Memorial sab.-sch., 10; Mount Joy, 28 91, sab.-sch, 4.87; Strasburg, 16.25; sab.-sch., 8; York Faith, 2.

SOUTH DAKOTA.—*Aberdeen*—Andover, 2; Langford, 3; Pierpont. 8. *Black Hills*—Rapid City sab.-sch., 6. *Central Dakota*—Brookings, 20; Flandreau 2d, 3.60; Huron, 27.57. *Southern Dakota*—Bell Rapids, 26; Tyndall sab.-sch, 2.15.

TENNESSEE.—*Holston*—Greenville, 88.65; Hot Springs, 21.32; Jonesboro, 12; Mount Bethel sab.-sch., 12.58. *Kingston*—New Decatur Westminster, 9; Piney Falls sab.-sch., 2. *Union*—Erin, 2; Hebron, 5; Hopewell, 12; Knoxville 2d, 9.71; New Providence, 40.50; Westminster sab.-sch., 2.20.

TEXAS—*Austin*—El Paso, 11.25, sab.-sch., 4.35; Kerrville, 5; Taylor, 10. *North Texas*—Denison, 38, sab.-sch., 4; Jacksboro, 8.50, sab.-sch., 95 cts.; *Trinity*—Albany, 65.10; Dallas 2d sab.-sch., 3.50

UTAH.—*Boise*—Caldwell, 17.27. *Kendall*—Hastings, 3; Soda Springs, 1.55. *Utah*—American Fork, 3; Hyrum Emmanuel, 1.08, sab.-sch., 1.07; Pleasant Grove, 3; Richfield, 7; Salt Lake City 3d, 41; Spanish Fork Assembly, 3.

WASHINGTON—*Alaska*—Fort Wrangell, 7.40; Hoonah, 2 43. *Olympia*—Aberdeen, 1; Chehalis, 1.85; South Bend, 17.50. *Spokane*—Cœur d'Alene, 6; Davenport, 8, sab.-sch., 4; Larene, 3; Spokane Centenary, 1. *Walla Walla*—Kamiah 1st, 51; — 2d, 20; Meadow Creek, 15; Moscow sab.-sch., 11.40.

WISCONSIN—*Chippewa*—Baldwin, 20; Eau Claire 2d, 1; Hudson, 23.70, sab.-sch., 10; Ironwood, 12; *La Crosse*—New Amsterdam sab.-sch., 5. *Madison*—Poynette, 5.08; Prairie du Sac sab.-sch., 6.15; Waunakee, 2. *Milwaukee*—Milwaukee Immanuel, 96.82. *Puget Sound*—Bethany sab.-sch., 2.30. *Winnebago*—Marinette Pioneer sab.-sch., 34.03; Marshfield, 18.75; Oconto, 18.88; West Merrill sab.-sch., 2.08.

LEGACIES.

Baxter Bequest	$182 50	
Estate of John Dunlap	35 72	
" R. A. Mifflin	33 33	
" Charles Wright	27 94	
" Martha R Howe	95 34	
" Elizabeth L. Kershow	899 68	
" Edward K. Edwards	250 00	
" Mrs. Francis G. Merriam	1000 00	
" Lutner Conklin	15 00	
" William Campbell	318 00	
" David S. Ingalls	1800 00	
" C. S. Compton	557 90	
		$7465 41

WOMEN'S BOARDS.

Women's Foreign Missionary Society of the Presbyterian Church	$3,886 37	
Women's Presbyterian Foreign Missionary, Northern New York	769 25	
Women's Board of Foreign Missions of the Presbyterian Church	5,462 70	
Women's Presbyterian Board of Foreign Mission of the Southwest	1,200 00	
Women's Occidental Board of Foreign Missions	1,488 90	
Women's North Pacific Presbyterian Board of Missions	291 89	
		13,099 11

MISCELLANEOUS.

E. Bloomfield Congregational Ch., 32.82; "A friend from East Rockaway." 6; Voorhees, Ralph, support of C. H. Newton, 500; Rev. Mr. and Mrs. E. Thompson, 5; Charles Bird, U. S. A., support of Mr. Chun, 6; Mrs. Jane B. Worth, 1; Charles North, 5; "Cash," 200; John S. Lyle, 2500; William P. Gest, 25; "A Friend," 5; E. T. Burnett, 50; Wooster University Missionary Association, support of H. Foreman, 30; "A. R. L.," 100; W. S Wharton, 12.40; W. S. Conaughty,

100; Mrs. M. J. Ralston, for missionary house, Ichowfu, 10; Mrs. Annie R. Lawrence, for Soon Sing, 28.80; Mrs. Caleb S. Green, 300; Dora M. Smith, 5; Income from fund of General Assembly, for Foreign Missions, 254; "A Friend," 1.25; "A Friend" through Mr. Alexander, 30; Albert F. Remy, 36; "Bronx" 6; Etta M. Collins, 5; Arthur P. Vaughn, 40; Mary E. Thompson, 50; Floyd T. Voris, 105; Martha J. Smith, 10; "Red River Presbytery," 5; "E. N. S.," 15; "S. N. H.," 1000; Eli R. Miller, 10; "A Friend" Cash, 1; "A Friend of Missions," 100; C. A. McCauley, 50; Women's Missionary Society Havre de Grace Church, 5; Dr. Ray for Cyril Ross Fund, 17.37; Gracie Schulter, 1; Rev. Thomas Bowen, 25; James H. Baird, 50c.; A. B. McKee, 25; W. E. Hunt, support of Chlatri Lal, 5; Beyer Alida, for a little child in China, 3.50; Missionary Association of Wooster University, support of Henry Forman, 50; Reader of the "Christian Herald," 5; "A Friend," support of Mr. Frazer and Dr. Johnson, 83.34; Rev. J. H. Beyen, 5; John S. Merriman, 1; "A Friend through W. A." 250; Western Theological Seminary, support of Arthur Ewing, 25; Mrs. Anna R. Silvers, 3; O. A. Cramer, 50; "A Friend," support of Mr. Massey, 6; "A Friend," 1; "A Friend, 20; "Sharon, Conn.," 25; W. F. Smith, 3; Harris Ely Adriance, 150; Mrs. R. Craighead, 25; Mrs. J. Pomeroy, 4; Miss A. C. Lightner, 1; Dr. H.C. Hough, salary of Wun Shen Char, 25; Thomas K. Hunter, salary of Wun Shen Char, 25; "M. R. C.," 100; Mrs. J. Homer Kerr, 75; Rev. Clarence Thwing, 12; Margaret Best, 25; R. M. Loughbridge, 5; Seeley Wood, 10; Rev. William S. Hubbell, 50; Mr. and Mrs. I. H. Polhemus, 25; Mrs.——, Amherst, Mass., through Dr. John Hall, 20; G. S. White, 10; James Joy, support of Mr. Partch, 150; "C. C. Penna.," 25; Missionary Oil Wells, 193.76; A member of Lansing 1st Ch., 5; Mrs. Harriet W. Winslow, 50; K. S. Lansing, 4; Miss Mary S. McDonald, of West Alexander Church, Pa., 100; "A Friend," 75; "Portland, Pa.," 8; Mrs. H. B. Vaughn, 1; A member of the 2d Presbyterian Ch., Cleveland, 149; "Stockbridge, Mass.," 5; Isabella and D. H. Wallace, 500; Louis S. Caroll, support of missionary in India, 2.50: Ella McIlrary, 1; J. S. Parrett, 5: Francis Kennedy, 5; "C. Penna.," 22; "Tertullian, Illinois," 10; Miss Mollie Clement, 10; W. H. M. Society Cozad Ch., 2; Theodore F. Pruden, 10; Edgely Dorcas Aid Society, 7; Buffalo Grove, German, L. M. S., 5; Rev. John Kelley, 4; "A Friend," 3; William R. Baldwin, 10; "A Friend," 10; Miss Marion F. Leavitt, 5; E. J. Norton, 40; Walter Butler, 10; E. Wachter, 1.50; N. Tooker, 3126.71. $11,367 45

Total received during the month of January, 1898. $87,270 43
Total received from May 1, 1897, to January 31, 1898, 361,697 68
Total received from May 1, 1896, to ~~May 1~~, 1897..... 335,072 20

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF EDUCATION, DECEMBER, 1897.

ATLANTIC.—*East Florida*—Hawthorne, 4; Waldo, 2. *McClelland*—Newberry Calvary, 1.

BALTIMORE.—*Baltimore* — Chestnut Grove sab.-sch., 4. *New Castle*—Smyrna, 1; Wilmington Central (sab.-sch., 7.75), 51.93. *Washington City*—Balston, 3; Washington City Metropolitan add'l, 50.10; Georgetown, West St. sab.-sch., 50.

CALIFORNIA.—*Benicia*—Lakeport, 2.80; Waddington, 1. *Los Angeles*—Alhambra, 3.85; Los Angeles Redeemer, 4; Monrovia, 2.58; Riverside Calvary, 20. *Sacramento*—Elk Grove, 3.50; Placerville, 2; Red Bluff, 5; Redding, 4. *San Francisco*—San Francisco Mizpah, 2. *San José*—Templeton, 2. *Santa Barbara*—Ventura, 5.30. *Stockton*—Woodbridge, 4.

COLORADO.—*Boulder*—Brush, 4.11; Fort Morgan, 96 cts. *Denver*—Denver 1st Avenue, 11.50. *Gunnison*—Delta (sab.-sch., 1.15), 5.20. *Pueblo*—Ignacio Immanuel, 99 cts.; Monte Vista, 15; Pueblo Westminster, 1.59.

ILLINOIS.—*Alton*—East St. Louis, 4; Sparta, 4.65. *Bloomington*—Clarence, 2; Danville 1st, 12.78; Heyworth, 3; Onarga, 10. *Cairo*—Centralia (sab.-sch., 2), 5.50; Mount Carmel, 5; Nashville, 1.20. *Chicago*—Chicago 4th, 41.39; Evanston 1st sab.-sch., 10; Waukegan, 3.39; Wilmington, 3.30. *Freeport*—Foreston Grove, 18; Galena German, 4; — South, 15.73. *Mattoon*—Paris, 15.35. *Ottawa*—Au Sable Grove, 6. *Peoria*—Princeville, 14.49. *Rock River*—Garden Plain, 3.40; Princeton, 7.85; Sterling, 40.07. *Schuyler*—Bushnell, 6.15; Kirkwood, 6.05; Macomb, 15; Plymouth, 1.22; Prairie City, 5. *Springfield*—Petersburg, 12.90.

INDIANA.—*Crawfordsville*—Crawfordsville Centre, 33.64; Rockville Memorial, 3.56. *Indianapolis*—Bloomington Walnut St., 2.05. *Logansport*—Union, 1.25. *New Albany*—Lexington, 5; Orleans, 7.22; Otisco, 2. *Vincennes*—Evansville Walnut Street, 12.06.

INDIAN TERRITORY.—*Cimmarron*—Purcell, 20. *Sequoyah*—Muscogee, 15.

IOWA.—*Corning*—Diagonal, 1.50; Red Oak, 6.32; Sidney, 11.11. *Des Moines*—Albia, 6; Des Moines Central, 2.38; Dexter, 3; Perry, 5. *Dubuque*—Dubuque 1st, 8; Pine Creek, 8. *Iowa*—Burlington 1st, 4.53. *Sioux City*—Sioux City 1st, 22.44; Union Township, 2.30. *Waterloo*—Williams, 3.25.

KANSAS.—*Emporia*—Belle Plaine, 3; Council Grove, 10; Quenemo, 5. *Larned*—Bridgeport, 1; Genesco, 31 cts. *Topeka*—Oskaloosa, 5.33; Topeka 1st, 40.

KENTUCKY.—*Louisville*—Louisville Alliance, 2.09; — College Street, 28.60.

MICHIGAN.—*Kalamazoo*—Benton Harbor, 4.50. *Lake Superior*—Newberry, 3.06. *Petoskey*—Mackinaw City, 1.05. *Saginaw*—Midland, 2.

MINNESOTA.—*Duluth*—Sandstone, 1.75. *Mankato*—Delhi, 5; Mankato 1st, 10.06.

MISSOURI.—*Kansas City*—Kansas City 3d, 1.75. *Palmyra*—Canton, 1.35; Laclede, 2; La Grange, 1.25; Moberly, 2.50. *Platte*—Lathrop, 4.50. *St. Louis*—Kirkwood, 17.55; St. Louis 1st sab.-sch., 9.39; Zion, 1; Zoar, 8.

NEBRASKA.—*Nebraska City*—Table Rock, 5. *Omaha*—Marietta, 2.

NEW JERSEY.—*Elizabeth*—Pluckamin, 7.03. *Monmouth*—Atlantic Highlands, 64 cts. *Morris and Orange*—Boonton, 15.27; Madison, 7.48; Morristown South Street, 26.13. *Newark*—Montclair 1st, 10; Newark Park, 3.84; — Roseville sab.-sch., 50. *New Brunswick*—New Brunswick 1st, 40.10; Stockton, 4; Trenton Prospect Street, 34. *Newton*—Bloomsbury, 6.

NEW MEXICO.—*Santa Fé*—El Rito Chacon sab.-sch., 2; Las Vegas 1st, 6.83.

NEW YORK.—*Albany*—Albany 2d, 39.38; — State Street, 24.28. *Binghamton*—Coventry 2d, 3.09. *Boston*—Antrim, 6.50; Boston Scotch, 8; Newburyport 1st, 9.97. *Brooklyn*—Stapleton 1st Edgewater, 31.30. *Buffalo*—Buffalo Covenant, 6. *Champlain*—Beckmantown, 2. *Geneva*—Canandaigua, 17.11; Canoga, 4; Penn Yan, 16.24. *Hudson*—Amity, 4; West Town, 2. *Long Island*—East Hampton, 20. *Nassau*—Jamaica, 25.21. *New York*—New York Harlem sab.-sch., 8.25; — Hope Chapel, 25. *North River*—Pleasant Valley, 4; Rondout, 9.41; Smithfield, 10. *Otsego*—Stamford, 11. *Rochester*—Dansville, 4.85; Nunda, 1; Rochester Emmanuel, 1.33. *St. Lawrence*—Hammond, 5. *Steuben*—Canisteo, 12; Hornellsville 1st, 10; Pultney, 2. *Troy*—Bay Road, 1; Melrose, 6; Pittstown, 2.02; Waterford, 8.60. *Utica*—Boonville, 6 34; South Trenton, 4; Vernon Centre, 2.90; Waterville, 1.59. *Westchester*—New Rochelle 1st, 36.14; South Salem, 8.52.

OHIO.—*Athens*—Amesville, 3.39. *Bellefontaine*—Bellefontaine, 2.83; Urbana (sab.-sch., 4.37), 15.86; West Liberty, 15.75. *Cincinnati*—Cincinnati Mount Auburn, 40.53; — Poplar Street, 4.80. *Dayton*—Clifton, 5.15. *Lima*—Ada, 10.89; Findlay 2d, 2. *Mahoning*—Brookfield, 1; Massillon 2d, 11.83. *Marion*—Delaware, 25; Iberia, 4.20; Liberty, 2; Ostrander, 2.50; Porter, 1. *Maumee*—Toledo Collingwood Avenue, 23.71. *Portsmouth*—Hanging Rock, 3; Ironton, 2; Portsmouth 1st, 23.15. *Steubenville*—Beech Spring, 3; Bethlehem, 6.38; Hopedale, 2; Long's Run, 4.15; Minerva, 10.51; Potter Chapel, 1.75. *Zanesville*—Coshocton, 10; Kirkersville, 2; New Concord, 5; Norwich, 4.

OREGON.—*East Oregon*—Union, 51 cts. *Portland*—Portland 4th, 2.50. *Williamette*—Albany (sab.-sch., 5.37), 31.87; Pleasant Grove, 2.

PENNSYLVANIA.—*Allegheny* — Bethlehem, 2; Haysville, 2.85. *Blairsville*—Greensburg 1st (sab.-sch., 19.24), 74.99; Jeanette, 21; Livermore, 1.80; Parnassus, 12, Vandegrift, 6.07. *Butler*—Centreville, 16.73. *Carlisle*—Chambersburg Central, 10; Millerstown, 4; Newport, 6. *Chester*—Wayne sab.-sch., 4.20; West Chester 1st, 43.22. *Clarion*—Beech Woods (from a member of), 32 cts.; Clarion, 13; Johnsonburg, 5; New Rehoboth, 4.37; Wilcox, 9. *Erie*—Bradford (sab.-sch., 5.62), 43.02; Greenville sab.-sch., 4.29; Kendall Creek, 4.23; Mill Village, 3.15; New Lebanon, 1; Sugar Creek Memorial, 1.75; Sunville, 90 cts.; Tideoute, 5; Venango sab.-sch., 1.25. *Huntingdon*—Altoona 1st, 22; — Broad Avenue, 8.75; Duncansville, 2; Little Valley, 4.50; Milesburg, 8.52; Moshannon and Snow Shoe, 2.60; Orbisonia, 1; Sherman's Valley, 1; Shirleysburg, 1. *Kittanning*—Freeport, 10.10; Glade Run, 5; Indiana sab.-sch., 15; Mount Pleasant, 3; West Glade Run, 4.70; West Lebanon, 3.17; Worthington, 5. *Lackawanna*—Forest City, 2; Great Bend, 7.50; Hawley, 6; Herrick, 3; Shickshinny, 3.10·

Stella, 4; Wilkesbarre Grant Street, 4; — Westminster, 10. *Lehigh*—Bethlehem 1st, 3.13; Stroudsburg, 10. *Northumberland* — Williamsport 3d, 3. *Parkersburg* — Clarksburg, 4.65; Dubree, 1.45. *Philadelphia* — Philadelphia North Tenth Street, 26.30; — Olivet, 38.40; — Trinity sab.-sch., 6. *Philadelphia North*—Norristown Central, 12.23; Pottstown, 7.67; *Pittsburgh*—Concord, 2.50; Finleyville, 2.13; Hebron, 4; Pittsburg, Forty-third Street, 5.63; — Bellefield, 30; — East Liberty (sab.-sch., 15.32), 54.96; — Grace Memorial, 2; — Herron Avenue, 4.12; — Shady Side (sab.-sch., 6.92), 38.79; Raccoon (sab.-sch., 2.70), 23.55. *Redstone*—Dunlap's Creek, 5.24; Laurel Hill, 22; Leisenring, 3; Mount Moriah, 2.45; Mount Washington, 2. *Shenango*—Hermon, 3; Princeton, 3.20. *Washington*—Burgettstown 1st (sab.-sch., 7.36), 34.53; Lower Buffalo, 9; Unity, 4.25. *Wellsboro*—Coudersport, 12; Mount Jewett, 3. *Westminster*—Cedar Grove, 5; Columbia, 30.

South Dakota.—*Central Dakota*—Bethel, 2.42; Colman, 80 cts.; Wentworth, 50 cts. *Southern Dakota*—Emmanuel, 5; Mitchell, 1; Union Centre, 2.

Tennessee.—*Holston*—Salem, 4.50. *Kingston*—Thomas 1st, 1.50. *Union*—Rockford, 2; Unitia, 1.

Texas.—*Austin*—Galveston 4th, 3.

Utah.—*Utah*—Hyrum Emmanuel, 3.50; Ogden 1st, 3.81.

Washington.—*Olympia* — Castle Rock, 90 cts. *Puget Sound*—Seattle Westminster, 10.85. *Spokane*—Spokane Centenary, 5.

Wisconsin.—*Madison*—Portage 1st, 1.45. *Milwaukee*—Milwaukee German, 2. *Winnebago*—Neenah, 17.55; Weyauwega, 2.

Receipts from churches in December	$2,503 95
" sab.-sch's. and C. E. Societies	234 18
LEGACIES.	
Estate of Jos. Beezley, Yorktown, Ia., on account.	10 00
REFUNDED.	
23 00	23 00
MISCELLANEOUS.	
Cash, 400; Mrs. Jane B. Worth, Tallula, Ill., 1; Cash, 10; Rev. R. D. Colbert, Grant, Ind. Ter., 50c.; Cash, 1; C. H. Mulliken, Esq., 25; Rev. Jos. Stevens, D.D., 3; A New England Presbyterian, 5; C. Penna., 2; Rev. J. G. Tonzeau, 20; Rev. E. P. Goodrich, Ypsilanti, Mich., 6; Rev. Chas. J. Jones, D.D., 10.	483 50
INCOME ACCOUNT.	
140; 340.50; 200; 35	715 50
SPECIAL FOR REMOVAL EXPENSES.	
Cash 50; 25	75 00
Total receipts in December	$4,045 13
" from April 15th, 1897	37,231 50

Jacob Wilson, *Treasurer*,
512 Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF EDUCATION, JANUARY, 1898.

Atlantic.—*Atlantic*—Olivet, 1.82. *Fairfield*—Little River, 1; Nazareth, 1; Ebenezer, 1.65.

Baltimore. — *Baltimore* — Baltimore Boundary Avenue sab.-sch. Miss. Soc., 1.54; — Broadway, 5; Ellicott City, 7. *New Castle*—Pencader, 3; Pitt's Creek, 7; West Nottingham, 25. *Washington City*—Washington City Covenant, 6.26.

California.—*Los Angeles*—Los Angeles Grand View, 2.35; North Ontario, 5.32. *Sacramento*—Colusa, 1.

Catawba.—*Southern Virginia*—Henry, 1; Roanoke Fifth Avenue, 2.

Colorado.—*Boulder*—Boulder, 20; Fort Morgan, 72 cts.; Valmont, 45 cts. *Gunnison*—Leadville, 2.

Illinois.—*Alton*—Greenville, 3; Moro, 5. *Cairo*—Flora, 3.80; Harrisburg, 4. *Chicago*—Chicago 1st, 15; — 5th, 5.08; — Zion German, 5; — Woodlawn Park, 10; Elwood, 10; Evanston 1st, 36. *Freeport*—Cedarville, 6; Freeport 1st, 25; Rock Run, 2; Savanna, 4. *Ottawa*—Brookfield, 1.02; Troy Grove, 6. *Peoria*—Alta, 1; Peoria Westminster sab.-sch. and ch., 4.65. *Rock River*—Geneseo, 3.15; Hamlet, 7.25; Newton, 7.50; Perryton, 3. *Schuyler*—Monmouth, 1.86. *Springfield*—Buffalo Hart, 2.09; Williamsville, 2.14.

Indiana.—*Crawfordsville*—Attica, 2; Dana, 2; Delphi, 9.15; Dover, 1; Lexington, 10; Williamsport, 2. *Indianapolis*—Franklin, 12; Indianapolis East Washington Street, 1; Spencer, 2. *Logansport*—Centre, 2; Pisgah, 1. *New Albany*—Charlestown, 7.17. *Vincennes*—Worthington, 4.

Iowa.—*Corning*—Afton, 2; Mount Ayr, 1.50. *Des Moines*—Colfax, 3.65; Dexter, 1; Jacksonville, 2.12. *Dubuque*—Cono Centre, 1; Manchester, 7.50; Rowley, 1; Walker, 1. *Iowa*—Keokuk Westminster, 9.10; Mediapolis, 6. *Sioux City*—Storm Lake, 5.

Kansas.—*Highland*—Blue Rapids, 5; Hiawatha, 9.22.

Kentucky.—*Louisville*—Louisville 4th, 2.55; Louisville Covenant, 6.

Michigan.—*Detroit*—Brighton, 50 cts.; Detroit, Westminster, 41.24. *Lansing*—Marshall, 9; Oneida, 2.19; Parma, 1.50. *Monroe*—Raisin, 2. *Saginaw*—Taymouth, 5.

Minnesota. — *Minneapolis* — Buffalo, 1.87; Minneapolis Stewart Memorial, 10; — Westminster, 69.85. *St. Paul*—South St. Paul, 3. *Winona*—Le Roy, 3.04.

Missouri.—*Platte*—Gaynor City, 1; Grant City, 2.25; Hopkins, 2; Parkville, 6.35; Savannah, 5.55. *St. Louis*—St. Louis 1st, 38.81.

Montana.—*Helena*—Boulder, 6.90.

Nebraska.—*Box Butte*—Crowbutte, 40 cts.; Union Star, 95 cts.; Willow Creek, 50 cts. *Hastings*—Aurora, 4.14. *Kearney*—Clontibret, 2. *Niobrara*—Atkinson, 3; Emerson, 6. *Omaha*—Omaha Agency Bethlehem, 1; Blackbird Hills, 1.05.

New Jersey.—*Corisco*—Kribi, 1; Ubenje, 1. *Elizabeth*—Elizabeth 1st, 76.94; Lamington, 10; Maurers German, 1. *Jersey City*—Passaic, 1. *Monmouth*—Cranbury 1st, 14.23; Manasquan, 5.87; Plumstead, 2. *Morris and Orange*—Mt. Freedom, 4; Mt. Olive, 9.05; Schooley's Mountain, 5; Succasunna, 10. *Newark*—Newark 2d, 31.46; — Forest Hill, 20; — Roseville, 136.26. *New Brunswick*—Dayton, 4.32. *Newton*—Phillipsburgh Westminster, 9.

New Mexico.—*Rio Grande*—Las Cruces 1st, 2. *Santa Fé*—Aztec, 1.

New York.—*Albany*—Sand Lake, 4. *Binghamton*—Masonville, 2. *Brooklyn*—Brooklyn Ebenezer German, 2; — Greene Avenue, 6.80. *Buffalo*—Buffalo Park, 6.55; — Westminster, 26.86; Hamburg Lake Street, 3. *Champlain*—Malone, 18.64. *Columbia*—Catskill, 22.43. *Hudson*—Florida, 3.60. *Long Island* — Bridgehampton, 8.35; Middletown, 9.50; Southampton, 25.89. *New York*—New York Calvary, 8.04; — Sea and Land, 7.45; — Westminster West Twenty-third Street, 24. *Niagara*—Medina, 11. *Otsego*—Richfield Springs, 6.05. *Rochester*—Groveland, 4.60. *St. Lawrence*—Watertown, Stone Street, 10. *Syracuse*—Skaneateles, 7.32. *Troy*—Brunswick, 5.48; Troy 2d, (sab.-sch., 6.30), 34.86. *Utica*—Augusta, 72 cts.; Oneida, 26.75; Old Forge Mission, 1; Rome, 28.27; Utica Bethany, 3.67. *Westchester*—New Haven 1st, 10.31.

North Dakota.—*Minnewaukon*—Minot, 2.

Ohio.— *Bellefontaine* — Bellefontaine 2.95. *Cincinnati*—Bethel, 3; Cincinnati 1st, 7.15; — 2d, 98.13; — Central, 10.80; Hartwell, 5; Monroe, 3; New Richmond, 4. *Cleveland*—Northfield, 3. *Columbus*—Lancaster, 6. *Dayton*—Springfield 3d, 10.22. *Marion*—Delhi, 2. *Portsmouth*—Sardinia, 3. *Steubenville*—Island Creek, 7; Steubenville 2d, 22.75. *Wooster*—Fredericksburg (sab.-sch., 1.95), 7.50. *Zanesville*—Mt. Vernon, 4.70.

Oregon.—*Portland*— Portland 3d, 3.25; — Calvary, 16.

Pennsylvania.—*Blairsville*—Harrison City, 4.25; Manor, 1.80. *Butler*—Amity, 5; Centreville, 5; Plain Grove, 2.63; Grove City, 12.64. *Carlisle*—Bloomfield, 3.50; Shermansdale, 2.50. *Chester*—Darby Borough sab.-sch., 11; Downingtown Central sab.-sch., 4.74; Great Valley, 5; Media, 18.68; Ridley Park, 4.35; Wallingford, 3.25. *Clarion*—Bethesda, 3; East Brady, 10.35; Emlenton, 12.70. *Erie*—Greenville, 19.63; Sunville, 10. *Huntingdon*—East Kishacoquillas, 18; Robertsdale, 1; Spring Creek, 5.75; Spring Mills, 3. *Kittanning*—Avonmore, 1,50; Black Lick, 1.50; Tunnelton, 2.60. *Lackawanna*—Athens, 10.50; Forty Fort, 15.50; Mountain Top, 1.23; Scott, 5.50; Scranton 2d, 60.68; — Sumner Avenue, 2.30; Towanda, 32.28. *Lehigh*—Ashland, 2; Hazleton, 43.91. *Northumberland*—Derry, 1; New Columbia, 1; Shamokin 1st, 3.78; Washingtonville, 1. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia Bethany sab.-sch., 42.34; — Bethlehem, 31; — Calvary, 225.34; — Covenant, 5; — West Green Street, 19.65. *Philadelphia North*—Calvary, 7; Frankford, 15.78; Morrisville, 9.07; Mount Airy, 8.75; Newtown, 36.88; Roxborough, 5. *Pittsburgh*—Caraopolis (sab.-sch., 3.34), 13.39; Long Island, 8.37; Mingo, 3; Pittsburgh 1st, 13.14; — 4th sab.-sch., 8.30; — Central Chapel, 4.59; — Shady Side, 55; — Tabernacle, 39. *Redstone*—Mount Pleasant, 24; Uniontown 1st, 47.25. *Washington*—Fairview, 11; Three Springs, 1. *Westminster*—Chanceford, 15.36; Union, 30.

South Dakota.—*Aberdeen*—Andover, 1; Pierpont, 1.

Tennessee.—*Holston*—Greenville, 16.32; Mount Bethel, 2.40. *Kingston*—Chattanooga, Park Place, 1.60. *Union*—Erin, 4; Shannondale, 13; South Knoxville, 2.

Utah.—*Utah*—Spanish Fork Assembly, 1.28.

Washington.—*Alaska*—Hoonah Thlinget, 44 cts. *Olympia* Puyallup, 3; Sumner 2, *Walla Walla*—Kamiah 1st, 5; — 2d, 5.

WISCONSIN.—*Chippewa*—Eau Claire 2d, 1; Ellsworth Hager City, 2.35; Hartland, 3.56. *Madison*—Eden Bohemian, 1. *Milwaukee*—Milwaukee Immanuel, 10.88. *Winnebago*—Marinette Pioneer, 15; Wausau 50.

Receipts from churches in January	$2,600 96
" " sab.-schs. and C.E. Societies	84 16

LEGACY.

Estate of Mary Ann Ritchey, Northfield, O.	100 00

REFUNDED.

23, 10, 24	57 00

MISCELLANEOUS.

Cash, 200; Charles Worth, Esq., cash retd., 12.50; E. N. S., 10; N. M. Aikman, Esq., N. Y., 100; Ins. refunded, 15.78; C. Penna., 2; Miss Mollie Clements, Antonito, Cal., 4.17; Mrs. A. R. Silvus, 1; cash for removal expenses, 14..96	$365 41

INCOME ACCOUNT.

16.27, 6.98, 175.50, 360, 100	658 75
Total receipts in January	$3,866 28
Total receipts from April 15, 1897	41,097 78

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR DECEMBER, 1897.

ATLANTIC.—*Fairfield*—Ridgeway sab.-sch., 4.50. *South-Flordia*—Kissimee sab.-sch., 4.33. 8 83

BALTIMORE.—*Baltimore*—Chestnut Grove sab.-sch., 10; Emmittsburg C. E. S., 5. 15 00

CALIFORNIA.—*Los Angeles*—Los Angeles Redeemer sab.-sch., 1.50; Monrovia, 2.58. *Sacramento*—Orangeville, 75 cts.; Roseville, 1.25. *San Francisco*—San Francisco Lebanon sab.-sch., 7.60. *Stockton*—Woodbridge, 3. 16 68

CATAWBA.—*Cape Fear*—Snow Hill sab.-sch., 2.50. 2 50

COLORADO.—*Boulder*—Fort Morgan, 96 cts. *Denver*—Denver Columbian sab.-sch., 3. *Pueblo*—Antonio, 2; Ignacio Immanuel, 99 cts.; Pueblo 1st., 1.75; Rocky Ford sab.-sch., 1.25. 9 95

ILLINOIS.—*Alton*—Sparta, 4.70. *Bloomington*—Onarga, 5; Pontiac sab.-sch., 5. *Cairo*—Tamaroa sab.-sch., 4.87. *Chicago*—Chicago 1st, 35; — 4th, 78; Evanston 1st sab.-sch., 10; Lake Forrest, 78.54. *Freeport*—Galena German, 4; Savanna, 2.50. *Ottawa*—Rochelle, 5. *Rock River*—Alexis sab.-sch., 3.20; Dixon sab.-sch., 13.36. *Schuyler*—Kirkwood, 5.72; Prairie City (sab.-sch., 11) 14. *Springfield*—Petersburg, 5.92; Springfield 1st, 12; — 2d, 3.03. 289 84

INDIANA.—*Crawfordsville*—Bethany, 4; Crawfordsville, 1st sab.-sch., 12; — Centre, 3; Earl Park sab.-sch., 1.50; Hopewell, 5; Rockville Memorial, 3.56; Sugar Creek, 5. *Logansport*—Concord sab.-sch., 1. *New Albany*—Lexington, 3; Madison 1st sab.-sch., 12.56; Otisco, 1; Seymour, 11. *White Water*—New Castle sab.-sch., 4.12. 66 74

INDIAN TERRITORY.—*Choctaw*—Sandy Branch, 50 cts. 50 cts.

IOWA.—*Corning*—Diagonal, 2. *Council Bluffs*—Council Bluffs 1st sab.-sch., 25. *Des Moines*—Perry, 5. *Dubuque*—Manchester sab.-sch., 8.75. *Fort Dodge*—Ayrshire, 20cts.; Dedham, 5.02; Estherville sab.-sch., 5; Manning, 7.73. *Iowa*—Birmingham, 6.04; Burlington 1st 4.53; Mediapolis sab.-sch., 4.54. *Sioux City*—Union Township, 2.30; Vail (Sunnyside sab.-sch.), 1.75. 77 86

KANSAS.—*Emporia*—Winfield sab.-sch., 4.32. *Larned*—Dodge City sab.-sch., 3. *Osborne*—Colby sab.-sch., 3.35. *Solomon*—Webber sab.-sch., 4.03. *Topeka*—Baldwin sab.-sch., 1. 15 70

KENTUCKY.—*Louisville*—Louisville Alliance, 2.09. 2 09

MICHIGAN.—*Detroit*—Detroit Immanuel sab.-sch., 6; Plymouth sab.-sch., 2; Saline, 4; Ypsilanti sab.-sch., 11.27. *Grand Rapids*—Grand Haven sab.-sch., 17.91; Ionia 4.30. *Kalamazoo*—Benton Harbor, 4.50. *Lake Superior*—Newberry sab.-sch., 3.41. 53.39

MINNESOTA.—*Mankato*—Mankato 1st, 6.02; Winnebago City sab.-sch., 21.78. *Minneapolis*—Minneapolis House of Faith sab.-sch., 4; — Shiloh, 14. *St. Cloud*—Kerkhoven, 2.09. 47 89

MISSOURI.—*Kansas City*—Clinton, 7. *Palmyra*—Laclede, 2. *St. Louis*—Emmanuel German sab.-sch., 5; St. Louis 1st. sab.-sch., 9.39; Zoar, 3. *White River*—Allison Chapel, 1.65. 28 04

MONTANA.—*Butte*—Missoula sab.-sch., 12. 12 00

NEBRASKA.—*Hastings*—Oxford sab.-sch., 1.20; Rosemont German, 4. *Nebraska City*—Lincoln 3d, sab.-sch., 1.82; York, 5. *Niobrara*—Osmond sab.-sch., 7. 19 02

NEW JERSEY.—*Elizabeth*—Dunellen sab.-sch., 7.35; Plainfield 1st, 31.38; Westfield sab.-sch., 100. *Jersey City*—Passaic, 1; West Hoboken Chapel sab.-sch., 15. *Monmouth*—Allentown, 16; Atlantic Highlands, 64 cts.; Manalapan, 2.70; Moorestown, 10. *Morris and Orange*—Madison, 7.48. *Newark*—Newark 2d sab.-sch., 10.27; — Central sab.-sch., 16.20; — Forest Hill, 15; — Park, 1.92. *New Brunswick*—Trenton 2d, 17.43; — 4th, 14. *Newton*—Belvidere 1st sab.-sch., 19.57. *West Jersey*—Bridgeton 1st, 2; Cold Spring, 5.50; Haddonfield sab.-sch., 21.46. 314 90

NEW YORK.—*Albany*—Albany 2d, 50; — State Street, 24.28. *Boston*—Antrim, 6.50; New Boston, 1.45. *Brooklyn*—Brooklyn Lafayette Avenue sab.-sch., Miss. Soc., 25. *Buffalo*—Jamestown sab.-sch., 1. *Cayuga*—Auburn 1st, 59.19; Aurora, 9.69. *Champlain*—Constable, 3.30. *Columbia*—Jewett sab.-sch., 4.50. *Geneva*—Canandaigua sab.-sch., 17.08; Geneva 1st sab.-sch., 8.08. *Hudson*—Monticello, 9; West Town, 2. *Lyons*—Junius, 3. *New York*—New York, 4th Avenue (Hope Chapel), 25; — Calvary sab.-sch., 4; — Tremont, 25. *North River*—Marlborough, 20. *Rochester*—Dansville, 3.50; Rochester Emmanuel (sab.-sch., 4), 5.34. *St. Lawrence*—Hammond sab.-sch., 16.50. *Steuben*—Canisteo, 38; Hornellsville 1st, 10. *Troy*—Cambridge, 16.31; Green Island sab.-sch., 27.58; Malta sab.-sch., 5.65; Salem, 2.35; Waterford, 4.31. *Utica*—Camden sab.-sch., 13; New Hartford sab.-sch., 6; Waterville, 1.59. *Westchester*—Bedford, 2.21; Huguenot Memorial 6; Irvington, 2.32. 458 73

NORTH DAKOTA.—*Bismarck*—Glencoe Albert Barnes sab.-sch., 2; Sterling sab.-sch., 1.60. *Fargo*—Ellendale, 4. *Minnewaukon*—Bethel sab.-sch., 4. 11 60

OHIO.—*Bellefontaine*—Bellefontaine, 2.83; Urbana sab.-sch., 11.08. *Cincinnati*—Milford sab.-sch., 2. *Cleveland*—Solon sab.-sch., 3.22. *Dayton*—Dayton, 3d Street, 25; — Memorial, 6. *Huron*—Chicago sab.-sch., 5. *Mahoning*—Columbiana sab.-sch., 9; Warren sab.-sch., 10. *Marion*—Porter, 1. *Maumee*—Paulding, 3.17; Tontogony sab.-sch., 10. *Portsmouth*—Portsmouth 1st sab.-sch., 10; Wheat Ridge sab.-sch., 2. *St. Clairsville*—Birmingham sab.-sch., 2; Wheeling Valley, 1.25. *Steubenville*—Yellow Creek sab.-sch., 34.20. *Wooster*—Loudonville sab.-sch., 13; Wooster Westminster sab.-sch., 1.08. 151 83

OREGON.—*East Oregon*—Union (sab.-sch., 5.03), 5.54. *Portland*—Bethany German, 6.60. *Southern Oregon*—Myrtle Point, 5. *Willamette*—Albany (sab.-sch., 5.53), 27.20. 44. 34

PENNSYLVANIA.—*Allegheny*—Allegheny, 1st, 40. *Blairsville*—Congruity, 9; Turtle Creek sab.-sch., 25.11. *Butler*—Crestview sab.-sch., 2.10; Unionville, 4. *Carlisle*—Harrisburg Market Square (sab.-sch., 16.06), 63.36. *Chester*—West Chester, 1st, 19.02. *Clarion*—Beech Woods, 32cts.; Punxsutawney sab.-sch., 25. *Erie*—Conneautville sab.-sch., 11.45; Harbor Creek, 1.50; New Lebanon, 2; Sunville, 90 cts. *Huntingdon*—Altoona Broad Avenue sab.-sch., 5; Houtzdale sab.-sch., 8; Huntingdon, 13.26; Lost Creek, 3; Spring Creek sab.-sch., 10.23. *Lackawanna*—Forest City, 2; Scranton, Sumner Avenue sab.-sch., 7; Towanda, 64.15. *Lehigh*—Easton, Riverside, sab.-sch., 2.45; Stroudsburg, 5. *Northumberland*—Milton, 45; Williamsport 1st sab.-sch., 21.31. *Philadelphia*—Philadelphia, North Broad Street, 20; — North 10th Street, 12; — Olivet, 16.26. *Philadelphia North*—Norristown Central (sab.-sch., 28.28), 38.01. *Pittsburg*—Ingram, 24.82; Pittsburg Bellefield (sab.-sch., 5), 23; — East Liberty (sab.-sch., 13.16), 27.24; — Shady Side, 212.43. *Redstone*—Mount Pleasant Reunion sab.-sch., 25; Mount Washington, 2. *Washington*—Cross Creek, 16.53. *Westminster*—Columbia, 18.46. 825 91

SOUTH DAKOTA.—*Aberdeen*—Eureka sab.-sch., 5. *Southern Dakota*—Emmanuel, 3.50. 8 50

TENNESSEE.—*Union*—Caledonia, 90 cts. 90 cts.

UTAH.—*Boise*—Caldwell sab.-sch., 4.50. *Utah*—Ephriam sab.-sch., 25cts.; Manti sab.-sch., 2. 6 75

WASHINGTON.—*Alaska*—Northern Light sab.-sch., 14. *Olympia*—Castle Rock, 45 cts.; Tacoma 1st sab.-sch., 7.60; Toledo, 45 cts. *Puget Sound*—Ballard sab.-sch., 5. 27 50

WISCONSIN.—*Chippewa*—Ellsworth sab.-sch., 3.43. *La Crosse*—La Crosse 1st (Olivet Chapel), 1.75. *Milwaukee*—Milwaukee German, 1. 6 18

MISCELLANEOUS.

Lakeview sab.-sch., Fla., 1; sab.-sch. Institute, Lodi, Wis., 2.25; collections per C. A. Mack, Wis., 80 cts.; collections per R. Mayers, S. C., 2.67; Murdoch sab.-sch., Minn., 90 cts.; Lewiston sab.-sch., Minn., 72 cts.; Elm Grove sab.-sch., N. D., 2; Glenfield sab.-sch., N. D., 1; McKay sab.-sch., N. D., 2.35; East Ulma, sab.-sch., 2.50; Lincoln Township sab.-sch., N. D.,

1.50; Walnut Spring sab.-sch., Tenn., 63 cts.; Saltzar Valley sab.-sch., Wash., 1.10; collections per R. H. Rodgers, W. Va., 5; collections per Geo. Perry, S. D., 5.40; collections per W. B. Chamberlin, Ind., 2; collections per E. L. Renick, Mo., 9.40; collections per W. D. Reaugh, Neb., 2.85; collections per F. G. Westphal, Mich., 73 cts.; collections per R. L. Glasby, Minn., 1; collections per C. T. McCampbell, Ia., 3.50; collections per L. J. Allen, Kan., 3.35; collections per G. V. Albertson, Ill., 10 cts.; collections per G. T. Dillard, S. C., 57 cts.; collections per M. S. Riddle, Nev., 4.50; Ludds Canyon sab.-sch., Ore., 3.50; Gooseberry sab.-sch., Ore., 47 cts.; Smithfield sab.-sch., W. Va., 5; Emerald sab.-sch., Wis., 32 cts.; Black Brook sab.-sch., Wis., 27 cts.; Independence sab.-sch., Col., 1.50; Dubois sab.-sch., Utah, 3.95; Ellwood sab.-sch., Neb., 30 cts.; collections per W. W. Baxter, 50 cts.; collections per C. D. Wood, 2.50; collections per W. F. Grundy, 60 cts.; Goshen sab.-sch., Wash., 3.25; collections per R. Mayers, 1.50; Cedar Edge sab.-sch., Col., 2; Oakwood sab.-sch., Mo., 4.30; collections per Thos. Scotton, 6.91; Excelsior sab.-sch., Wis., 2.15; Formosa sab.-sch., Fla., 1; collections per G. T. Dillard, 2; Curry School House collection 1; Crosier sab.-sch., N. D., 2.45; Morris sab.-sch., N. D., 4.52; Tiffany, sab.-sch., N. D., 2.43; collections per A. R. O'Brien, 2; Claremont sab.-sch., N. H., 1; Antioch sab.-sch., Ill., 4.33..... $117 57

INDIVIDUAL CONTRIBUTIONS.

Susan A. Harding, 1; W. M. Scarborough, 1; Anonymous," 1; Jane Worth, 1; "Cash," 200; Anonymous, 1; New England Presbyterian, 5; C. Penna., 1; J. G. Touzeau, 5; Rev. E. P. Goodrich, 6..... $222 00

Contributions from churches	$1,599 51
Contributions from Sabbath-schools	1,041 23
Contributions from individuals	222 00
Interest on Bank Balances	243 86
Contributions for December, 1897	$3,106 60
Previously reported	73,010 08
Total since April 1, 1897	$76,116 68

C. T. McMULLIN, *Treasurer*,
Witherspoon Building, Philadelphia, Pa.

CLOTHING ACKNOWLEDGED.

Miss. Soc. of Oceanic, Ch., N. J., 75; Ladie's Aid Soc. of Moorestown Ch., N. J., 30; Central Ch., Norristown, Pa., 50; 1st Ch., Easton, Pa., 43.25; Winnebago Ch., Ill., 28; Honeybrook Ch., Pa., 25; Belvidere Ch., Band of Gleaners, N. J., 58.85; Cold Spring Ch., N. J., 16.44; Crestline Ch., Ohio, 35; Ladies of Hammond Ch., N. Y., 35; Home Miss. Soc. of Calvary Ch., Riverton, N. J., 44; Sandy Lake Ch., Pa., 14.50; Ladies of Ridge Ch., Ohio, 31.45; Ladies of Buchanan Chapel, Ohio. 37; Ladies of Stamford Ch., N. Y., 102.70; Ladies of Churchville Ch., Md., 40; Ladies' Miss. Soc., Petrolia, Pa., 30; Ladies' Miss. Soc., Binghamton 1st Ch., N. Y., 80; Pataskala Ch., Ohio, 33; Ivyland Ch., Pa., 44; Perth Amboy Ch., N. J., 45.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1898.

ATLANTIC.—*Atlantic*—Olivet, 1.08. 1 08

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue (sab.-sch., 10; Miss. Soc., 1.53). 11.53. *New Castle*—Pencader, 2. 13 53

CALIFORNIA.—*Los Angeles*—Riverside Arlington sab.-sch., 12.02. *Sacramento*—Colusa, 1. *San José*—Templeton, 3. 16 02

CATAWBA.—*Southern Virginia*—Central sab.-sch., 1. *Yadkin*—St. James' sab.-sch., 3. 4 00

COLORADO.—*Boulder*—Fort Morgan, 72 cts.; La Salle sab.-sch., 5.20; Valmont, 45 cts. *Gunnison*—Ouray sab.-sch., 2. *Pueblo*—Pueblo 1st, 2.40. 10 77

ILLINOIS.—*Alton*—Bethel sab.-sch., 6.50; Zion German sab.-sch., 4. *Bloomington*—Gilman sab.-sch., 4. *Chicago*—Chicago 1st, 15; — 7th, 1; — 8th, 23.09; Evanston 1st, 14.40. *Peoria*—Delavan, 3.49; Elmira C.E.S., 10; Galesburg sab.-sch., 18; Peoria Westminster ch. and sab.-sch., 7.50. *Rock River*—Dixon, 15.10. *Schuyler*—Monmouth, 1.86. *Springfield*—Buffalo Hart, 58 cts.; Williamsville Union, 68 cts. 131 62

INDIANA.—*Crawfordsville*—Attica, 1; Dana, 2; Delphi, 5.50; Spring Grove, 20.56. *Indianapolis*—New Pisgah sab.-sch., 2.40. *Logansport*—Brookston, 4.06; Chalmers, 3; La Porte, 10.15. *New Albany*—Hebron sab.-sch., 6.20. 54 87

IOWA.—*Cedar Rapids*—Marion, 7.75. *Corning*—Afton, 5; *Des Moines*—Jacksonville, 2.12. *Dubuque*—Rowley, 4; Walker, 3. *Iowa*—Bonaparte, 3; Keokuk Westminster, 9.10. *Iowa City*—Montezuma sab.-sch., 6. *Sioux City*—Sioux City 2d sab.-sch., 5.28; Vail sab.-sch., 3.08. 48 33

KANSAS.—*Emporia*—Belle Plaine, 2. *Neosho*—Osage 1st, 5.16. *Osborne*—Colby sab.-sch., 6.80. *Solomon*—Cawker City, 4.87, Lincoln sab.-sch., 1.86. 20 69

KENTUCKY.—*Louisville*—Louisville Covenant (sab.-sch., 9.16), 22.71; Owensboro 1st, 6.80. *Transylvania*—Danville 2d, 8.45. 37 96

MICHIGAN.—*Detroit*—Brighton, 30 cts.; Detroit Jefferson Avenue sab.-sch., 5.54; — Westminster, 20.26. *Flint*—Flynn sab.-sch., 2. *Lansing*—Oneida, 2.19; Parma, 1.50. *Saginaw*—Ithaca sab.-sch., 5.96; Taymouth, 5. 42 75

MINNESOTA.—*Duluth*—Brainerd sab.-sch., 11. *Mankato*—Rushmore sab.-sch., 5.90. *St. Cloud*—Kingston, 50 cts. *Winona*—Austin 1st sab.-sch., 4; Caledonia sab.-sch., 4.25. 25 65

MISSOURI.—*Platte*—Gaynor City, 1; Hopkins, 2. *St. Louis*—Nazareth German sab.-sch., 10; St. Louis 1st, 48.06. *White River*—Camden 2d sab.-sch., 2.50. 63 56

NEBRASKA.—*Hastings*—Ong sab.-sch., 2.51. *Kearney*—Scotia sab.-sch., 3.09. *Nebraska City*—Beatrice 1st sab.-sch., 2.75. *Niobrara*—Hartington, 5. 13 35

NEW JERSEY.—*Corisco*—Kribi, 1; Ubênjê, 1. *Elizabeth*—Elizabeth 1st, 6.75; Lamington, 5; Maurers German, 2; Rahway 1st German, 3. *Monmouth*—Cranbury 1st, 30; Englishtown, 5; Point Pleasant, 6; Tom's River, 1.50. *Morris and Orange*—New Providence sab.-sch., 3; Orange 1st sab.-sch., 100; Schooley's Mountain, 3. *Newark*—Newark 2d 6.59; — Memorial, 3.50; — Roseville sab.-sch., 50. *New Brunswick*—Dayton, 4.32; Pennington, 15.50; Trenton 2d, 5.75. *West Jersey*—Camden 1st sab.-sch., 20; Salem sab.-sch., 2 02. 274 93

NEW MEXICO.—*Santa Fé*—Aztec, 1. 1 00

NEW YORK.—*Albany*—Princetown, 6.25. *Binghamton*—Masonville, 1.60. *Brooklyn*—Brooklyn Cuyler Chapel sab.-sch., 5; — Ebenezer German, 2; — Mount Olivet sab.-sch., 5. *Buffalo*—Allegany sab.-sch., 3; Buffalo Park, 1.31; — Westminster, 27.11; Hamburg, Lake Street, 1. *Cayuga*—Aurora sab.-sch., 20. *Columbia*—Catskill, 22.43. *Hudson*—Florida, 3.60; Livingston Manor, 3. *Long Island*—Southampton, 24.95. *Lyons*—Sodus sab.-sch., 3. *Nassau*—Hempstead Christ Church sab.-sch., 49.33. *New York*—New York Allen Street sab.-sch., 4.36; — Puritans sab.-sch., 50; — West Farms sab.-sch., 20; — Westminster West Twenty-third Street, 17. *Niagara*—Lewiston, 5; Lockport 1st sab.-sch., 20. *North River*—Milton (sab.-sch., 4), 7. *Rochester*—Rochester 3d sab.-sch., 51.63. *Troy*—Lansingburg 1st, 17 83; Troy Memorial, 5.48. *Utica*—Augusta, 1.07; Old Forge, 2; Oneida, 26.75; Utica Bethany, 2.77. *Westchester*—Holyoke sab.-sch., 10.74. 420 21

OHIO.—*Athens*—Berea, 3.20; New Matamoras, 7.00; New Plymouth, 1.80. *Bellefontaine*—Bellefontaine, 2.95. *Cincinnati*—Cincinnati 2d, 5.51; — 7th, 5.73. *Cleveland*—Cleveland Wilson Avenue sab.-sch., 5.97; East Cleveland Glenville, sab.-sch., 4.10; Northfield, 3.00. *Columbus*—Lancaster, 23. *Huron*—Sandusky, 5.30. *Lima*—Lima Market Street sab.-sch., 10. *Mahoning*—Canfield sab.-sch, 3.50; Canton sab.-sch., 5.42; East Palestine sab.-sch., 4.56. *St. Clairsville*—Concord sab.-sch., 5.50. *Steubenville*—East Liverpool 1st sab.-sch. and West End Chapel, 38.41; Oak Ridge, 3.50; Richmond Ch. and sab.-sch., 7.34. *Wooster*—Canal Fulton sab.-sch., 2. *Zanesville*—Mt. Vernon, 2.85. 150 64

PENNSYLVANIA.—*Allegheny*—Bethlehem, 2. *Blairsville*—Laurel, 12; McGinnis, 2.50. *Butler*—Amity, 5; Grove City, 12.64; Muddo Creek, 5.90; Westminster, 2. *Carlisle*—Green Castle sab.-sch., 5.32. *Chester*—East Whiteland C. E. S., 5; Lansdowne 1st sab.-sch., 105; Ridley Park, 2.39. *Clarion*—Bethesda, 5; Scotch Hill, 1. *Erie*—Sunville, 10 cts. *Huntingdon*—Shellsburg sab.-sch., 2.26; Upper Tuscarora C. E. S., 5. *Kittanning*—Glen Campbell sab.-sch., 7.33; Indiana sab.-sch., 45. *Lackawanna*—Ararat sab.-sch., 5; Plymouth, 23. *Lehigh*—Ashland, 2; Hazleton, 39.93; Mahanoy City sab.-sch., 17.94. *Northumberland*—Shamokin 1st, 3.98. *Parkersburg*—Kingwood, 5; Pleasant Grove, 1. *Philadelphia*—Philadelphia Kensington 1st (sab.-sch., 266.40), 278.55; — Northminster sab.-sch., 72; — Olivet, 10.67; — South, 5. *Philadelphia North*—Calvary, 7; Chestnut Hill 1st (sab.-sch., 16), 34; — Trinity sab.-sch., 15; Falls of Schuylkill sab.-sch., 3.15; Frankford (C. E. S., 2), 17.78; Lower Merion, 2.60; Reading 1st sab.-sch., 62.01. *Pittsburgh*—Concord, 2.50; Fairview sab.-sch., 5; Ingram, 8.42; McKee's Rocks,

3; Oakmont 1st, 8; Pittsburgh 1st sab.-sch., 25.79; — Knoxville sab.-sch., 20; — Lawrenceville, 5.53; — Woodlawn, 1.48. *Redstone*—Uniontown Central, 19.76. *Westminster*—York Westminster sab.-sch., 2.50. 933 03

SOUTH DAKOTA.—*Central Dakota* — Volga sab.-sch., 4. *Southern Dakota*—Turner Co. 1st German, 11. 15 00

TENNESSEE.—*Holston* — Greenville, 2.20. *Kingston*—New Decatur Westminster, 4. 6 20.

WASHINGTON.—*Alaska*—Hoonah, 44 cts. *Olympia*—Tacoma Immanuel, 4.20. *Walla Walla*—Kamiah 2d, 5; Meadow Creek, 10. 19 64

WISCONSIN.—*Chippewa*—Eau Claire 1st sab.-sch., 9.17; — 2d sab.-sch., 4; West Superior sab.-sch., 9.42. *Milwaukee*—Milwaukee Immanuel, 46.36; Waukesha, 5.78. *Winnebago*—Wasau (sab.-sch., 11), 14.50. 89 23

MISCELLANEOUS.

Kobbins sab.-sch., Mich., 1.13; received by Mrs. A. E. W. Robertson, for sale of Greek Hymnals and Readers, 21.75; collections per Jos. Brown, 1; New Cambria sab.-sch., Mo., 1; Elk City sab.-sch., Idaho, 1.50; collections per Wm. Davis, 1; collections per R. Mayers, 1.50; George sab.-sch., Ore., 1.48: Rockville sab.-sch., Minn., 63 cts.; Strodes Mills C. E., Pa., 5; collections per R. Ferguson, Neb., 50 cts.; sab.-sch. No. 13, Red Willow Co., Neb, 1.36; collections per W. F. Grundy, Arks., 1.28; collections per R. Mayers, S. C., 2.86; collections per W. H. Long, N. C., 1.22; Garrison sab.-sch., Minn., 1.20, Independence sab.-sch., Minn., 50 cts.; Forest City sab.-sch., Minn., 1.35; collections per R. H. Rogers, W. Va., 6; collections per Geo. Ferry, S. D., 5.25; collections per W. S. Hughes, Ore., 2.80; collections per W. D. Reaugh, Neb., 53 cts.; collections per E. L. Renick, Mo., 55 cts.; collections per J. V. N., Hartners, Mich., 1.42; collections per G. V. Albertson, Ills., 60 cts.; collections per W. A. Yancey, Va., 40 cts.; collections per C. R. Lawson, Wis., 4.32; collections per D. A. Jewell, Mich., 4.78; collections per Jas. Russell, Colo., 7.50; collections per M. S. Riddle, Nev., 5; collections per J. H. Bartow, Utah, 1.50; Smithfield sab.-sch., W. Va., 5; Shiloh sab.-sch., Neb., 41 cts.; Mill Creek sab.-sch., Ills., 8.34; Sanford sab.-sch., Mich., 20 cts.; Senior Class Hanover College, Hanover, Ind., 1.90; Baton sab.-sch., Neb., 1.30; Pride sab.-sch., Colo., 2; East Dows sab.-sch., Iowa, 4.43 . . . . . 110 49

INDIVIDUAL CONTRIBUTIONS.

Henry D. Moore, 250; E. N. S., Philadelphia, 10; W. W. Hunter (sab.-sch. missionary), 30; Mrs. M. P. Smith, 1; "C. Penna.," 1; Miss Mollie Clements, 4.17; Miss A. R. Silvers, 2 . . . . 2 00

Total $298 17

CLOTHING ACKNOWLEDGED.

Missionary Soc. of West Glade Run Ch., Pa., 30; Franklin Ch., Pa., 30; Woman's Foreign Missionary Soc. of Cumberland Ch., Ohio, 60; Osborne Ch., Kans., 25; Sidney Ch., O., 18; Ladies' Missionary Soc. of Veronah, N. Y., 40; Utica Ch. Pa., 40; Ladies of Slateville Ch., Pa., 22; Dunbar Ch., Pa., 100; Woman's Missionary Soc., Dayton, O., 60; Missionary Soc., 2d Ch., Auburn, N. Y., 45.50; Caledonia Ch., N. Y., 11.58; Mount Pleasant Ch., Pa., 36; Woman's Soc. of Phillip's Ch., N. Y., 40; Foreign Missionary Soc., of Center Ch., Pa., 40.

Contributions from Churches	$1,170 96
Contributions from Sabbath-schools	1,333 59
Contributions from individuals	298 17
Contributions during January, 1898	$2,802 72
Previously reported	76,116 68
Total since April 1, 1897	$78,919 40

C. T. MCMULLIN, *Treasurer*,
Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, JANUARY, 1898.

ATLANTIC.—*East Florida*—Hawthorne, 2; Waldo, 2. 4 00

BALTIMORE.—*Baltimore* — Baltimore Boundary Avenue sab.-sch. Missionary Society, 1.54; — Broadway, 2; Brown Memorial, 119.98; Churchville, 7.25. *New Castle*—Lower Brandywine, 5. 135 77

CALIFORNIA.—*Benicia*—Blue Lake, 2. *Oakland*—Oakland 1st (additional), 5. 7 00

COLORADO.—*Boulder*—Boulder (sab.-sch., 3), 29; Fort Morgan, 72 cts.; Valmont, 45 cts. *Pueblo*—Colorado Springs 1st Primary sab.-sch. class, 6.25; —2d, 5; Rocky Ford, 5. 46 42

ILLINOIS.—*Alton*—Brighton, 1.62. *Chicago*—Chicago 1st, 22.50; — 4th, 100; — Englewood, 100; Evanston 1st, 36.50, *Mattoon*—Toledo, 7.67; Vandalia, 5. *Ottawa*—Au Sable Grove, 3.25. *Peoria*—Prospect 3. *Rock River*—Hamlet, 5.75; Perryton, 2.50. *Schuyler*—Mommouth (additional), 1.86. *Springfield* — Buffalo Hart, 87 cts.; Williamsville Union, 1.02; Winchester, 3.16. 294 70

INDIANA. — *Crawfordsville*—Attica, 2; Dana, 2; Delphi, 9.15; Williamsport, 2. *Fort Wayne*—La Grange, 7. *Indianapolis*—Indianapolis East Washington st., 1.25. 23 40

INDIAN TERRITORY.—*Tuscaloosa*—Beaver Dam, 1. 1 00

IOWA.—*Corning*—Mount Ayr, 3. *Council Bluffs*—Atlantic 10.20. *Des Moines*—Milo, 1. *Dubuque*—Cono Centre, 1; Manchester, 5; Rowley 1st, 1; Walker, 1. *Iowa*—Burlington 1st, 2.25; Keokuk Westminster 1st, 9.10; Mount Zion, 4. *Waterloo*—Holland German, 21.10; Marshalltown, 9.54. 68 19

KENTUCKY.—*Louisville* — Louisville Alliance, 2.10; — Covenant, 6.55. 8 65

MICHIGAN.—*Detroit* — Brighton, 50 cts.; Detroit Fort Street, 52.81;—Westminster, 14; Holly (sab.-sch., 5; Y. P. S. C. E., 2.50; Jr. Y. P. S. C. E., 2.50), 30. *Kalamazoo*—Richland, 3.15. *Lansing*—Oneida, 2.19; Parma, 1.50. *Saginaw*—Taymouth 5; West Bay City Westminster, 25. 134 15

MISSOURI.—*Palmyra*—Grantsville, 1.05. *St. Louis*—St. Louis 1st, 31.03; — Carondelet, 8.75; Webster Grove, 14. 54 83

MONTANA.—*Helena*. Manhattan 2d Holland, 3.24. 3 24

NEBRASKA—*Box Butte*—Crowbutte, 40 cts.; Union Star, 95 cts.; Willow Creek, 50 cts. *Omaha*—Omaha 1st, 425. 426 85

NEW JERSEY.—*Elizabeth* —Lamington, 5. *Jersey City*—Passaic sab.-sah., 5. *Monmouth*—Atlantic Highlands. 63 cts.; Barnegat, 2; Forked River, 1: Tom's River, 1. *Newark* —Newark 2d, 23.51; — Central, 200; — Forest Hill, 15. *New Brunswick*—Dayton, 4.32. *Newton*—Blairstown (sab.-sch., 6.62), 51.65. 309 11

NEW MEXICO.—*Rio Grande*—Las Cruces 1st, 2. 2 00

NEW YORK.—*Albany*—Albany State Street, 24.27; Rockwell Falls, 1,40; Stephentown, 3.25. *Binghamton*—Masonville, 1.10. *Brooklyn*—Brooklyn Ebenezer, German, 2. *Buffalo*—Buffalo Park, 3.93; —Westminster 18.16; Silver Creek, 2.18. *Chemung*—Horse Heads, 4. *Columbia*—Catskill 22.43; Hudson, 13.67. *Hudson*—Haverstraw Central, 15; Port Jervis, 12.61; Ridgebury (additional), 50 cts.; West Town, 2. *Long Island*—Remsenburg, 11.57. *Lyons*—Wolcott 1st, 6.43. *New York*—New York Adams Memorial, 5; — Phillips, 75.58; — West End, 60.36; — Westminster West 23d Street, 34. *Rochester*—Dansville, 5. *St. Lawrence* — Waddington Scotch, 17.84. *Troy*—Troy 2d (sab.-sch., 6.30), 34.86. *Utica*—Augusta, 99 cts.; Old Forge Mission, 1; Oneida, 26.75; Turin, 4.64; Utica Bethany, 4.28. 414 80

OHIO.—*Cincinnati*—Cincinnati 2d (additional), 18.77; — Central 8.58; Monroe, 3; New Richmond, 3. *Dayton*—Dayton Memorial, 22; Springfield 3d, 16.45. *Huron*—Sandusky, 5.72. *Lima*—Blanchard, 14. *Mahoning*—Concord, 3. *Marion*—Delhi, 2; Kingston, 3. *Portsmouth*—Sardinia, 3. *St. Clairsville*—Buffalo, 3.39; Caldwell, 5; Sharon, 4. *Zanesville*—Mt. Vernon, 5.65; Newark 1st, 3.25 123 81

OREGON.—*Portland*—Bethany German, 6.50; Portland 1st, 162.87. *Willamette*—Brownsville, 10; Crawfordsville, 3. 182 37

PENNSYLVANIA.—*Allegheny*—Aspinwall, 2; Bethlehem, 1; Rochester, 2. *Blairsville*—Johnstown 1st, 30.51; — 2d, 10. *Butler*—Centreville, 19; Grove City, 12.64; Mount Nebo, 2; North Liberty, 2.60. *Chester*—Honey Brook, 9; Lansdowne 1st, 19.50; Ridley Park, 4.35; Wallingford, 3. *Clarion*—Adrian, 2; Bethesda, 2; Rockland, 3.28. *Erie*—Sunville, 10 cts. *Huntingdon*—Fruit Hill (Berwindale Branch, 1), 4; Spring Creek, 2.35; Spring Mills 1. *Kittanning*—Mount Pleasant, 1; Parker City, 5.80; Tunnelton, 7.27. *Lackawanna*—Franklin, 1; Scranton 2d, 76.47; Silver Lake, 1.50. *Lehigh*—Ashland (additional), 3; Mauch Chunk, 15.76; Slatington, 10; *Northumberland*—Montoursville, 2. *Parkersburg* — Hughes River, 2. *Philadelphia* — Philadelphia Covenant sab.-sch., 5; — Olivet, 27.63; — Oxford, 36.84; — Temple, 32.03; — West Green Street, 19.65. *Philadelphia North*—Abington, 18.85; Germantown Market Square, 62.91; Hermon, 25. *Pittsburgh*—Concord, 2.50; Courtney and Coal Bluff, 1; Pittsburgh 1st sab.-sch., 18.31 Grace Memorial, 2; — Lawrenceville, 10; —Shady Side (sab.-sch.,

2.76), 37.51. *Shenango*—Moravia, 2.50; Wampum, 3.30. *Wellsboro*—Kane, 3. *Westminster*—Slateville, 10.48. 576 64

SOUTH DAKOTA.—*Central Dakota*—Volga, 1. *Southern Dakota*—Bridgewater, 15; Canistota, 15; Emery 1st German, 11; Germantown, 19.30; Harmony, 6.45; Kimball, 15; Mitchell, 1; Sioux Falls, 3.38; Tyndall, 16. 103 13

TENNESSEE.—*Holston*—Elizabethton, 3. *Union* — New Providence, 4. 7 00

TEXAS.—*Austin*—El Paso 6; Galveston 4th, 3.30. *North Texas*—Jacksboro, 3.10. 12 40

UTAH.—*Utah*—Nephi Huntingdon, 3. 3 00

WASHINGTON.—*Alaska*—Hoonah, 44 cts. *Olympia*—Puyallup, 3. *Puget Sound*—Sumner, 2. 5.44

WISCONSIN.—*LaCrosse* — LaCrosse 1st, 4.29. *Madison*—Eden Bohemian, 1; Muscoda Bohemian, 1. 6 29

Total received from churches and Sabbath-schools.. $2,954 19

PERSONAL.

"Tithing," Pres. of Northumberland, Pa., 15; S. R. and J. A. Dimock, Denver, Colo., 5; "Friends" in First Ch., Pittsburgh, Pa., 40; "Cash," 200; Wm. McKenzie, Chicago, 5: Rev. C. H. Brown, Coal Valley, Ill., 10; Rev. John Linka, Eagle, S. D., 4; C. J. Puckett, 14.20; C. C. King, Scotland, S. D., 71; "E. N. S.," Philadelphia, 10; S. H. B., 1; Dr. Geo. W. Barlow, Caro, Mich., 5; Dr. J. Oxtoby, Ionia, Mich., 10; Rev. Geo. E. Thompson, Detroit, Mich., 5; Rev. J. G. Lowrie, Niles, Mich., 5; A. W. Wright, Alma, Mich., 300; Clarence B. Chatfield, Bay City, Mich., 500; "Miss R. T. W.," 3.12; C. Penna., 3; Miss Mollie Clements, Antonito, Colo., 4.16; Mrs. J. Thomas, Topeka, Kas., 20; W. H. Robinson and wife, Glen Campbell, Pa., 4. $1,234 48

REPLACEMENT FUND.

Rev. R. E. Fleming, Joy, Ill., 25; Chas. E. MacKean, St. Paul, 5; E. P. Tenney, Roselle, N. J., 10; Rev. G. W. Wright, 3.50, Rev. Jas. Frothingham, Chicago, 10; Rev. Edwin L. Lord, Rushville, Ill., 10; Rev. Jas. R. Donohoo, Wells, Minn., 5; Rev. C. A. Lippincott, Chicago, 5; Miss Eleanor G. Ferguson, Oneida, N. Y., 100; Rev. T. D. Wallace, D D., Chicago, 10; Rev. W. E. Bates, Winnebago City, Minn., 10; W. M. Camp, Bement, Ill., 100; Rev. Herrick Johnson, D.D., Chicago, 100; Rev. Ambrose S. Wight, Waynesville. Ill., 5; Rev. Geo. Harkness, Paris, Ill., 25; Rev. Jno. H. Scofield, Budds Lake, N. J., 5; Rev. W. W. Casselbury, Haddonfield, N. J., 5; Wm. Rankin, Newark, N. J., 10 ..... $443 50

PROPERTY FUND.

Y. P. S. C. E., New York Av. Ch., Washington, 5; Rev. M. D. Babcock, Baltimore, 5; D. O. Wickham, Philadelphia, 1000: sab.-sch. class No. 42 Brown Memorial Ch., Baltimore, 10.86; Mrs. E. B. White, 100, S. Rogers, 25, H. G. Trout, 20, B. B. Bardee, Buffalo, 5; W. W. Wicks, Brooklyn, 100; Alex. Maitland, New York, 100; First Ch., Brooklyn, 20 ..... $1,390 86

TRANSMISSIONS. 4 20

Total receipts January, 1898..... $6,027 23
Previously acknowledged..... 34,417 46
To correct error in December footing..... 20

Total receipts since April 1, 1897..... $40,444 89

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, JANUARY, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*Fairfield*—Nazareth, 1; Little River, 1. 2 00

BALTIMORE. — *Baltimore* — Annapolis, 3.76; Baltimore Boundary Avenue Sab.-sch. Mis. Soc., 1.54; Calvary, 1; Mill Run. 1; Zion, 2. *Washington City*—Washington City Gunton Temple Memorial, 46.44. 55 74

CALIFORNIA.—*Los Angeles*—Redlands, 34.26; Riverside Calvary, 36.60. *Sacramento*—Colusa, 1. *Santa Barbara*—Fillmore, 4.21. 76 07

COLORADO.—*Boulder*—Fort Morgan, 72 cts.; Valmont, 45 cts. *Denver*—Highland Park, 6.18. 7 35

ILLINOIS.—*Bloomington*—Selma, 5. *Chicago*—Chicago 1st 22.50; — 7th, 1.10; — Woodlawn Park, 10; Evanston 1st (sab.-sch., 10), 46. *Freeport*—Freeport 1st, 25; Rock Run at Dakota, 2. *Ottawa*—Elgin House of Hope, 4. *Peoria*—Peoria Westminster, 10. *Rock River*—Hamlet, 6; Perryton, 3.20. *Schuyler*—Baylis, 4; Monmouth, 1.86; Mount Sterling, 5.28. *Springfield*—Buffalo Hart, 2.09; Petersburg, 6.15; Williamsville, 2.14; Winchester, 3.16. 159 48

INDIANA.—*Crawfordsville*—Attica, 2; Dana, 2; Delphi, 13.65; Dover, 1; West Lebanon, 1; Williamsport, 2. *Fort Wayne*—Hopewell, 3; Salem Centre, 1.40. *Indianapolis*—Spencer, 2. *Logansport*—Chalmers, 2.09; Union, 1.65. *Muncie*—Ellwood, 5; Union City, 4. *Vincennes* — Evansville Walnut Street, 16.14. 56 93

IOWA.—*Corning*—Mount Ayr, 4. *Des Moines*—Allerton, 3; Jacksonville, 3.55; LeRoy, 2.25. *Dubuque*—Cono Centre, 2; Manchester, 6.80; Rowley, 1. *Fort Dodge*—Manning, 1.75; Paton, 2. *Iowa*—Keokuk Westminster, 9.60. *Sioux City*—Denison, 4; Sioux City 1st, 21.01. *Waterloo*—Grundy Centre (incl. sab.-sch.), 18 78 96

KANSAS.—*Emporia*—Caldwell, 5: Mulvane, 6.20. [*Highland*—Hiawatha, 8.94. *Osborne*—Hoxie, 4. *Solomon*—Fort Harker, 2. *Topeka*—Wakarusa, 2. 28 14

MICHIGAN.—*Detroit*—Brighton, 50 cts.; Detroit Westminster, 41.24. *Flint*—Bridgehampton, 1.10. *Lansing*—Brooklyn add'l, 50 cts.; Oneida, 2.19; Parma, 1.50. *Saginaw*—Taymouth, 6. 53 03

MINNESOTA.—*Duluth*—Ely, 2; Virginia Cleveland Avenue, 3. *Mankato*—††Russell, 15. *St. Paul*– ††South St. Paul, 30; St. Paul Knox, 1; — Warrendale, 2. 53 00

MISSOURI.—*Kansas City*—Warsaw, 6.25. *Ozark*—Seneca, 5.56. *Platte*—Gaynor City, 1.10; Grant City, 3.50; Hopkins, 2.20; Savannah, 4.20. *St. Louis*—St. Louis 1st, 38.81. 65 62

MONTANA.—*Helena*—Manhattan 2d Holland, 4.62. 4 62

NEBRASKA.—*Hastings*—Aurora, 3.22; Campbell German, 4; Hastings German, 2. *Kearney*—Cozad W. H. M. Soc., 2. *Nebraska City*—Pawnee City, 15.14; Stoddard, 3. *Omaha*—Lyons, 2.20; Marietta, 5. 36 56

NEW JERSEY. — *Corisco* — Krihi, 1; Ubênjê, 1. *Elizabeth* — Elizabeth, 1st, 62.64; Lamington, 5; Plainfield 1st, 34.32. *Jersey City* — Hackensack 1st, 17; Passaic 1st, 1. *Monmouth*—Cranbury 1st 30; Plumstead, 2; Point Pleasant, 4; Tom's River, 1.50. *Morris and Orange*—East Orange Brick sab.-sch., 28.98; Orange Hillside, 172.18. *Newark*—Newark 2d, 25.23; — 3d, 95.48; — Forest Hill, 20. *New Brunswick*—Dayton, 4.32. 505 65

NEW MEXICO.—*Rio Grande*—Las Cruces 1st, 5. *Santa Fé*—Aztec, 1. 6 00

NEW YORK.—*Albany*—Esperance, 6; Princetown, 6.25. *Binghamton*—Masonville, 1.50. *Boston*—Roxbury sab.-sch., 3.22. *Brooklyn*—Brooklyn Ebenezer German, 2. *Buffalo*—Buffalo Park, 5.24; — Westminster, 26.86; Ripley, 3. *Cayuga*—Aurora, 19.39. *Champlain*—Beekmantown, 1.70; Malone, 18.63; Port Henry, 11.70. *Chemung*—Horse Heads, 5. *Columbia*—Catskill, 22.43; Hudson, 20. *Geneva*—Canoga, 3.25. *Hudson*—Florida, 3.60; Livingston Manor, 3; Middletown 2d, 20.42. *Lyons*—Williamson, 4.63. *Nassau*—Far Rockaway, 20; Huntington 1st, 28.01. *New York*—New York Adams Memorial, 5; — Brick, 1186.86; — Phillips, 80.58; — West Farms sab.-sch., 5; — Westminster West Twenty-third Street, 17. *Niagara*—Lyndonville, 7. *North River*—Newburg Calvary, 17.07. *Steuben*—Corning, 24. *Syracuse*—Canastota, 22.52; Fayetteville, 4.23; Skaneateles, 4.56. *Troy*—Troy 2d sab.-sch., 10.59. *Utica*—Augusta, 1.06; Old Forge, 2; Utica Bethany, 2.61. *Westchester*—Irvington, 28.18; Mahopac Falls, 4.50. 1658 59

NORTH DAKOTA.—*Minnewaukon*—†† Bottineau Peabody, 30; Minot, 4 *Pembina*—Langdon, 6. 40 00

OHIO.—*Bellefontaine*—Bellefontaine, 2.96; Kenton, 12.10; Urbana, 8.88. *Chillicothe*—McArthur, 3. *Cincinnati*—Cincinnati 1st, 7.35; — 2d, 5.51; — 7th, 7.17. *Cleveland*—Northfield, 3. *Huron*—Sandusky, 7.27. *Lima*—Van Buren, 10. *Marion*—Delhi, 1 25; Richwood, 3.50. *St. Clairsville*—St. Clairsville, 10; Wheeling Valley, 2.15. *Steubenville*—Carrollton, 7; Richmond (incl. sab.-sch., 4.14). *Wooster*—Apple Creek, 4 50; Homesville, 2; Orrville, 2. *Zanesville*—Hanover, 5; Mt. Vernon, 7.55; Zanesville Brighton, 2.20 118 53

OREGON.—*Southern Oregon*—Ashland, 7; ††Grant's Pass Bethany, 50. *Willamette*—Lafayette, 2; Lebanon, 4; Whiteson, 2. 65 00

PENNSYLVANIA.—*Allegheny*—Bull Creek. 6 50; Glenfield, 12.04. *Blairsville*—New Kensington, 4. *Butler*—Amity, 5; Grove City, 12.64; Westminster, 2. *Carlisle*—Chambersburg Central, 8; McConnellsburg, 4.50. *Chester*—Ridley Park, 10.50. *Clarion*—Bethesda, 3; Hazen, 2.52; New Rehoboth, 3.42; Richardsville, 2; Sugar Hill, 8. *Erie*—Sugar Creek, 4.95: Sugar Grove, 1; Sunville, 1.10. *Huntingdon*—Madera, 1; Robertsdale, 1; Spring Mills, 3. *Kittanning*—Black Lick, 1; Marion, 6. *Lackawanna* — Nanticoke, 2.50; Orwell, 1; Scranton 1st, 50; — 2d, 42.35; — Green Ridge, 29.80; Stella, 2. *Lehigh*—Ashland, 2: Hazleton, 48.79; Upper Mount Bethel, 3 *Parkersburg*—Hughes River, 2; Weston, 4. *Philadelphia*—Philadelphia Covenant sab.-sch., 5; — East Park, 3; — Kensington 1st, 10; — Memorial, 51.79; — North-

minster, 50.34; — South, 5. *Philadelphia North*—Calvary, 7; Frankford, 13.15; Holmesburg, 6.44; Roxborough, 5; Springfield, 9. *Pittsburgh*—Caraopolis (sab.-sch., 3.72), 20.54; Courtney and Coal Bluff, 1; Long Island, 7.09; Pittsburgh 1st sab.-sch., 17.66; — 4th sab.-sch., 4.83; — 6th, 50 cts.; — Shady Side, 44; West Elizabeth, 1. *Redstone*—Long Run, 10. *Westminster*—Airville, 5; Slateville, 11 89; Union, 25. 604 84

SOUTH DAKOTA.—*Aberdeen*—Pierpont, 2. *Black Hills*—Rapid City, 3. 5 00

TENNESSEE.—*Holston*—Greenville, 5. *Union*—Erin, 4; Marysville 2d, 2. 11 00

TEXAS.—*Austin*—Taylor, 6.95. 6 95

UTAH.—*Kendall*—Hastings, at Paris, 4. *Utah*—Nephi Huntington, 2.60. 6 60

WASHINGTON.—*Alaska*—Hoonah Thlinget, 44 cts. *Olympia*—Tacoma Sprague Memorial, 4. *Walla Walla*—†Kamiah 2d, 10. 14 44

WISCONSIN.—*Chippewa*—Eau Claire, 2d, 1. *La Crosse*—Old Whitehall, 5. *Madison*—Kilbourne, 5. *Milwaukee*—Milwakee Immanuel, 17.41. *Winnebago*—Merrill 1st, 3; Winneconne, 4. 35 41

Contributions from churches and Sabbath-schools, $3755 51

OTHER CONTRIBUTIONS.

C. Penna, 4; Miss Mollie Clement, Antonito, Colo., 4.17, Dr. J. C. McCollough, Lawrenceburg, Md., 1; Miss Fanny C. Souther, Philada., Pa., 10; Mrs. A. R. Silvers, 2; Mrs. Mary A. Williams, Brooklyn, N. Y., 200..... $221 17

$3976 68

MISCELLANEOUS.

Interests on Investments, 683.17; Partial Losses, 4.03: Plans, 10 cts.; Premiums of Insurance, 613.53; Sales of Church Property, 46; Legal Expenses, 5; Fort Worth, Texas, on account of Stuart Fund, Advance, 34.05; Barber Fund, revenue... . . .. $2135 88

PAYMENTS ON CHURCH MORTGAGES.

IOWA.—*Denison*—Sioux City 1st, 600; MISSOURI.—*St. Louis*—St. Louis Westminster, 770..... 1370 00

SPECIAL DONATIONS.

NEW YORK.—*New York*—New York Brick, 25. *Utica*—Glendale, 2.16; Martinsburg, 2.84; Oneida, 26.75; Whitesboro sab.-sch., 10. NEW JERSEY.—*Elizabeth*—German Miss. Soc., 10; German Y. P. S., 3; *Maurer*—Elizabeth German, 2; *Rahway*—Elizabeth German, 2..... $83 75

$7566 31

Church collections and other contributions, April 11–January 31, 1898..... $30,410 41

Church collections and other contributions, April 11–January 31, 1897,..... 29,846 52

LOAN FUND.

Amounts collected on loans..... $855 00
Interest..... 1001 06 $1856 06

MANSE FUND.

MISCELLANEOUS.

Installments on loans.....$2116 42
Interest..... 83 73
Premiums of insurance..... 14 67 $2214 82

CONTRIBUTIONS.

NEW JERSEY.—*Plainfield*—Elizabeth 1st, 1..... 1 00

$2215 82

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, JANUARY, 1898.

ATLANTIC.—*Atlantic*—Charleston Olivet, 1.31; Berean, 2.65. *East Florida*—Hawthorne, 3; St. Augustine Memorial, 200; Waldo, 3. *Fairfield*—Little River, 1; Nazareth, 1. 211 96

BALTIMORE.—*Baltimore*—Annapolis 1st, 3.77; Baltimore Boundary Avenue Miss. Soc., 1.54. *New Castle*—Farmington, 2; Lower Brandywine, 5; Makemie Memorial, 10; Pencador, 6. *Washington City*—Washington City 4th (add'l), 2; — Covenant, 5. 35 31

CALIFORNIA.—*Benicia*—Bay Side Calvary, 2; Blue Lake, 2. *Los Angeles*—San Diego 1st, 55.23. *Sacramento*—Colusa, 2. *San José*—Milpitas, 3; San José 1st, 52.40. 116 63

CATAWBA.—*Yadkin*—Mocksville 2d, 2. 2 00

COLORADO.—*Boulder*—Fort Morgan, 72 cts.; Valmont, 45 cts. *Gunnison*—Aspen 1st sab.-sch., 10; Leadville 1st, 5. *Pueblo*—Rocky Ford, 5. 21 17

ILLINOIS.—*Bloomington*—Paxton, 5; Piper City, 10.38; Wenona, 5. *Cairo*—Mount Carmel, 5. *Chicago*—Chicago 1st, 37.50; — 6th (add'l), 2; — 7th, 1.10; — 8th, 59.60; — Emerald Avenue, 8; Evanston 1st, 36; Itaska 1st, 4; Wheeling Zion, 5. *Freeport*—Rock Run, 3. *Peoria*—Peoria Westminster, 10; *Rock River*—Arlington, 2.10; Hamlet, 10; Norwood, 15; Perryton, 4.20; Sterling, 61.81. *Schuyler*—Elvaston, 8; Monmouth, 1.86. *Springfield*—Jacksonville Westminster, 32.40; Lincoln, 17. 343 95

INDIANA.—*Crawfordsville*—Attica, 2; Dana, 2; Delphi, 16.50; Romney, 1.95; Thorntown, 5; Williamsport, 2. *Fort Wayne*—Ligonier, 9.18. *Indianapolis*—Bethany, 3.46; Mount Moriah, 3; Spencer, 2. *Logansport*—Brookston, 5.44; Chalmers, 2.48; La Porte, 40. *Muncie*—Elwood, 5. 100 01

INDIAN TERRITORY.—*Choctaw*—Bethel Mission, 1; Pine Ridge, 1; San Bois, 1. 3 00

IOWA.—*Corning*—Afton, 3. *Council Bluffs*—Woodbine 1st, 15.27. *Des Moines*—Dexter, 1; Garden Grove, 9.02; Humeston, 11.65; Jacksonville, 2.12; Plymouth, 2. *Dubuque*—Cono Centre, 2; Farley, 4; Manchester, 6.95, Rowley 1st, 2; Walker, 1. *Iowa*—Bonaparte, 3; Keokuk 1st Westminster, 9.10. *Iowa City*—Davenport 1st, 24.10; Unity, 5.83. *Sioux City*—Storm Lake Lakeside, 5.73. 107 82

KANSAS.—*Emporia*—Belle Plaine 1st, 5. *Larned*—Pratt, 5. *Neosho*—Mineral Point, 2. *Solomon*—Wilson, 6. *Topeka*—Gardner, 16.60. 34 60

KENTUCKY.—*Transylvania*—Greensburg, 6.40. 6 40

MICHIGAN.—*Detroit*—Brighton, 70 cts.; Detroit Westminster, 52.24; Northville 1st, 7.50. *Lansing*—Oneida, 2.43; Parma, 1.50. *Monroe*—Adrian 1st, 36. *Petoskey*—Boyne Falls, 50 cts.; Elmira, 75 cts.; Fife Lake, 4. *Saginaw*—Taymouth 1st, 6; West Bay City Westminster, 17.46. 129 08

MINNESOTA.—*Mankato*—Mankato 1st, 8.46. *Minneapolis*—Buffalo, 3.71; Minneapolis 5th, 2.65; — Westminster, 156.87. *Red River*—Warren 1st, 8. *St. Paul*—Merriam Park, 17.45; St. Paul Dayton Avenue, 30.65; — Westminster, 3.65. 231 44

MISSOURI.—*Ozark*—Webb City 1st, 6. *Palmyra*—Glasgow, 3.50. *Platte*—Gaynor City, 1; Hopkins, 2; Parkville, 21.79; Savannah, 5.65. *St. Louis*—St. Louis 1st, 87.72; — Memorial Tabernacle, 4. 131 66

MONTANA.—*Butte*—Hamilton, 4. *Helena*—Manhattan 2d Holland, 6. 10 00

NEBRASKA.—*Hastings*—Aurora 1st, 4.14; Hastings 1st, 8.29. *Kearney*—Kearney 1st, 5; Salem, 2. *Omaha*—Omaha 1st, 42.53; Omaha Agency Bethlehem, 1; — Blackbird Hills, 1.35. 64 31

NEW JERSEY.—*Corisco*—Kribi, 1; Ubênjê, 1. *Elizabeth*—Elizabeth 1st, 116.47; — 1st German Miss. Soc., 5; — Madison Avenue, 5; Maurers German, 2; Rahway 2d, 40; — 1st German, 2. *Jersey City*—Garfield, 11; Hoboken 1st, 5.25; Passaic 1st sab.-sch., 6. *Monmouth*—Barnegat, 2.50; Cream Ridge, 2.50; Forked River, 2.50. *Newark*—Newark, 2d, 55.03. *New Brunswick*—Dayton, 4.32. *Newton*—Stanhope, 8. 269 57

NEW MEXICO.—*Rio Grande*—Las Cruces 1st, 10. *Santa Fé*—Las Vegas 1st, 27.08. 37 08

NEW YORK.—*Albany*—Albany 1st, 102; Esperance, 4.05; Menands Bethany, 18; Rockwell Falls, 1.90. *Binghamton*—Masonville, 2.40; Preble, 2. *Boston*—Holyoke 1st, 14.92; Houlton, 5; South Boston 4th, 2.19. *Brooklyn*—Brooklyn Ebenezer German, 2; — Westminster, 35.56. *Buffalo*—Buffalo Park, 11.79; — Westminster, 71.64; Grove City, 12.64. *Cayuga*—Cayuga, 4. *Champlain*—Fort Covington 1st, 7.85; Malone 1st, 18.63; Port Henry 1st, 37.20. *Columbia*—Hudson 1st, 40. *Hudson*—Florida, 3.60; Middletown, 2d, 18.48. *Lyons*—Newark Park sab.-sch., 25. *Nassau*—Far Rockaway, 20. *New York*—New York Adams Memorial, 5; — Central, 931.29; — West Farms, 5; — Westminster West Twenty-third Street, 17. *North River*—Pleasant Valley, 7; Wappinger's Falls 1st, 2.76. *Otsego*—Cooperstown, 41.19; Richfield Springs, 22.05. *Rochester*—Groveland, 4.28; Sparta 2d;

3.37. *St. Lawrence*—Watertown 1st, 31.49. *Steuben*—Painted Post 1st, 4.66. *Syracuse*—Camillus 1st, 2.50; Fayetteville, 2.05; Skaneateles, 9.56. *Utica*—Augusta, 71 cts.; Old Forge Mission, 3; Oneida, 26.75; Sanquoit, 7.98; Utica Bethany, 6.51. *Westchester*—New Rochelle 2d, 19.64. 1614 64

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2.95. *Cincinnati*—Bethel, 3.28; Cincinnati 1st, 23.70; — 2d, 159.37; Lebanon 1st sab.-sch. (Miss Cooper's Class,), 2.30; Montgomery, 5; Silverton, 3.60. *Cleveland*—Cleveland Euclid Avenue L. B. Asso'n, 15; Northfield, 3; North Springfield, 2; Wildermere, 10. *Columbus*—Columbus 2d, 18.24. *Dayton*—Springfield 3d, 9.40. *Huron*—Sandusky 1st, 11.16. *Lima*—Delphos 1st, 3; Van Buren, 2. *Mahoning*—Canton 1st sab.-sch., 8; Concord, 2. *Marion*—Delhi, 3; *Portsmouth*—Eckmansville, 5.30; Portsmouth 2d, 23.65. *St. Clairsville*—St. Clairsville, 15. *Steubenville*—New Philadelphia, 5; Steubenville 2d, 19.58. *Wooster*—Apple Creek, 3; Belleville, 2.50; Fredericksburg (sab.-sch., 3.75), 17.50. *Zanesville*—Mt. Vernon, 8.50; New Concord, 5; Norwich, 5. 397 03

OREGON. — *Portland* — Portland Calvary, 23. *Southern Oregon*—Medford, 3. *Willamette*—Whiteson, 1. 27 00

PENNSYLVANIA. — *Allegheny* — Allegheny Central, 7.65; West Elizabeth, 1. *Blairsville*—Latrobe, 50; McGinnis, 3.50; Manor, 3. *Butler*—Amity, 10; Buffalo, 2; Westminster, 2. *Carlisle*—Bloomfield, 13.32; Chambersburg Falling Spring (add'l), 13; Harrisburg Market Square (Macedonian Band), 40; McConnellsburg, 2.50; Shermansdale, 3.11. *Chester*—Lansdowne 1st, 35; Phœnixville, 5; Ridley Park, 9.99; Wallingford, 26. *Clarion*—Bethesda, 3. *Erie*—Erie 1st, 50; Greenville, 18.67; Oil City 1st (add'l), 7.45; Sunville, 2.10; Warren, 150; Waterford, 7. *Huntingdon*—East Kishacoquillas, 20; Spring Creek. 6.90; Spring Mills, 2. *Kittanning*—Avonmore, 1.50; Mount Pleasant, 2. *Lackawanna*—Barclay, 1; Canton, 12; Carbondale 1st (Mrs. Lathrope), 25; Orwell, 1; Scranton 2d, 159.31; — Sumner Avenue, 71 cts.; Towanda 1st, 66.62. *Lehigh*—Ashland, 2; Hazleton, 54.30; Mahanoy City 1st (sab.-sch., 10) 23.75. *Northumberland*—Berwick (sab.-sch., 3.25; C. E., 2; J. C. E., 1.19; Ladies' Soc., 2.85). 25.12; Shamokin 1st, 4.01. *Parkersburg*—Hughes River, 2; Weston, 3. *Philadelphia*—Philadelphia 9th, 51; — Bethany sab.-sch., 12.53; — Bethlehem sab.-sch., 8; — Covenant sab.-sch., 10; — Kensington 1st, 31; — North Broad Street, 211; — Northminster (add'l), 2; — Patterson Memorial (add'l), 3. *Philadelphia North*—Calvary (Wyncote), 7; Chestnut Hill 1st, 54; Frankford, 15.78; Germantown Redeemer, 25; Morrisville, 11; Mount Airy, 12.25; Overbrook, 158.28; Roxborough, 6. *Pittsburgh*—Bethany, 7.30; Bethlehem, 2; Concord, 2.50; Pittsburg 1st sab.-sch., 19.29; — 4th sab.-sch., 6.47; — Grace Memorial, 2; — Shady Side, 44. *Redstone*—Belle Vernon, 17.10; Rehoboth, 16.75; Uniontown Central, 3.89. *Washington*—Three Springs, 2; Wellsburg, 20.50. *Wellsboro*—Coudersport, 12.26. *Westminster*—Union, 35. 1686 41

SOUTH DAKOTA.—*Aberdeen* — Andover, 1; Pierpont, 1. *Black Hills*—Hot Springs, 5.60; Rapid City 1st, 9. *Central Dakota*—Volga, 1. *Southern Dakota*—Bridgewater, 5. 22 60

TENNESSEE.—*Holston*—Greenville, 6; Salem, 3. *Union*—Hebron, 2; New Market, 5.78; South Knoxville, 4. 20 78

TEXAS.—*Austin*—El Paso 1st, 7.05; Galveston 4th, 6. 13 05

UTAH.—*Utah*—Salina Crosby Memorial, 4.50 4 50

WASHINGTON.—*Alaska*—Hoonah Thlinget, 44 cts. *Walla Walla*—Kamiah 2d, 5. 5 44

WISCONSIN.—*Chippewa*—Ashland 1st, 11; Cadotte, 1.50; Chetek, 1.50; Eau Claire 2d, 1. *Milwaukee*—Milwaukee Immanuel, 19.60. *Winnebago*—Buffalo, 3; Merrill 1st, 20; Packwaukee, 7. 64 60

Total from the churches and Sabbath-schools..... $5,716 49

INDIVIDUALS.

Charles North, Sandy Run, Pa., 5; "H.," 75; "In memory of J. B. S.," 200; Mrs. Sallie P. Sharpe, Wilkesbarre, Pa., 200; Mrs. Henry J. Biddle, Philadelphia, 100; W. H. Robinson and wife, 5; Dr. A. L. Barrett, New York, 5; Miss L. M. M. Rollestone, Ningpo, China, 5; Mrs. Dr. A. Reynolds, Clinton, Ia., 5; Mary E. Sill, Geneva, N.Y., 3; "Minister, Baltimore," 10; Elizabeth Burghardt, Washington, D.C., 2; "Hillsboro, Ill," 25; Nettie M. Dougherty, Summitville, Ind., 2.50; H. Wells, Satsuma, Fla., 10 cts.; through W. M. Aikman, New York City, N. Y., 200; Mrs. R. Craighead, Meadville, Pa., 25; "E. N. S.," Philadelphia, 5; Anna S. Cratty, Bellaire, O., 5; Rev. E. Wachter, Siam, 2.50; Rev. J. J. Marks, Santa Monica, Cal., 5; Mrs. John Butler, Tacoma, Wash., 3; "M. R. C.," Jenkintown, Pa., 100; "M. R. C.," Jenkintown, Pa., for debt, 25; C. W. Wycoff, Upper St. Clair, Pa., 10; Rev. John Kelly, Chandlersville, O., 4; "C.C.," Pa., 5; Mrs. Clara D. Burrows, Bethlehem, Pa., 5; Mrs. E. J. Millard, Tacoma, Wash., 5; Rev. and Mrs. J. W. McClusky, Delta, O., 1; Rev. R. W. Jones, Canova, S. Dak., 2; Anna W. Ludlord, Hartshorne, Ind. Ter., 5; "K. S. L.," 2; Rev. B. L. Agnew, Philadelphia, 35; Mr. J. C. Whiteford, Detroit, Mich., 3; Rev. Amos Bartholomew, Santa Cruz, Cal., 75; "C., Penna.," 6; Miss Mollie Clement, Antonito, Colo., 4.17; "Two Sisters," 10; Rev. Robert Barbour, Mt. Vernon, N.Y., 20; Mrs. A. R. Silous, 2..... $1207 27

Interest from investments..... 10,562 99

" " Latta Fund..... 17,528 42

Unrestricted legacies..... 7,299 32

$24,827 74

PERMANENT FUND.

Donation of Rev. R. G. Keyes, Watertown, N.Y. (annuity), 1000..... $1000 00

Total receipts in January, 1898..... $25,827 74

Total for current fund, less unrestricted legacies, to February 1, 1898..... $114,951 98

Total for current fund same period last year..... 110,881 02

Increase..... $4070 96

W. W. HEBERTON, *Treasurer*,
507 Witherspoon Building, Philadelphia

RECEIPTS FOR THE BOARD OF FREEDMEN, DECEMBER, 1897.

ATLANTIC.—*Fairfield*—Nazareth, 2; Trinity, 2; Congruity, 2; Little River, 4; Winnsboro Calvary, 2.50. 12 50

BALTIMORE.—*Baltimore*—Baltimore Aisquith Street, 3.65; — Boundary Avenue, 20.63; — Broadway, 3.25; — Covenant, (sab.-sch., 8), 5; — Park, 18.33; Chestnut Grove sab.-sch., 2; Emmittsburg (sab.-sch., 15.93), 41.18; Lonaconing, 12. *New Castle*.—Gunby, 2.16; Makemie Memorial, 7.25; New Castle 1st (sab.-sch., 3.73), 131.65; Wilmington East Lake, 1. 248 10

CALIFORNIA.—*Los Angeles*—Inglewood, 2.05; Los Angeles Chinese, 3; Monrovia 1st, 2.58; Riverside Arlington, 14.67. *Oakland*—Oakland 1st, 84; — Brooklyn (sab.-sch., 7.50), 31.40; — Union Street, 5. *Sacramento*—Fall River Mills 1st, 2; Redding, 5; Roseville, 1.40. *San José*—San José 1st, 17.25. *Stockton*—Woodbridge, 4. 172 35

CATAWBA.—*Cape Fear*—Wilmington Chestnut Street, 5; Friendship sab.-sch., 70 cts.; Mt. Olive (sab.-sch., 55 cts.), 1.05; Wilson Chapel, 3. *Catawba*—Davidson 1st, (sab.-sch., 10 cts.), 1.10; Emmanuel, 1; Ben Salem, 1; Murkland L. M. Soc., 1. *Southern Virginia*—Petersburg Central, 5. 18 85

COLORADA. — *Boulder* — Fort Morgan, 96 cts. *Denver*—Denver 1st Avenue, 11.50. *Gunnison*—Gunnison Tabernacle, 2. *Pueblo*—Antonito, 3; Ignacio Immanuel, 98 cts.; Pueblo 1st, 13.02; — Westminster, 3.05. 34 51

ILLINOIS.—*Alton*—Baldwin, 4; Chester 1st, 4; Sugar Creek, 1; Trenton, 1. *Bloomington*—Bement 1st, 23.38; Bloomington 2d, 31.07; Clarence, 4; Farmer City, 2; Onarga, 15. *Cairo*—Centralia (sab.-sch., 3.07), 6.39; Harrisburg 1st, 3; Nashville 1st, 1.25. *Chicago*—Chicago 1st, 37.50; — 2d sab.-sch., 10.85; — 4th, 218.03; — 5th, 5.38; — 6th, 75.40; Evanston 1st sab.-sch., 10; Gardner, 4.45; Peotone 1st, 16.19; Waukegan, 8.44; Wilmington, 5. *Freeport*—Galena, 1st, 100; — German, 4; Rockford Westminster, 13.23. *Mattoon*—Arcola, 4.08; Paris, 5.25. *Ottawa*—Aurora, 6.33. *Peoria*—Alta, 2; Delavan, 3.40; Elmira, 17.23; Oneida, 10; Peoria, 2d, 32.37; Princeville, 11.77; Prospect, 7. *Rock River*—Aledo, 20.16; Beulah, 5; Coal Valley, 4; Keithsburg, 1.87; Morrison, 112.95; Norwood, 16.10; Viola, 3.50. *Schuyler*—Carthage, 1st, 21.75; Kirkwood, 5.19; Perry, 7.50; Prairie City, 3. *Springfield*—Petersburg, 19.81; Springfield, 1st, 19; Springfield, 2d. 4.02. 947 84

INDIANA.—*Crawfordsville*—Bethany, 5; Beulah, 3; Crawfordsville Centre, 30; Dana, 2; Lexington sab.-sch., 10; Rockville Memorial, 3.56; Waveland, 15. *Fort Wayne*—Albion, 7.70; Fort Wayne 1st, 39.50; Warsaw 1st, 11.85. *Logansport*—South Bend 1st, 22.70. *New Albany*—Lexington, 3; Otisco, 1; Pleasant Township, 2; Walnut Ridge (Y.P.S., 50 cts.), 73 cts. *Vincennes*—Evansville Walnut Street, 20. *White Water*—Rising Sun, 7. 184 04

INDIAN TERRITORY — *Tuskaloosa* — Oak Hill, 2; Beaver Dam, 1. 3 00

IOWA.—*Cedar Rapids*—Bethel, 2; Cedar Rapids Central Park, 3; Mechanicsville, 10; Onslow, 3. *Corning*—Arlington, 1.50; Clarinda, 33.21; Diagonal 1st, 2.50: Pilot Grove, 62 cts. *Council Bluffs*—Council Bluffs 1st, 20.25; Hardin Township 1st, 5; Logan, 4.25. *Des Moines*—Albia 1st, 6.71; Chariton English, 2.80; Dallas Centre, 8.95; Derby, 3; Des Moines Clifton Heights, 3; Earlham, 2; Lucas, 1; Milo 1st, 3; Newton, 11; Winterset, 15.07. *Dubuque*—Cascade 1st, 5.75. *Fort Dodge*—Arcadia, 3; Carroll 1st, 6; Dana, 1.18; Estherville, 7; Grand Junction, 3.25. *Iowa*—Birmingham, 3.60; Burlington 1st, 4.53; Chequest, 1.65; Libertyville, 2.40; Mediapolis, 6; Mount Zion, 5. *Iowa City*—Scott, 3; Sigourney, 2.55; Unity, 5.91; West Branch 1st, 5.55. *Sioux City*—Highland, 2 07; Inwood, 3; Odebolt, 6.12; Union Township, 2.30. *Waterloo*—Grundy Centre, 23; Union, 4. 248 72

KANSAS.—*Emporia*—Arkansas City, 4; Belle Plaine, 3; Peotone, 4; White City, 2. *Highland*—Horton 1st, 14.47. *Larned*—Hutchinson 1st, 12.42. *Neosho*—Cherryvale, 1.50. *Solomon*—Salina 1st sab.-sch., 5. *Topeka*—Lawrence 1st, 24. Manhatten 1st, 6.04; Wamego, 2. 78 43

KENTUCKY.—*Ebenezer*—Covington 1st, 16.75. *Louisville*—Louisville College Street, 23.10. *Transylvania*—Greensburg, 2.57; Richmond 2d (sab.-sch., 1), 3. 45 42

MICHIGAN.—*Detroit*—Detroit 1st, 93.96; — Immanuel, 4.10; — Jefferson Avenue, 40; Ypsilanti 1st, sab.-sch., 7.11. *Flint*—Akron, 2; Columbia, 3. *Kalamazoo*—Benton Harbor, 4.50. *Lake Superior*—Newberry, 2.43. *Monroe*—Hillsdale 1st, 4; Jonesville, 5; Tecumseh 1st, 22.32. *Petoskey*—Alanson 1st, 2.25. 190 67

MINNESOTA.—*Duluth*—Barnum, 1; Moose Lake, 1. *Mankato*—Delhi, 8; Lakefield, 1; Mankato 1st, 6.99; Wells, 3; Windom, 11. *Minneapolis*—Minneapolis Highland Park, 5.76; Oak Grove, 3.90. *St. Cloud*—Bethel 2.02; Brown's Valley, 2.63. *St. Paul*—Forest Lake, 1; Merriam Park 1st, 5.77; North St. Paul, 1; Rush City, 2; St. Paul 9th, 7.81; — Westminister, 1.50; White Bear, 1. *Winona*—Hope, 2.30; Owatonna 1st, 6 35; Havana, 3. 78 03

MISSOURI.—*Kansas City*—Kansas City 2d, 41.58; Sedalia Central (sab.-sch., 4.30), 10.30. *Ozark*—Carthage 1st, 6; Neosho, 8. *Palmyra*—Macon 1st, 1.76; Moberly, 2.50. *Platte*—Savannah, 5.50. *St. Louis*—Poplar Bluff 1st, 5; St. Louis 1st, (sab.-sch., 9.39), 53.65; — Tyler Place, 6.95; — West, 11.91. *White River*—Allison Chapel, 1.65: Mt. Hermon, 4; Camden 2d 4. 162 80

NEBRASKA.—*Hastings*—Campbell German, 3; Hastings 1st, 8.91; Oxford, 1. *Nebraska City*—Adams (sab.-sch., 1.46), 6.24; Beatrice 1st, 6.14; Table Rock, 5; Tecumseh 1st, 3. *Niobrara*—Black Bird, 1.02; Madison, 6.50. *Omaha*—Omaha Lowe Avenue, 5.20. 46 01

NEW JERSEY.—*Elizabeth*—Basking Ridge, 32.66; Cranford 1st, 10; Perth Amboy sab.-sch., 2.52; Plainfield Crescent Avenue, 123.34. *Jersey City*—Rutherford, 15. *Monmouth*—Atlantic Highlands, 63 cts.; Englishtown 1st, 10; Freehold 1st, 11.58; Moorestown 1st, 7.25; Mt. Holly 1st, 20.30; Oceanic 1st, 4. *Morris and Orange*—Chatham, 33.10; Madison, 132.48; Morristown South Street, 5; New Vernon, 8.09; Orange Central, 100. *Newark*—Arlington 1st, 5.05; Montclair, Grace, 8; Newark 5th Avenue, 7.33; — Forest Hill, 20; — Park, 4.86; — Roseville, 141.67. *New Brunswick*—Amwell 2d, 5; Bound Brook, 18; Flemington, 35.30. *Newton*—Belvidere 1st, 2.61; Newton 1st, 70; Oxford 1st, 7.60; — 2d sab.-sch., 5.48; Stillwater, 2.44; *West Jersey*—Cedarville 1st, 9.08; Greenwich, 9.63; Wenonah 1st, 20. 888 00

NEW YORK.—*Albany*—Albany 2d, 50; — State Street, 24.27; Charlton, 17; Gloversville Kingsboro Avenue, 14. *Binghamton*—Bainbridge, 5.24; Binghampton North, 12.25; — Ross Memorial, 5; — West, 13; Cortland, 32.93; Nineveh, 32.34. *Boston*—East Boston, 14.85; Quincy 1st, 12; Windham, 5.56; Newburyport Old South 1st, 19.70. *Brooklyn*—Brooklyn Throop Avenue, 86; Stapleton 1st Edgewater, 50. *Buffalo*—Buffalo Covenant, 26; — North, 21.45; — Park, 15.72; — West Avenue, 4.77; Portville, 85; Ripley, 3. *Cayuga*—Auburn 1st, 60; Aurora, 9.69; Ithaca 1st, 187.87; Port Byron, 5. *Champlain*—Port Henry 1st, 19.50. *Columbia*—Windham, Centre, 42. *Genesee*—Castile 1st, 4.15; Oakfield, 3; Pike, 2.50. *Geneva*—Geneva 1st, 17.40. *Hudson*—Amity, 3; Unionville, 5; West Town, 4. *Long Island*—Middletown, 9.15; Port Jefferson, 7.18; Setauket, 10. *Lyons*—East Palmyra, 6.18; Junius, 2; Newark Park, 33.60; Sodus 1st, 10.85; Williamson 1st, 4.50. *Nassau*—Jamaica 1st, 25.42. *New York*—New York 1st Union, 16.51; — Hope Chapel sab.-sch., 25; — Rutgers Riverside, 174. *Niagara*—Somerset, 1.30. *North River*—Amenia, 15.36; — South, 11; Little Britain, 10.60; Rondout, 9.41. *Otsego*—Cooperstown, 40.93; Middlefield, 1.50; Unadilla, 2.85; *Rochester*—Brockport, 18.18; Caledonia 1st C. E., 6.33; Dansville, 6.10; Fowlerville, 3; Nunda, 1; Rochester Brick, 100; — Emmanuel, 1.35; — Westminster, 26; Victor 1st, 12. *St. Lawrence*—Cape Vincent, 4.47; Gouverneur 1st, 13.63; Heuvelton 1st, 2. *Steuben*—Almond, 2; Cohocton, 1; Hornellsville 1st, 10; Jasper 1st, 5.43; Pultney, 2; Woodhull, 1.65. *Syracuse*—Amboy, 4.66; Chittenango, 18; Oneida Valley, 1. *Troy*—Glens Falls, 61.46; Troy Second Street, 128.41; — Woodside, 17.55; Waterford 1st, 8.60. *Utica*—Kirkland, 3; North Gage, 2.65; Waterville, 2.64; West Camden, 3.45; Williamstown, 2.80. *Westchester*—Mahopac Falls, 3.23; New Rochelle 1st, 62.08; Patterson, 9.68; Peekskill 2d, 32.85; Yorktown, 8. 1916 73

NORTH DAKOTA—*Fargo*—Casselton, 4.15. 4 15

OHIO.—*Athens*—Beech Grove, 2.08; Warren, 1.92; Veto, 5.50. *Bellefontaine*—Bellefontaine 1st, 2.84; Bucyrus, 6.20; Crestline (sab.-sch., 3), 12.13; Kenton 1st, 13.30; West Liberty, 9.75. *Cincinnati*—Cincinnati North, 4; Glendale 1st, 26.67; Lebanon 1st, 12.25; Montgomery, 5.50; Pleasant Ridge, 9.75; Springdale, 8; Wyoming sab.-sch., 25. *Cleveland*—East Cleveland, 11.66; Milton, 2. *Columbus*—Central College, 2.52; Columbus 2d, 53.40; Lancaster 1st, 11; Mount Sterling, 2.55. *Dayton*—Blueball, 5; Camden, 5; Clifton, 6.78; Dayton 1st, 64.60. Middletown 1st, 25.36; New Carlisle, 3.50; Xenia 1st, 12.43. *Lima*—Bluffton, 2; Delphos, 6. *Mahoning*—Alliance, 31.13; Canton Calvary, 4 25; Clarkson, 8; Coitsville, 2.25; Lisbon 1st (sab.-sch., 12.83), 30.33; Lowell, 8.10; Poland, 6.27. *Marion*—Ashley, 1: Chesterville, 3.58; Delaware, 25; Ostrander, 2.50; Richwood (sab.-sch., 1), 3.50; York, 1. *St. Clairsville*—Buffalo, 3.92; Crab Apple, 6.86; Nottingham, 7.75; Pleasant Valley, 2; Rock Hill, 4.50; Short Creek, 6. *Steubenville*—Bacon Ridge, 3.82; Bethel (sab.-sch., 2, C. E., 1), 15; East Liverpool 2d, 4 60; Hopedale, 5; Irondale, 13; Island Creek (sab.-sch., 55 cts.), 6.20; Long's Run, 7.63; New Hagerstown, 2; Pleasant Hill, 2; Potter Chapel, 2.50; Steubenville 2d, 14.62; Unionport, 1; Wellsville 2d, 6; West Lafayette, 1.91. *Wooster*—Ashland 1st, 8.14; Orrville, 2; Perrysville, 5; Plymouth, 3.33. *Zanesville*—Brownsville, 9.80; Hanover, 5; Newark 1st, 6.95. 642 13

OREGON.—*East Oregon*—Union, 51 cts. *Portland*—Portland 4th, 3.11; — Mizpah, 1.15; Smith Memorial, 1. *Southern Oregon*—Ashland sab.-sch., 8. 13 77

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 175.27; —2d, 8; —Brighton Road sab.-sch., 25; —Central, 8.25; —McClure Avenue sab.-sch., 20; Melrose Avenue, 2; Bakerstown, 17.88; Bellevue (sab.-sch., 4), 13.43; Emsworth, 12; Industry, 1.50; Leetsdale, 101.50; Sewickly, 62. *Blairsville*—Conemaugh, 5.90; Greensburgh 1st (sab.-sch., 19.20), 94.95; Latrobe 1st, 27; McGinnis, 4; New Alexandria (sab.-sch., 6.21), 38.87; New Salem, 9.60; Parnassus, 30.60; Plum Creek, 24; Unity, 20.50; Wilmerding, (C. E., 4), 10; Vandergrift 1st, 5. *Butler*—Butler 1st, 6; Harrisville, 3; New Hope, 2. *Carlisle*—Carlisle 1st, 32.50; Chambersburg Falling Spring, 15; Harrisburg Olivet (sab.-sch., 1), 4; Mechanicsburg, 10; Millerstown, 3.55; Petersburg, 1.50; Waynesboro, 11.78. *Chester*—Glen Riddle, 1; Honey Brook, 19; Kennett Square, 4; Marple, 7; Wayne (sab.-sch., 4.20), 51.20. *Clarion*—Academia, 2.26; Beech Woods, 15.80; Brockwayville, 12.90; Clarion Woman's Aux., 16.78; Concord, 2.90; Emlenton 1st, sab.-sch., 6.43; Greenville, 10; Oil City 2d, 40; Penfield, 3; Pisgah Woman's Aux., 12; Reynoldsville, 24. *Erie*—Cochranton, 4; Conneaut Lake, 1.75; Conneautville, 8.70; Corry 1st, 9.50; East Greene, 2.83; Erie Chestnut Street, 13.63; Fairview, 60 cts.; Franklin, 12.25; Garland, 4.56; Georgetown, 2; Girard, 6.41; Greenville sab.-sch., 4.23; Harmonsburg, 1: Jamestown 1st, 10; Kerr's Hill (sab.-sch., 68 cts.), 5.80; Meadville 1st, 11; — Central, 11; Mill Village, 2.50; New Lebanon, 1; North Warren, 2.40; Oil City 1st, 42; Pittsfield, 1.75; Springfield, 4.75; Sugar Creek Memorial, 1.70; Sunville, 90 cts.; Tideoute, 8; Warren 1st, 16.67; Miles Grove, 3.30. *Huntingdon*—Altoona Broad Avenue, 9.05; Bellefonte, 3; Clearfield (sab.-sch., 4, Colored sab.-sch., 3.75), 28.30; Curwensville, 12.37: Duncansville, 2; Lewistown sab.-sch., 50; Logan's Valley, 10; Milesburg, 3.30; Moshannon and Snow Shoe, 2; Spruce Creek, 30.16; Tyrone 1st, 56.51; Williamsburg. 12.85. *Kittanning*—Appleby Manor, 4.65; East Union, 2 26; Freeport, 24.20; Indiana, 37.54; Leechburg 1st, 16. *Lackawanna*—Athens, 9; Elmhurst, 1; Forest City 1st, 2; Hawley, 8; Honesdale 1st, 19.60; Kingston, 15.43; Moosic 1st, 9.46; Sayre 1st, 1.18; Scranton 1st, 25; — Green Ridge Avenue, 38; — Washburn Street 25; Troy, 12.80. *Lehigh*—Bethlehem, 1st, 3.13; Easton 1st, 40; Easton, Brainerd Union, 128.18; Middle Smithfield, 6.25; South Bethlehem 1st, 32; Stroudsburg 1st, 10; Upper Mount Bethel, 2. *Northumberland*—Chillisquaque, 2.46; Milton, 65; Mooresburg 2; Muncy, 8; Williamsport 3d, 3; *Parkersburg*—French Creek, 10; Lebanon, 1. *Philadelphia*—Philadelphia Hebron Memorial, 12; — Princeton, 383.63; — Temple, 49.88; — West Green Street, 52. *Philadelphia North*—Bristol 8.24; Chestnut Hill Trinity, 12.13; Doylestown, 33.93; Germantown 1st, 234.72; — 2d, 87.57; — Market Square, 118.35; Jenkintown Grace, 4.33; New Hope, 3.80; Norristown Central, 12.73; Reading 1st, 43.10. *Pittsburg*—Cannonsburg 1st, 22.24; Concord (Jr., C. E., 5), 15; Edgewood, 25.68; Forest Grove C. E., 15; Idlewood, Hawthorne Avenue, 9; Long Island, 15.33; McDonald 1st, (sab.-sch., 2.07), 39.67; McKee's Rocks (sab.-sch., 7), 34; Mansfield, 14.81; Pittsburg 1st, 231; — 3d, 1000; — 4th,

[*Continued on opposite page.*]

Headache

Horsford's Acid Phosphate.

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.

For sale by all Druggists.
Beware of Substitutes and Imitations.

We acknowledge

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

Continued from page 278.

77.48; — Bellefield, 48; — East Liberty (sab.-sch., 65.81), 114.85; — Highland, 13; — Homewood, Avenue, 10.50; — Point Breeze, 150; — Shady Side (sab.-sch., 6.92), 120.61; — South, Side, 9; Sharon C. E., 8.50; Sheridanville, 2; Valley, 7.60; Wilkinsburg, 10.83. *Redstone*—McKeesport 1st, 35; Mount Washington, 2; Round Hill, 6.23. *Shenango*—Clarksville, 18.79; New Brighton 1st, 34.19; New Castle Central, 21.16; Pulaski sab.-sch., 7.84: Sharpsville, 2; Slippery Rock, 4.25; Transfer, 1.76; Unity (sab.-sch., 8), 19. *Washington*—Allen Grove, 6.31; Burgettstown 1st (sab.-sch., 7.98), 29.53; Cross Creek, 20; East Buffalo, 8.75; Hookstown, 9.13; Lower Buffalo, 4.28; Unity, 3; Upper Ten Mile, 20. *Wellsboro*—Kane, 6; Knoxville, 7. *Westminster*—Cedar Grove, 5; Middle Octorara, 6; Wrightsville, 5.66. 5346 15

SOUTH DAKOTA—*Aberdeen*—Langford, 2.50. *Central Dakota*—Brookings, 5. *Southern Dakota*—Dell Rapids, 14; Emmanuel, German, 5; Mitchell, 1. 27 50

TENNESSEE.—*Holston*—St. Marks, 4. *Union*—Marysville 2d, 4; New Providence, 6; Shiloh, 3.15. 17 15

UTAH—*Boise*—Boise City, 2d, 1. *Kendall*—Soda Springs, 1. *Utah*—Ogden 1st, 4.36. 6 36

WASHINGTON.—*Olympia*—Castle Rock and Toledo, 90 cts.; Tacoma Calvary, 5. *Puget Sound*—Seattle Westminster, 10.50. *Spokane*—Cœur d'Alene, 2. 18 40

WISCONSIN.—*Chippewa*—Baldwin, 4; Eau Claire 1st, 6. *Madison*—Baraboo 1st (sab.-sch., 3.53, Sr. C. E., 2, Jr. C. E., 41 cts.), 15.94; Pleasant Hill, 5; Verona, 1. *Milwaukee*—Milwaukee Calvary, 40.15; — 1st German, 2; Somers (sab.-sch., 8), 15; Stone Bank, 1.04. *Winnebago*—Marinette Pioneer, 15; Marshfield, 15.60; Weyauwega, 2. 122 73

Total receipts from churches during Dec., 1897... $11474 34

MISCELLANEOUS.

Estate of Joseph Beezley, Corning, Iowa, 10; Mrs. F. F. McCrea, Indianapolis, Ind., 10; Mrs. Kuhfust of Zion Ch., Gaebler, Mo., 1; Miss M. E. Rogers, New York, N.Y., 40; Mrs. E. F. Halloway, Phildelphia, Pa., 2; Prof. J. G. Ogden, Crafton, Pa., 1; Interest from Invested Funds, 743; Invested Funds for re-investment, 200; William R. Thompson, Pittsburgh, Pa., 50; Rev, B. L. Glenn, Newnan, Ga., 105; A friend, Romulus, N. Y., 1; Mrs. C. Bull, New York, 6; Mrs. L. G. Chandler, Detroit, Mich., 120; Henry Barker, Taylor, Pa., 1; Benham Club Princeton Seminary, Princeton, N. J., 25; "Aid" 1st Ch., Montclair, N. J., 10; Estate of Mrs. Matilda Robinson, Kittanning, Pa., 300; "Q," Camden, Ark., 20; Mrs. M. E. T. Jacke, Dunlap, Ill., 5; Cash, 1; Miss Mary A. Uhler, Baltimore, Md., 1; Mrs. S. A. Caldwell, Buffalo. Pa., 10; "P" Chicago, Ill., 100; Estate of R. A. Mifflin, North Hope, Pa., 33.33; Estate of Harness Renick, Circleville, O., 112; Cash, 200; Andrew Farrington, Wampsville, N. Y., 50 cts.; "C. Penna," 8; Rev. J. G. Touzeau, Medellin, Colombia, 5; Rev. E. P, Goodrich, Ypsilanti, Mich., 6; Rev. Henry T. Scholl, Big Flats, N. Y., 2..... $2,128 83
Woman's Board..... 3,907 42

Receipts during December, 1897.....$17,510 59
Receipts during December, 1896..... 13,358 04
Total receipts to January 1st, 1898..... 59,427 43
Total receipts to January 1st, 1897..... 64,162 95

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh Pa.

CLYDE LINE EXCURSIONS

NEW YORK TO

FLORIDA

AND RETURN

(Including MEALS and ACCOMMODATIONS).

$35.30
Intermediate Round Trip.

$43.30
First-class Round Trip.

$3.75 additional includes round trip on the

BEAUTIFUL ST. JOHN'S RIVER.

Full particulars and Beautifully Illustrated Booklet in regard to "**Florida and the South**" mailed free upon application to PASSENGER DEPARTMENT.

W. H. HENDERSON,
G. E. P. A.,
5 Bowling Green, N. Y.

A. P. LANE,
N. E. A.,
201 Wash'n St., Boston, Mass.

W. H. WARBURTON,
G. T. P. A.,
5 Bowling Green, N. Y.

T. G. EGER,
Traffic Manager,
5 Bowling Green, N.Y.

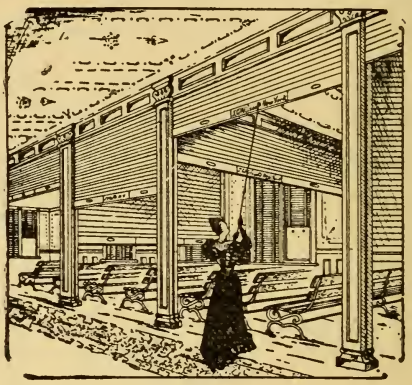
WM. P. CLYDE & CO., Gen. Agts.,
5 Bowling Green, N. Y.
12 S. Delaware Ave., Phila., Pa.

Jas. Godfrey Wilson,

PATENTEE AND MANUFACTURER,

74 WEST 23d ST., NEW YORK.

Send three two-cent stamps for Illustrated Catalogue.
Stamps not necessary if you mention THIS Magazine.



Rolling Partitions

for dividing Church and School Buildings. Sound-proof and air-tight. Made also with Blackboard Surface. They are a marvelous convenience, easily operated, very durable and do not get out of order. Also made to roll vertically. Over 2000 Churches and many Public Schools are using them.

VENETIAN BLINDS IN ALL WOODS.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

Mention this Magazine.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM

Morphine habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**

J. L. STEPHENS, M. D., Lebanon, Ohio.

CATARRH INHALER FREE!

Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere condemned.

The new Scientific Catarrh Inhaler of Dr. Worst's mailed **Free** to all readers of this paper.

CURES BY INHALATION,

And is the latest and best up-to-date method for curing Catarrh, Asthma, Colds, Bronchitis, Sore Throat, Headache, and is endorsed by all Physicians.

CROWN POINT, N. Y., Nov. 16, 1897.
"It cured me in three days of a stubborn cough. I believe it a God-send to the afflicted." B. F. BEVINS.

ODESSA, MO., Oct. 18, 1897.
"It beats the world for Catarrh and Rheumatism." W. C. DANNALSON.

ISAAC MILLER, Clay City, Ind., writes: "Your Catarrh Inhaler has cured me sound and well."

[We can furnish thousands like the above.]

SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me $1.00, if not return it. Send for it now. Address,

DR. E. J. WORST, Box Ashland, Ohio

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Corresponding Secretaries—Rev. William C. Roberts, D.D., LL.D., and Rev. Duncan J. McMillan, D.D.
Treasurer—Harvey C. Olin. *Recording Secretary*—Oscar E. Boyd.
Superintendent of Schools—Rev. G. F. McAfee.
Secretary of Young People's Department—Miss E. M. Wishard.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board should be addressed to the *Corresponding Secretaries.*

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to the *Treasurer.*

Applications for aid from churches should be addressed to the *Recording Secretary.*

Applications of teachers, and letters relating to the School Department, should be addressed to the *Superintendent of Schools.*

Correspondence of Young People's Societies should be addressed to the *Secretary of Young People's Department.*

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer.*

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value.* There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready.* Address the *Treasurer of the Board of Foreign Missions.*

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary.*

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work.*

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent.*

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent.*

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer.*

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. E. C. Ray, D.D.
Treasurer—E. C. Ray.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Harvey C. Olin, 156 Fifth Avenue, New York, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F. ELLINWOOD, D.D., LL.D., BENJ. L. AGNEW, D.D.,
EDWARD B. HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., LL.D., E. C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Current Events and the Kingdom (with portraits of Frances E. Willard and Booker T. Washington), ... 283
Editorial Notes (with portraits of Wm. C. Roberts, D.D., LL.D., and Charles L. Thompson, D.D.), ... 286
At the Student Volunteer Convention, *V. F. P.*, ... 288
A Rare Old Relic (one illustration), . . 289
A Presbyterian Monument (two illustrations), 289
Faith in One's Star and Faith in God, *F. F. Ellinwood, D.D.*, ... 291

FREEDMEN.—Goodwill Mission — Building their Temple (two illustrations), . . 294

FOREIGN MISSIONS.—Notes, . . . 297
Rev. David Trumbull, D.D. (with portrait), . 302
A Plea for the Debt, *A. S. Fiske, D.D.*, . . 303
"Grieve not the Holy Spirit of God," *Herrick Johnson, D.D.*, ... 305
An Embarrassing Legacy, ... 307
Concert of Prayer, Topic for April—The Native Church, *Secretary R. E. Speer*, . 309
Native Agents, *Rev. F. G. Coan* (one illustration), ... 309
Training a Native Ministry in the Presbyterian Church in India, *J. J. Lucas, D.D.* (one illustration), ... 312

EDUCATION. — History, Functions and Sphere of the Board, *William Bishop, D.D.* —Vail Memorial Library, Lincoln University—State of the Treasury, . . . 315
COLLEGES AND ACADEMIES.—Scotland Academy, *Principal Calvin H. French* (illustration), ... 317

PUBLICATION AND SABBATH-SCHOOL WORK.—Phases of Mission Work (two illustrations)—Preparations for Children's Day—Twentieth-century Movement, . 319

CHURCH ERECTION.—An American Armenian Church—The Closing Days—A Church Rebuilt (illustration), . . . 322

MINISTERIAL RELIEF.—William C. Cattell, D.D., LL.D., *S. T. Lowrie, D.D.* . 325

HOME MISSIONS.—A Statement, *Secretary C. L. Thompson, D.D.*, ... 328
Notes, ... 329
Rev. W. K. Marshall, D.D. (with portrait), 331
Concert of Prayer—The South and the Freedmen, ... 334
Letters—Appointments, ... 336

YOUNG PEOPLE'S CHRISTIAN ENDEAVOR.—Notes (with six illustrations) —Sou San Foulay—"Watchman, Tell us of the Night," *Henry N. Paine, D.D.* —Letter to Young People, *Edward B. Hodge, D.D.*—Presbyterian Endeavorers —Christian Training Course Programs —Gleanings—Questions for Missionary Meeting—Worth Reading, . . . 341–357
Book Notices, ... 358
Necrology, ... 360
Receipts, ... 361–372
Officers and Agencies, ... 373, 374

Vail Memorial Library, Lincoln University

See page 316

THE CHURCH

AT HOME AND ABROAD.

APRIL, 1898.

CURRENT EVENTS AND THE KINGDOM.

The Destruction of the "Maine."—"Public opinion should be suspended till further report," said Captain Sigsbee in his dispatch, February 15, to the Secretary of the Navy. On that evening the United States battleship *Maine*, which he commanded, lying in the harbor of Havana, was destroyed and sunk, with the loss of two hundred and fifty lives. In the face of this appalling disaster the government at Washington has preserved a calm and dignified attitude. It suspended judgment, and in the absence of proof of treachery held to the theory of accidental explosion. The Spanish authorities at Havana rendered assistance in rescuing sailors still alive and in recovering dead bodies. This national bereavement has called out messages of condolence from friends in every part of the world, who sympathize with us in our profound sorrow. Awaiting the report of the Board of Inquiry, right-minded citizens hope and pray for peace and not war.

Missions in the Klondike.—The stream of men going to Alaska is not made up entirely of those in search of a fortune, says an exchange. There has recently started from New York what is known as the "Klondike Rescue Band." It is composed of five men, converts of New York rescue missions, who are going to the gold fields for the purpose of holding mission services and helping the miners to overcome the temptations incident to their rude life. From Toronto another band of eighty men expects soon to start. They are all workingmen—engineers, carpenters, shopkeepers and mechanics of many trades. They have banded themselves together "to work for the kingdom of Christ," and propose to go to the gold fields as artisan missionaries.

Miss Barton in Cuba.—In an island where one-third of the population has already perished, and three hundred thousand are now at the point of starvation, there is abundant room for the beneficent work of the American National Red Cross. And Miss Barton has been welcomed by the authorities, who have offered assistance and placed at her disposal facilities for relief work. The poor sufferers express grateful appreciation of the helpful ministry that has reached them none too soon.

A Westminster Celebration.—The historic Presbytery of New Brunswick, which has existed since 1738, celebrated the 250th anniversary of the adoption of the Westminster Standards, in the First Presbyterian Church, Trenton, N. J., on Thursday, February 24, 1898. The services were held morning, afternoon and evening, and were all well attended. The speakers and their topics were the Rev. F. L. Patton, D.D., LL.D., on "The Creeds of Christianity;" the Rev. John DeWitt, D.D., LL.D., on "The Place of the Westminster Assembly in Modern History;" the Rev. George T. Purves, D.D., LL.D., on "The Westminster Standards and the Preacher," and the Rev. William H. Roberts, D.D., LL.D., on "The Westminster Standards and the Formation of the American Republic." Dr. Roberts called attention to the statement that is sometimes made that Calvinism is dead. As a rule, said he, the persons who make such a statement are ministers of the Unitarian Church, in whom the "wish is father to the thought," and who never trouble themselves to examine as to the facts. The truth is, that when the Baptist, Reformed German and Dutch Churches, the Calvinistic

Congregationalists and Episcopalians, are numbered with the nine Presbyterian denominations, the majority of American Protestants are Calvinists of one type or another. Whatever their differences the cardinal principle in the theology of them all is that which is fundamental to the Westminster Confession, the sovereignty of God.

A Noble Life Ended.—When Frances E. Willard was called, February 18, to her heavenly reward, the whole world mourned the departure of a friend. Great as an educator and as an organizer, this "uncrowned queen of American democracy" has left the impress of her personality upon many lands. "She knew," wrote Whittier,

> ". . . . the power of banded ill,
> But felt that love was stronger still,
> And organized for doing good
> The world's united womanhood."

She possessed a remarkable power of attracting women and winning their love. In thousands of homes made purer and brighter because of the principles for which she lived, the memory of Miss Willard will be lovingly cherished. "How beautiful to be with God," were the last words she spoke on earth.

Frances E. Willard
Courtesy of *Literary Digest.*

Student Volunteer Convention.—There were present at this great convention not only many student delegates, but representatives of the Foreign Mission Boards, between whom and the Volunteers there is perfect sympathy, and many other enthusiastic friends of missions. The fourfold purpose of this organization is (1) "to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified Student Volunteers to meet the successive demands of the various Missionary Boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their coöperation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers." The movement has been well characterized a recruiting agency for missions. Those who have solemnly declared, "It is my purpose, if God permit, to become a foreign missionary," include the brightest and most intellectual young men and women in our institutions of learning. More than eleven hundred of them are already engaged in foreign missionary work under forty-six different societies, while most of those at home are studying the subject of missions systematically. On a single evening of the convention the sum of $7000 a year for four years was pledged by those present as an offering for foreign missions. Dr. Charles Cuthbert Hall, in his address, developed these points: the hope of mission extension in the near future rests largely upon the coöperation of the student

class; the influences of academic life give direction to the tastes and sympathies of later life; the predominant influences of college and theological seminary life do not naturally direct the mind to the world-wide work of evangelization; therefore, larger opportunities for the study of missions in college and theological seminary should be provided. "This movement means," says *The Outlook:* "a new birth of a wise, well-ordered, sane, Christian enthusiasm, among the young men and women of the more educated and cultured class of America. He who despairs of the Church of Christ, or thinks it is loosing its influence on the young, or failing to affect the lives of the educated, is either singularly ignorant of the facts of current history, or predetermined not to understand their meaning."

Principal Fairbairn's Lectures. — Commenting on Principal Fairbairn's acceptance of the invitation to deliver the Haskell lectures in India, the *Indian Witness* says: "This news will greatly rejoice not only his old students in the Indian mission field, but all European and American missionaries who, through Dr. Fairbairn's magnificent contributions to the confirmation and defense of the Christian faith, have learned to admire and love the man. There are few living men better qualified for the service which Dr. Fairbairn has accepted, and we confidently pledge him in advance a hearty welcome from the whole missionary force and their most earnest coöperation in making his visit a grand success."

The Tuskegee Conference.—The annual gathering at Tuskegee Normal Institute in the interest of the Negro was helpful, as have been the similar conferences in past years. Two thousand farmers were present, and nearly every Southern State was represented. It was clearly shown that growth in education, development of Christian character, elevation and purification of the ministry and improvement in material conditions are the results upon the Negro race of good outside influences. Beginning seventeen years ago in a small building, with one teacher and thirty pupils, Mr. Booker T. Washington is now at the head of an institution where twelve hundred students receive instruction, where twenty-four industries are taught, and the property

Booker T. Washington.

of which is valued at $300,000. His influence has been uplifting. He has learned how to call out the self-respect of the colored people. He is leading them to a higher plane of citizenship, to help themselves, to get land and pay for it, to improve their homes and schoolhouses, and to lengthen the school term.

The Prevention of Lynching.—The brutal murder of Postmaster Baker in a South Carolina town on Washington's Birthday emphasizes the importance of a careful study of this phase of crime. Lynch law as an epidemic will never be suppressed, writes Edward Leigh Pell in the *Review of Reviews*, by ignoring the conditions which keep the atmosphere infected with the germs of the lynching fever. The conditions are, he says, (1) the prevalence of crime among the blacks, and (2) the prevalence of race prejudice among the whites. Among the remedies suggested are these: The intelligent citizens of the South should individually undertake to awaken in their neighbors a higher regard for law. The papers of the two sections should exchange texts, and the Northern press should preach against Negro crime and the Southern press should preach against lawlessness and race prejudice. The higher education of Negroes should be pushed with a view to supplying the demand for capable teachers of righteousness for the race. The South should take the worthy young Negro by the hand as earnestly as the mob has taken the unworthy Negro by the neck, and encourage him in all high endeavor, that the race may not be without salt to save it.

THERE is one interesting fact which the Board of Foreign Missions has of course modestly refrained from publishing, namely, that Mr. Robert E. Speer, on his recent return home, showed his sympathy with the debt-raising by meeting the entire expense of his world-wide tour, amounting to between $1400 and $1500.

DR. E. N. WHITE informs us that a handsome communion table is at the disposal of a friend who is willing to present it to a church in the neighborhood of New York, for which it might be found appropriate. It is too large and heavy to send to a distance without undue expense. Inquiry may be addressed to the Board of Church Erection, 156 Fifth avenue, New York.

DR. WILLIAM C. ROBERTS came to this country from Wales at the age of seventeen with his father's family. On the death of both his parents, a week after arrival, the oversight of the orphan children devolved upon him. After a year or two in business he finished his preparation for college and entered Princeton. His course in theology was completed in 1858, when he was ordained and installed pastor of the First Presbyterian Church in Wilmington, Del. Succeeding pastorates were at Columbus, O., and Elizabeth, N. J. He was made president of the Board of Home Missions in 1880, and the following year one of its secretaries. In 1886 he accepted the presidency of Lake Forest University. In 1889 he was elected Moderator of the General Assembly. On the urgent invitation of the Board of Home Missions he returned to New York in 1892 and became senior secretary, in which capacity he has served faithfully for six years. The degree of D.D. was conferred upon him in 1872 by Union College and that of LL.D. in 1886 by Princeton.

William C. Roberts, D.D. LL.D.,

THE *Standard* finds in the history of the First Methodist Church in Chicago a good example of the wisdom of pioneer mission work. Organized sixty years ago, just one year after the incorporation of the city, before there was a daily paper, and when the population was less than 4000, it purchased a property which it still owns, now valued at $1,000,000. The church has contributed to various Methodist Church enterprises in the

city more than $500,000, and continues in the heart of the business district to exert a strong religious influence upon the community.

The Rev. Charles L. Thompson, D.D., whose statement on assuming the office of secretary of the Board of Home Missions may be found on page 328, has been for ten years pastor of the Madison Avenue Presbyterian Church in New York city. His previous pastorates were in Zanesville, Wis., Cincinnati, O., Chicago, Ill., Pittsburgh, Pa., and Kansas City, Mo. For about four years he was one of the editors of the *Interior*. In 1888 Dr. Thompson was Moderator of the General Assembly. We bespeak for him the hearthy sympathy and coöperation of the entire Church.

Charles L. Thompson, D.D.

Writing of the reduction of missionary appropriations, the *Advance* says: Why not apply the Golden Rule to this matter of missionary support? Let the churches treat the missions as they would like to be treated as churches. Suppose that some source of authority which could enforce the mandate should say to our home churches, "You must reduce your expenses this year by fifty per cent." The minister's salary is cut in two, the appropriation for music is reduced one-half, a cheaper janitor must be found, the expense for heating and lighting must be reduced—how would they like it? As we take up our collections for missionary objects let us repeat the Golden Rule and practice it.

A Presbyterian elder writes: "I am constrained to congratulate you on the very attractive get-up of the last issue of the Church, especially the excellent quality of the illustrations." And a pastor in Indiana, who believes that "a word of appreciation will surely not go amiss," assures us that the magazine, always good, appears to grow better, especially in the pleasing feature of illustrations.

A zealous Christian Endeavorer reports that he found on his table one evening The Church at Home and Abroad for March, the *Century*, the *Literary Digest* and a favorite volume of poems. He picked up The Church at Home and Abroad first and read it quite through. He adds that "if every Presbyterian could receive the monthly visits of the magazine it would have a far-reaching educational value. In its mechanical get-up and in its presentation of the living interests of our beloved Church, it is worthy of the highest commendation, and should receive the support and encouragement of all who would have a more thorough knowledge of what is going on in the religious world and would aid in the upbuilding of Christ's kingdom."

Pastor Taylor, of Rochester, makes an appeal in *Brick Church Life* for that time-honored institution of the Church, the prayer meeting. It has been, he says, the training-school for elders, Sunday-school teachers, missionary workers and multitudes of faithful servants of the Church; and no other agency has yet appeared to take its place. The neglect of the prayer meeting hurts the spiritual power of the Church, and costs individuals more dearly than they know. A general rally to its support would mean untold gain to every department of the Church's life.

The Presbytery of New Brunswick, at its winter meeting, adopted this resolution: "That the Church is the best temperance society; the gospel the most effective means against intemperance; and the example of our Lord that which we are to study, follow and inculcate, in this, as in all other moral reforms."

Our friend, Dr. Robert Aikman, of Madison, N. J., calls attention to a mistake in one of our issues for last year as to "the first Chinese woman to study medicine in this country and practice it in China." He states that this honor belongs to Miss You Mé Kying, a daughter of one of our Chinese preachers, who, after the death of her parents, was received into the family of Dr. and Mrs. D. B. McCartee, now of our Eastern Japan Mission. She received her medical training in New York city, and at the time (1885) was said to be "the first Chinese lady who had been graduated in medicine either in England or America." Dr. Kying labored for one year as a medical missionary in connection with the Reformed Church Mission in Amoy, and subsequently for five years under the Southern M. E. Board in Japan.

In one of the religious weeklies of the Southern Presbyterian Church we find this testimony to the value of home missionary work: "In the field in which our Assembly is carrying home mission work there were in 1869 about 4400 Presbyterians; to-day they number about 27,400. A number of the strong churches in Arkansas and Texas are the result of home missionary money expended there fifteen to thirty years ago."

AT THE STUDENT VOLUNTEER CONVENTION.

V. F. P.

Some years ago Dr. A. A. Hodge said that the different denominations were like the rice fields of India, separated by channels for irrigation. When young, the channels were seen, but at maturity the fields were one beautiful waving whole.

Again and again this thought came to mind in looking over the vast assemblage gathered at Gray's Armory, Cleveland. They represented 458 institutions, 71 Missionary Boards, with 89 missionaries and 1717 student volunteers, 106 members of college faculties, 83 secretaries of Boards, 219 delegates from Young People's movements and visiting pastors—2214 delegates —yet "one beautiful whole." The supreme Head over all was Christ alone; the Holy Spirit guided and seemed almost visibly present, with increasing power as the days went on. This was the largest missionary gathering ever held in the United States, in importance and far-reaching results not to be estimated. "All nations, and kindreds, and peoples, and tongues" were represented.

It seemed a season of Pentecost, for, all differences forgotten, "every man heard them speak in his own language," the language of the Spirit.

It was inspiring to hear that 1173 volunteers were already on the field under forty-six societies in fifty-three countries, all with the aim, "more God in man." The 4000 students now on the rolls last year brought into their Boards $40,000.

But when, at the final session, sixty-four rose to their feet as going this year to all parts of the world, and gave their destinations and reasons, no one was unmoved. Four of these were secretaries of the movement, and one of them, Robert R. Gailey, of our Board, started the next day for China. At that session cablegrams were read from Scandinavian volunteers: "One flock, one Shepherd;" from Foochow: "China needs you;" from Lahore: "India never before so open," etc.

The watchword of the movement was ever in view, "The evangelization of the world in this generation," and its fulfillment prophesied. "Thy people shall be willing in the day of thy power." The audience faced a large map of the world showing the progress of Christianity, "the petty done, the undone vast." Mr. Speer proved most conclusively how the world could be evangelized in this generation by sending out 20,000 missionaries (there are now 10,000), the Church being Spirit-filled and *willing*.

It is impossible to even touch on the various sessions. Any one wanting a mine of

wealth of information, truly like the Klondike, let him send a dollar for the Report of the convention to 283 Fourth avenue, New York, and he will be repaid a hundredfold, for there all the vast stores of information gathered by master minds will be set forth.

Mr. Harlan P. Beach had made the educational exhibit helpful and inspiring to all, with its wealth of maps of all kinds, books on all missionary topics, helps by all Boards.

One of the most stimulating meetings was the Presbyterian Conference. We were told, after the field and our Board had been strikingly put before us, and reasons assigned for the present state of our finances, that one-third of one per cent. of Presbyterian capital would bring in at once $10,000,000. A most touching prayer was offered by one of our South American missionaries that we might be kept from "luxuries bought with blood money."

Never was I so proud of our work on the field and of our Board. We were plainly shown that the great need of our Church, the richest, and ablest, is more of the Spirit and a missionary pastorate. Only thus can we successfully carry on the greatest work of the Church.

Each delegate received a card, "A Call to Prayer," when sending in his name, and another, "Suggested prayer," on leaving. Begun, continued and ended in prayer, no wonder this Student Volunteer Convention has penetrated our lives with subtlest power, sending us home from Cleveland's delightful hospitality to begin again our missionary work for Christ, humbly, gratefully returning thanks that we were permitted to see his power so manifested.

A RARE OLD RELIC.

A fac-simile of the oldest known corporate seal of any American Presbyterian church is herewith presented. It was attached to a deed or mortgage release issued by the trustees of "The Presbyterian Church of Monmouth County," on the fifth of May, 1760.

In the twenty-third year of the reign of George the Second a royal charter was granted under Governor Belcher, February 21, 1749, to incorporate the Presbyterians of Monmouth county, in the Province of New Jersey. The charter is recorded in the office of the Secretary of State, at Trenton, in Liber C. 2 of Commissions, pp. 190–195.

It is supposed that the old churches of Freehold, Shrewsbury, Allentown and Cranbury were included in the charter, which provided how and when the ministers and elders of the Presbyterian churches in Monmouth county should meet to choose nine trustees and their successors.

Some Scotch exiles, driven out by the bloody persecutions under Charles II, established the Scots Meeting House in 1692 or earlier, and Elder Walter Ker was the pillar of the church. It was also called the Church of Freehold for many years, and

was merged subsequently in that which is now known as the Tennent Church, which is five miles west of south from the site of the Scots Meeting House.

A PRESBYTERIAN MONUMENT.

The Rev. Allen H. Brown writes thus of the events and men mentioned in the earliest official records of the Presbyterian Church in the United States of America:

The earliest official records extant, of the Presbyterian Church in this country, begin abruptly in the midst of the ordination of John Boyd, on December 29, 1706, in the old Scots Meeting House of Freehold, in Monmouth county, N. J. A photo-

engraved reproduction of the oldest existing page of this volume of records appeared in THE CHURCH AT HOME AND ABROAD for May, 1895. The first two pages of the manuscript having been lost, no man knows what antecedent events may have been therein recorded. Therefore, it is not claimed that Freehold is the oldest Presbyterian Church in this country; but only that it is the first one referred to in the existing records.

Francis Makemie as Moderator, Jedidiah Andrews of Philadelphia, and John Hampton, then recently arrived from Ireland, composed that Presbytery, which ordained John Boyd.

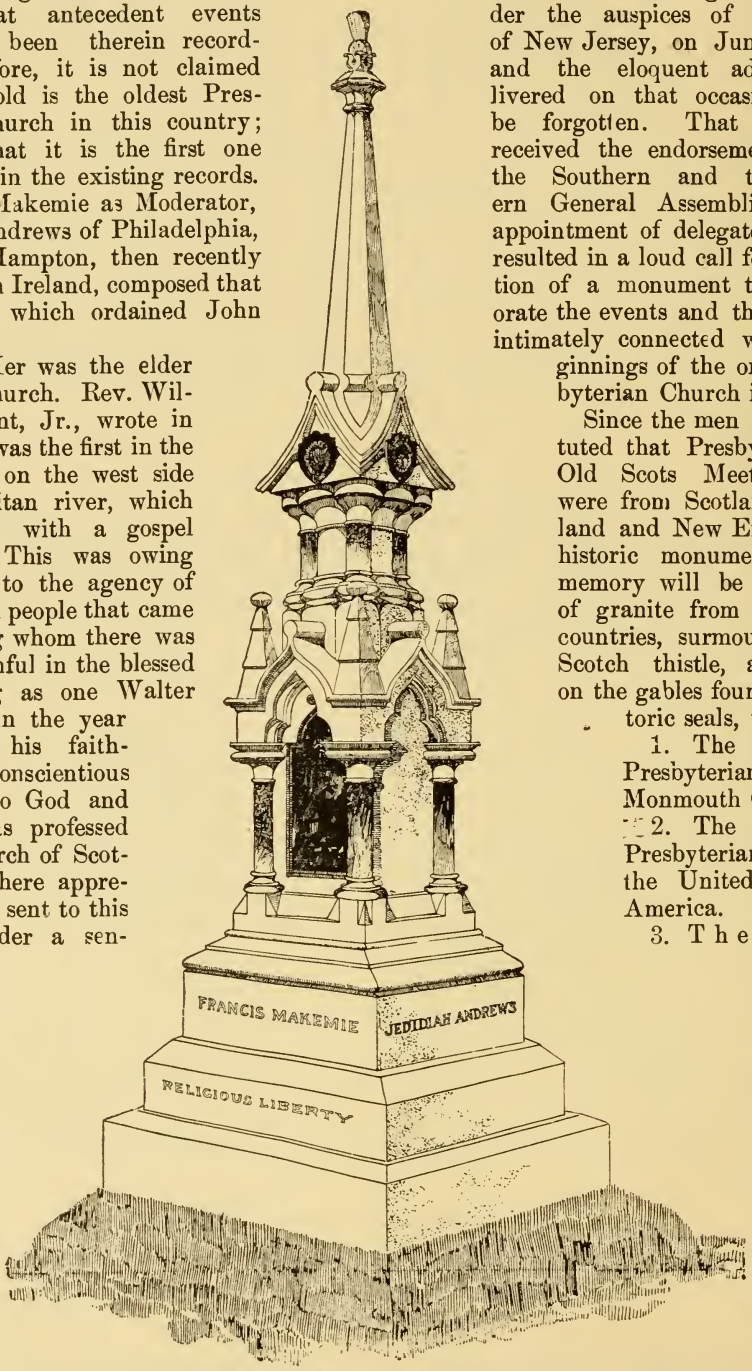
Walter Ker was the elder of the old church. Rev. William Tennent, Jr., wrote in 1744, "It was the first in the East Jersey on the west side of the Raritan river, which was settled with a gospel ministry. This was owing under God to the agency of some Scotch people that came to it, among whom there was none so painful in the blessed undertaking as one Walter Ker, who in the year 1685, for his faithful and conscientious adherence to God and his truth as professed by the Church of Scotland, was there apprehended and sent to this country under a sentence of perpetual banishment." Here met the first Presbytery of which any minutes exist. Here was the first regular ordination of a Presbyterian minister by that first Presbytery. Here began the great revival in our portion of the Church, under the ministry of John Tennent.

The pilgrimage to this site of the Old Scots Meeting House, under the auspices of the Synod of New Jersey, on June 4, 1895, and the eloquent addresses delivered on that occasion cannot be forgotten. That pilgrimage received the endorsement of both the Southern and the Northern General Assemblies by the appointment of delegates to it, and resulted in a loud call for the erection of a monument to commemorate the events and the men thus intimately connected with the beginnings of the organic Presbyterian Church in America.

Since the men who constituted that Presbytery in the Old Scots Meeting House were from Scotland and Ireland and New England, this historic monument to their memory will be constructed of granite from those three countries, surmounted by the Scotch thistle, and having on the gables four bronze historic seals, viz.:

1. The seal of the Presbyterian Church of Monmouth County.
2. The seal of the Presbyterian Church in the United States of America.
3. The seal of the Presbyterian Church of Scotland.
4. The seal of the Scotch-Irish Society.

Also on one side a bronze tablet, with the Latin inscription which is on the tomb-



The names of John Hampton and Elder Walter Ker will appear on the third and fourth sides.

stone of John Boyd, who died in 1708. It is also proposed to transfer that old tombstone to the care of the Presbyterian Historical Society in the new Witherspoon Building in Philadelphia.

A suitable plot of ground has been conveyed by deed to "The Trustees of the Synod of New Jersey." The accompanying design of J. & R. Lamb of New York has been adopted. It remains only to obtain $1500 from the friends of the Presbyterian Church scattered abroad everywhere to ensure the erection of the Scotch Presbyterian Monument on historic ground.

The Synod of New Jersey at its meeting in 1897 committed the matter of raising the money required for the erection of the memorial monument in the Old Scots burial ground to the care of Rev. Allen H. Brown.

FAITH IN ONE'S STAR, AND FAITH IN GOD.

F. F. ELLINWOOD.

Some months ago Felix Adler delivered a discourse of which the heroic Dr. Nansen afforded the text, or at least the leading thought and purpose. The splendid heroism of the explorer, his calmness, endurance, self-control and sympathetic companionship with all grades of the crew were depicted in glowing terms. The significant fact emphasized throughout was that this balanced, splendid character was that of an agnostic. A large congregation were thus called to notice what agnosticism can do in this last decade of the nineteenth century. Special attention was directed to the admirable discipline of the little crew of thirteen persons, and to Nansen's magnanimity in treating every fellow-voyager as a companion, and in the inculcated idea that every man should be a sharer in the toil, however humble, that seemed necessary to success. Here Dr. Adler found a great triumph of character and a grand solution of a difficult social problem. By candid readers of the narrative all this will be conceded, and yet with the exception of a sort of observance of the Christmas festival, there is nothing in the narrative that even hints at the Christian faith. There was neither Bible nor Christian Sabbath. In all the reported conversations concerning the tender memories of Fatherland, there is nothing to remind one that Norway is a Christian country. Amid all the terrible sufferings and struggles and dangers there is no suggestion of a prayer, or any trace of the idea of God as a refuge.

Felix Adler made good use of all this, and he probably could not have found a better subject for his purpose, or drawn a better illustration of what it is possible for human character to develop out of the blank negation of modern doubt. There could scarcely be a finer illustration of heroism resting upon simple human foundations with no divine element recognized. Strenuous toil, unflinching bravery, unquenchable hopefulness, seemed utterly baffled and powerless against the mighty forces of nature, and it would seem as if men *must* look for omnipotent help under such circumstances, and yet no prayer is heard. There is a kind of faith indicated in some of Nansen's expressions, for example, "I trust my star; it will guide me safely as it always has." "We are the tools of powers beyond us; we are born under lucky or unlucky stars. Till now I have lived under a lucky one. Is its light to be darkened? I am superstitious, no doubt, but I believe in my star." In the two large volumes there are two or three references to God. In one, Nansen addresses himself and says: "Here in the great night (the dreary Arctic night of half a year) thou standest in all thy pettiness face to face with nature, and thou sittest devoutly at the feet of eternity intently listening, and thou knowest God, the all-ruling, the centre of the universe. All the riddles of life grow clear and thou laughest at thyself that thou couldst be consumed by brooding, it is so little, so unutterably little. . . . . 'Who sees Jehovah dies.'"

Now this lack of trust in God as a helper is unnatural in such circumstances. The world over and through all ages and among all races the cry of humanity *in extremis* has burst forth for the sympathy and help of higher and unseen powers. Nansen's ancestors in their ignorance of the true God, had imagined gods with supernatural powers. While they idealized the mighty forces of frost and darkness and desolation under the name of giants, they made them subordinate to the more potent ideals of Woden and Thor, and the more genial deities representing the sunny influences of the south, before which darkness and frost were driven away. Prayer in trouble is as natural as our breath. Agnosticism is only a result of speculation. It has well been said that atheism never exists except as a reasoned conclusion.

We find in Nansen's journal sublime thoughts, as he contemplates the power and desolation that are about him, as he feels the heavy weight of an Arctic night resting upon him like a pall, or as he looks with amazement upon the gorgeous auroral displays in the heavens. And yet there is apparently no thought of God or of Providence in the sense in which a Christian would regard these terms.

The world problem, as it may be called, the plan and destiny of this visible creation, seems to weigh down his spirit with its ponderous and hopeless materialism. He finds no relief in those divine aspirations which differentiate humanity from the masses of rock and ice and from the mere physical life of the walrus and the polar bear. In the prophetic lessons of frost and Arctic night, he foresees a similar destiny of all the world in which we live. As the Polar sea with its islands is locked in ice, so he tells us, will this entire planet one day become icebound and dead. In the light of geology and astronomy, none can deny the soundness of this reasoning, if no other interposition should occur to create "a new heaven and a new earth." In other words, if there are no powers at work in the universe above and beyond those whose operations are the subject of physical science, then Nansen is right, and the dreariness of an agnostic system could hardly be presented in more gloomy colors. While we must admit the conclusion that the earth existed for a very long time before vegetable and animal life were possible, and that in the gradual cooling process remote after-ages may find it again uninhabitable, yet that very fact, if it be a fact, prompts the human spirit to cry aloud for something more and better than science can teach us. It cannot be that all that belongs to human life, all there is of hope and love and aspiration in the history of this race of ours, is merely an accident of temperature, a mere fortunate combination of warmth and moisture reached at a certain point in the history of a cooling planet. Little comfort indeed did Nansen find in his dark reflections. It is evident from his journal that the agnostic outlook did not satisfy the wants of his soul.

It is an interesting question, after all, whether the high character of a Nansen were possible aside from the antecedents of

early training. A kind of rude heroism might exist, for this has been shown in many a savage, but the poise and gentleness, the love of family and home, the frequent mention of wife and child in terms of tenderness, the keen appreciation of childhood's experiences of Christmas, as well as the generous companionship and regard for others which he evinced—these certainly are in strong contrast with the wild and savage character of the old Vikings. They were pirates of the most relentless kind. They lived by marauding and unscrupulous conquest. Surely no race of men have shown a greater transformation than the Scandinavian races under the influence of Christianity. The old Norsemen were proverbial for their savagery; the modern Norsemen are distinguished for quiet industry, love of home, and love of peace. With all deference, therefore, to Dr. Adler, we would suggest that this model agnostic owes much to the Christian cultus which he ignores.

There is another element in the case which should be considered; that is, that the heroism of this Arctic crew was partly due to exuberant youth and health. There was no use for the doctor, we are told, by these stalwart specimens picked from a nation's best. Even when the two heroes of heroes lived alone for a year upon floating ice, amid solitude and desolation which would have crushed ordinary men, they remained in vigorous health.

Now a philosophy of life which can meet the wants of the great masses of mankind in all the vicissitudes of misfortune, sickness and the feebleness of age, which can sustain delicate women as well as stalwart men, must bear stronger tests than were experienced by the selected voyagers of the *Fram*. In the personal domestic trials of an average parish, at the grave and in the home of the bereaved, something more helpful must be found, else the human race is an orphan cast forth remorselessly, with no resources but its own.

About the time that my attention was called to Nansen and his companions, I read Dr. Jacob Chamberlain's story entitled "In the Tiger Jungle." There was there depicted a heroism quite as strong and alert as that of Nansen. In fact, in one brief trial he was more desperately resolute, if possible, than was Nansen even when swimming in ice water after his truant boat. But in this case manly courage towering to a sublime height was supplemented by an inspiring faith in God. Readers of Dr. Chamberlain's story, which there is no space to reproduce, can imagine—can see him there shut up in a flat and narrow jungle between a swollen river and a mountain bluff teeming with tigers, ready to pounce upon him and his companions at any moment. Rain, with alternations of blistering sunshine, was pouring upon them, and night was fast approaching, when to their horror they learned that the only path which afforded escape was cut off by the affluents of the Godavery river, now rendered impassable by the flood. The men, thirty or forty in number, were so mutinous in this emergency that Dr. Chamberlain was obliged to ride up and down the marching column with revolver in hand to prevent desertion. It was too late to turn back, for they could not escape the jungle before night would be upon them, unless they dropped their burdens and ran for dear life. It was plain to all that they could not go forward. The snarl of tigers was already heard on the right hand, the roar of the swollen river was on the left; they seemed absolutely hedged up and doomed to destruction. The missionary, scarcely knowing why, commanded to move forward, afraid to allow a moment's pause. Two men in the rear who had dropped their burdens and were springing into the jungle for escape were suddenly confronted by the apparition of the missionary with revolver pointed at their heads. Terror-stricken they again took up their burdens and marched on, "for they knew not that I would not shoot them." While there was absolutely no escape that human wisdom could suggest, the intrepid missionary prayed as he rode up and down the lines, and prayed again and again, "Master, was it not for thy sake that we came here? Did we not covenant with thee for the journey through? Have we not faithfully preached thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst thou not promise, 'I will be with thee'? Now we need thee; we are in blackest danger for this night. Only thou canst save us from this jungle, these tigers, this flood. Master! Master! show me what to do!"

"An answer came," says Dr. Chamber-

lain, " not audible, but distinct as though spoken in my ear by human voice, ' Turn to the left, to the Godavery.' Riding rapidly forward, I overtook the guides. ' How far is it to the Godavery ?' ' A good mile.' ' Is there no village on its bank ?' ' No, none within many mile, and the banks are all overflowed.' ' Is there no rising ground on which we could camp ?' ' No, it is all low and flat like this.' "

Then the missionary drew apart and prayed again, while the line still plodded on, and again came the answer, " Turn to the left to the Godavery, and you will find rescue."

" ' Are you sure there is no rising ground by the river ?' I said to the guides, ' where we can pitch, with the river on one side for protection, and campfires around us on the other, through the night ?'

" ' None whatever.'

" ' Think well; is there no dry timber of which we could make a raft ?'

" ' If there were any it would all be washed away by these floods.'

" ' Is there no boat of any sort on the river ? I have authority to seize anything I need.'

" ' None nearer than the cataract' (twelve miles away).

" How long would it take us to reach the Godavery ?'

" ' Half an hour, but it would be so much time lost.'

" ' What shall we do then for the night ?'

" ' God knows,' answered the men, and they looked the despair they felt."

Again the missionary prayed, and the answer came, " Turn to the left, to the Godavery, and you will find rescue."

" I cannot explain it,' he says, " but to me it was as distinct as though spoken by a voice in my ear; it thrilled me. ' God's answer to my prayer,' said I, ' I cannot doubt. I must act, and that instantly.' "

Strange as it seemed to the men, the command to halt and turn sharp to the left was heeded, and under the menace of the revolver and almost dazed by the desperation of the situation, they filed rapidly toward the river, where, behold! a flat boat belonging to the British government on the opposite shore (for they were now in the Nizam's dominion) had been broken from its moorings by the power of the current, and floating down the river had been turned to this shore and this particular point, where its two occupants had tied it to a tree!

Upon this safe refuge the whole party of about forty soon encamped with their large army tent covering the entire boat. Fires were built on the shore, and Dr. Chamberlain stood guard at the shore end throughout the entire night to defend the company against the tigers whose roars were plainly heard.

What a night for this God-trusting hero! What gratitude and strengthened faith and triumphant joy were his and what an object lesson for his men!

Now there had been no lack of even physical heroism, no lack in the use of means. A strong superior intellect, inspired and elevated by a sublime faith in God, had been strong enough to overcome the doubts and fears of his followers, and to move them forward even against their own judgment and experience. I admire Nansen, but he could not have done this. In these circumstances Nansen and his men would have been at the end of their resources. Here superinduced upon all that sagacity and heroism can do was faith in a Divine power, and it brought its triumph.

FREEDMEN.

GOOD WILL MISSION.

The accompanying photographs of church and schoolhouse in Sumter county, S. C., represent a work which has been carried on by the Freedmen's Board for a number of years in a locality probably as favorable as any other spot in the whole South for the kind of work that is being done. It is the work of a country church and a country school. The county itself is largely populated with colored people. The community for many years previous to the war has had

Good Will School.

in it an element strongly Presbyterian, and the colored people as a consequence are in this county strongly inclined to the Presbyterian faith and the Presbyterian form of worship. The church and school are at present both under the care of Rev. I. D. Davis, a colored minister, who graduated some years ago at Biddle University. The church reported last year 432 members, and the school reported an enrollment of 370 pupils. The mission is right in among the pines, about twelve miles from Sumter, the county-seat of the county, and about six or seven miles from Mayesville. Although there are nearly 400 pupils in the school, the Board is only able to supply two other teachers beside Mr. Davis, and even these must be limited under the present poverty of the Board to four months. The people themselves are poor, and living in the country as they do, and employed generally in agricultural pursuits, they have less money at their command than the people who live in the towns. Yet the church last year contributed $275 toward self-support, and the school gave $25. There are thirteen colored Presbyterian churches in Sumter county, with an aggregate membership of about 1700 souls. The county in 1870 had 7400 whites and 17,800 blacks. Ten years later, in 1880, the population was 9900 whites and 27,000 blacks. In 1890, the whites numbered 11,700, and the blacks numbered 31,800. That is to say, eight years ago there were 20,000 more colored people than whites in the county, and the excess at present is no doubt much greater. Where could we have a better field for missionary work among the Negroes?

And yet it is possible the Board may not have means next year with which to maintain this mission—to such dire extremities has it been driven for lack of funds!

BUILDING THEIR TEMPLE.

Many of our colored congregations after using their rude and inexpensive first church buildings for many years have grown strong enough and ambitious enough not only to dream of better accommodations, but to undertake what to them must be a task almost equal to that of the Jews in their efforts to rebuild their temple after their return from captivity. The following

extract from a letter will show how wisely and well a congregation in South Carolina are proceeding slowly but surely and safely to secure the more pretentious building in which they and their children are in future years to worship God. The estimated cost of their building may seem large for so feeble a flock, but when we remember that probably half or more than half of the estimated cost is counted in the work done by the people themselves, we can understand how it is possible for them to have their labors eventually crowned with success. The pastor writes:

"The building is to cost $5000 in money and labor. We have raised $1500 during the three years I have been here. The walls are from five to ten feet in height, and we owe nothing thus far. We have several masons among us, and they give a great deal of time. We hope to get much done in this way. We have carpenters also and when the wood work is ready, they will lend a hand.

"But the women work too. In one instance all the brick had to be removed, and this was done by women and school children. Then when the men are at work, the women prepare dinner and bring it to them.

"We have all the Sabbath-schools united into clubs. The members of the church and congregation who do not attend Sabbath-school belong to some one of these clubs. We report every one or two months. We are to report the first Sabbath in March.

"We need yet fully $3500 to complete our building. We are working, and do not intend to stop until the church is finished. We want to begin work again as early in the spring as possible. The window frames are now being purchased; that is, the money is being raised for them. I distributed the frames among individuals, families and the societies of the church, but the work of the clubs is going on at the same time. As soon as the frames are all paid for, we will begin on something else."

Does not all this remind us of the record Nehemiah made in connection with the building of the wall of Jerusalem: "*So built we the wall, and all the wall was joined together unto the half thereof; for the people had a mind to work.*"

Good Will Church.

FOREIGN MISSIONS.

NOTES.

The Outlook.

Up to the middle of February there was good prospect that the plan proposed by the last Assembly, namely, that the churches should contribute so generously for Foreign Missions during the year as to leave a surplus which would meet the debt, would be realized. But during the last half of February what had been gained was seriously diminished, and the outlook March 4 is somewhat under a cloud. Nearly $400,000 must be received in March and April to enable the Board to close its books free from debt. It would be very discouraging if those who have tried to do their duty by generously subscribing for the debt should be compelled, through the neglect of others, to see all that they had given swallowed up in a deficit.

Tract Distribution.

The first Christian tract distributed in modern Japan, and the most widely distributed of any, was translated by Dr. Hepburn, and written in mixed Japanese and Chinese characters. The tract itself, "An Easy Introduction to Christian Doctrine," was written by Dr. McCartee for the Chinese, among whom it is still in circulation. It has been translated into Korean and sells well in Seoul. The first tract in the Laos tongue was written by Mr. D. McGilvary in 1892.

Touring in Siam.

The Rev. E. P. Dunlap of Siam, in his report, speaks of a tour on the east coast of the Gulf of Siam, where he spent forty-two days in the six provinces and three islands. The Chantabun province has a population of 150,000, is healthful and with good roads and waterways. The Roman Catholics are laboring there, but have little influence with the Chinese. It was Mr. Dunlap's privilege to baptize three disciples in that province and sell more than 1000 portions of Scripture and tracts; 2456 portions of Scripture and tracts were sold during the journey. On a second tour to the Nakawn province, lasting four months, he baptized fourteen persons, two of whom were over seventy years old. During these tours over 5002 portions of Scripture and tracts were sold and over 1200 persons received medical aid.

Death of Mrs. Morrison.

We record with sincere sorrow the death of Mrs. Anna S. Morrison, wife of the Rev. W. J. P. Morrison, of our Lodiana Mission, which occurred at Dehra, India, on January 1, 1898, after a brief illness. Mrs. Morrison joined the mission as Miss Anna S. Geisinger in 1882, and became the wife of Mr. Morrison, in 1893. She was a woman of fine Christian character and earnest missionary purpose. With an exceptionally good knowledge of the language and a genuine love for the people to whom she had given her life, she was instant in season and out of season in her self-denying labors, both as a single woman and also when the burden of household cares lay heavily upon her. In her lucid intervals, as the end drew near, she said she would like to go out and tell every one "how wonderfully she had found the Lord able to deliver from all fear of death," adding, "There is not a cloud between me and God."

Dr. Barrows' Lectures.

The lecture courses which are being delivered by Rev. John H. Barrows, D.D., of Chicago, on the evangelization of India, are creating deep interest wherever they are heard. While in India he delivered a course of lectures before many different audiences in all parts of the country, in which, while exercising a conciliatory spirit, and thus winning his way to the confidence of his Hindu auditors, he presented the unique supremacy of the gospel of Christ with a clearness and force rarely excelled. The general testimony of the missionaries of different societies is that of hearty approval.

With equal fidelity to the one only Saviour, he is now presenting to the American churches, as the result of his careful study and observation, the perishing need of the

nations, however civilized, that are without God and without hope in Christ. He is urging upon Christians of every name to redouble their effort for the salvation of the Orient. Dr. Barrows has received cordial receptions in his address before the last General Assembly, in many of the churches in our chief cities, and from the faculties of several of our theological seminaries. His well-known candor and charity gave him peculiar advantage in addressing the adherents of Oriental systems. Now he has a similar advantage in addressing the American public from the fact that after studying the Oriental systems in their most favorable light, and on their own ground, he has weighed them in a balance and found them wanting. He has learned also that in comparison with other Western nations, Americans, free from diplomatic complications, have a special welcome in the East. The Presbyterian Board of Foreign Missions has tendered a vote of thanks to Dr. Barrows for an extended series of addresses which he has given in its interests and wholly at his own expense for travel.

The Contributions.

We are strongly in hope that the plan of a special effort made last year during the month of April will be made during the same closing month of the present fiscal year. Forty-five thousand dollars were contributed in this month last year, and but for this the Board would have had a debt approximating $150,000. Two methods have this year been observed in the debt-raising effort. That recommended by the Assembly, namely, first, that the regular contributions of the churches be so increased that the surplus may meet the deficit, and second, that recommended by the Board, namely, a direct and specific contribution for the debt.

Up to March 1 the direct contributions for this object amounted to something over $56,000. There was also at the same date an advance upon the receipts of last year which promised something over $23,000; but unfortunately a surplus given by some of the churches is liable to be neutralized by the deficiencies of others, so that the result cannot be determined until the end of the year. Since the middle of February there has been a sad falling off in the regular contributions. This is throwing an element of doubt and discouragement over the whole debt-raising effort. Under these circumstances we are constrained to urge upon those churches which have not either contributed for the debt or made any advance upon last year, that they will strive to do their part in justice not only to the cause, and to the missionaries who have so nobly contributed, but also to those churches which have faithfully and generously endeavored to do their part. Nothing is more discouraging to those who strive for the common result, than the fact that others by their apathy or neglect frustrate their efforts. How easy would it be to do these things if there could always be a common interest, a common purpose, and a joint and resolute effort!

Affairs in Persia.

For a while an ominous cloud rested over the West Persia Mission in the form of a governmental propagandism of the Russo-Greek Church. Rev. A. R. Blackett, writing to the *Church Missionary Intelligencer* from Julfa in October last, states that having heard reports of a wholesale stampede of the Nestorians and other Christians to the Russian Church, and that the American missionaries had lost all their people, and had removed to Teheran, he wrote to a friend in Teheran for facts in the case, and received this response:

"It is true that Russian priests came to the Nestorians and excited great hopes of civil protection for those who would accept their Church, and they were met according to Nestorian characteristic custom with great enthusiasm, and it is said 14,000 names were enrolled. In fact, there seemed to be a regular stampede, as it were. A little later, when cases of oppression, of murder, were brought to their attention and redress sought, the poor Nestorians were told by the Russian priests that *their duties were simply religious;* and now they have time to repent at leisure, but are not permitted to go back to their old Church associations. According to an account in an American paper, even the Nestorian patriarch himself, Mar Shimon, has declared his allegiance to the Russian. As he is the civil and political head of his people, according to Turkish law, there is introduced into the case a curious complication, and it will be a matter of interest to see how the

Turkish government will dispose of it. One rather remarkable feature of the occasion is the report that *the Russian priests were ordered not to receive any Protestants.* According to latest reports from Oroomiah the bubble has burst and the old Nestorian Church is completely broken up. The people are turning toward the American missionaries as their best and truest friends, and the door for work was never so wide open as at present. The additions in the past year to the evangelical Churches were larger than in any previous year in the history of the mission, and will amount to somewhere in the neighborhood of five hundred.

"The missionaries in Oroomiah have no intention of deserting their field, so far as we have any information, but as a result of the Armenian raid over in Turkey, and the retaliatory massacre by the Koords, the region of Western Persia is in a dangerous state."

It is interesting to have this testimony, though not wholly accurate. The two Russian priests have withdrawn to Russia now and the field is more open to our missionaries than ever. The Nestorians who joined the Russian priests were from the Old Church, the Roman Catholics or the Anglicans. The head of the Old Church did not declare his allegiance to them, though one of the bishops did. Unless new developments come, the collapse of this movement would seem to indicate that the Russian government is not prepared as yet to support politically in Persia a Greek Church propaganda.

Faith and Success.

Readers of the missionary publications of the Church Misionary Society will have noted the very great advance in spiritual tone of the society, its missionaries and its supporters. In July, 1890, several of the latter attended the religious services at Keswick. While there they sent this appeal to the Church Missionary Society: "We respectfully urge that an appeal should be put forth by the society for no less than 1000 additional workers, who will be needed to go out into the various fields within the next few years," the precise number not being stated. A response is seen in a minute of the Committee, of June 1, 1893, which states that the efforts of the society were directed toward sending forth 1000 new missionaries in the last decade of the century. As a result, between May 1, 1890, and May 1, 1897, including the wives, the number of missionaries in connection was 666, an average of ninety-five annually for seven years, the average for the first three years having been eighty-three, and for the last four, 104. There are two more years remaining of the last decade of the nineteenth century. Surely it would seem as if the measure of faith is God's measure of success.

From Uganda.

The news from Uganda is far from reassuring, although the forces of Mwanga were for the time overcome in July last. After his rebellion at that time it was supposed that the difficulties in Uganda were practically at an end, but in October news came to the Church Missionary Society that about October 1 three hundred Soudanese soldiers from the garrison at Mengo, having been sent to the Eldoma station, mutinied and looted a large store belonging to the government agents. It appears that the British government had placed Soudanese soldiers in all its garrisons in Uganda. The total number was about eighteen hundred. The rebels resolved to march upon the government ports, kill all Europeans, missionaries included, and start a Soudanese kingdom. They looted the station of Nandi, obtaining among other things three thousand rounds of ball cartridge. This, with what they before possessed, gave them about forty thousand rounds with which they marched on to the next station. The commandant at the next place, having heard from the natives of the uprising, had promptly disarmed all his Soudanese, armed the few Suahilis that could be found, and prepared to fight to the death. He cut down all bushes around the place which could be used as lurking places, and was able to foil the attack completely. Major Thurston, stationed at Mengo, with great temerity started off without an armed force to meet the mutineers, confident that he could persuade the troops to remain loyal. But a revolt followed at once, and Major Thurston and Commander Wilson of the fort were seized and kept prisoners. They were finally murdered some time after. The Soudanese garrison at Kampala were disarmed and an enrollment of the Baganda

was at once armed and hurried off to the Nile to prevent the Soudanese from crossing. It was resolved that Dr. Cook and Rev. Mr. Pilkington should accompany the expedition, in order to assure the Baganda the moral support of the English. The British troops were reinforced by a dozen or two Sikhs from India who not only fought "magnificently" themselves, but inspired the African troops who co-operated with them by their bravery. By October 24 the rebels were hemmed in, though they occupied a fort. Rev. Mr. Pilkington was killed near the fort while superintending the cutting of bushes for the more effective operations of the loyal troops. By the very last accounts the loyal troops were encamped upon a hill which commanded the fort occupied by the rebel garrison, with every probability of successfully quelling the rebellion. The general feeling throughout Uganda, however, and particularly with all who are under the influence of Mohammedanism, is largely one of sympathy with the rebels. It must by this time be evident to the British government that it cannot expect to hold its dominions in Africa with the help of Moslems, whether from Soudan or elsewhere.

A splendid report given by Henry M. Stanley in a recent publication, of the Christian Church in Uganda, must encourage every true Christian to pray earnestly that good government under English auspices may prosper and prevail, to the end that those natives who have cast in their lot with the Christian Church may be saved from persecution and probable murder.

Blessed Spiritual Harvest in Manchuria.

The Rev. Dr. Ross writes to the Foreign Missionary secretary, from Moukden, as follows: "On the first Sunday of last moon I went to Yilu; on that day Mr. Fulton baptized seventeen men, out of upwards of thirty examined by him. The following Saturday I had over forty to examine, and on Sunday baptized twenty-three. On the fourth Sunday of the moon, I baptized thirteen women and twenty-four infants. Last Sunday was the first of the moon. On Saturday I had examined full seventy men, of whom fifty-one were baptized next day by Mr. Fulton. *This is the largest number ever at one time baptized in our city church.* There are over five hundred applicants, men, and fully seventy women. Every week the number increases. Of the men baptized the last two months, two were first brought to the truth in the hospital, where there is now an excellent preacher. But the overwhelming majority, as always, is from chapels.

Influence of Missionaries in China.

The reports of various missionary societies, American and European, all indicate a very marked change in the attitude of misson work in China. In both north and south China one effect of the Japano-Chinese war has been to check the conceit of the literati as to the sufficiency of the Chinese empire, and to render them more amenable to the influence of those advances which all missionary Boards can give, not only in education, but in medical work, and in general advancement. Heretofore, the literati, however few in number, have been able to dominate the masses, and to enlist their prejudice and fear and hatred against the foreign teachers. All things indicate that missionary work instead of being substituted for something else may, in the coming decade, be more prosperous than ever. Certainly the influence of missionaries, so long misrepresented by travelers, and by residents engaged in secular pursuits, has come to the front.

Li Hung Chang's Protest.

The *Baptist Missionary Magazine* for February in speaking of the condition of things in China, says:

The protest of Li Hung Chang, published in the daily press, states the points with sufficient clearness, and with a cogency which must bring a blush of shame to the cheek of every honorable citizen of a Christian land.

"The forcible occupation of Kiao Chau by Germany is a direct violation of existing treaties and of international law.

"The pretext made for this act of war was the murder of two missionaries by robbers in the interior of the province of Shan-tung. The Chinese government offered immediate and full redress for this outrage—punishment of the criminals, dismissal of the local officials and large compensation for all losses.

"Anxious to avoid hostile acts, the Chinese troops were withdrawn from Kiao

Chau when the Germans landed, and in spite of strong public feeling prevailing throughout the country for the defense of Chinese territory against aggression, my government has not sent reinforcements to Kiao Chau.

"Outlaws exist in China as in all countries. Neither treaties, law nor religon can entirely suppress crime anywhere in the world, though they condemn and punish the criminals.

"Should China be distressed by having her shores invaded and her territory occupied because of an occurrence which Western countries would deal with by law and not by war—an unexpected incident deplored by my government and followed by full redress?

"Our desire is to preserve our territory intact and to steadily improve it as a field open to all countries equally for development of commerce."

Rev. G. W. Lawes, in speaking of advancement in New Guinea, says:

"After twenty-two years, although much still remains of heathenism, a great and manifest change is apparent. From East Cape to the Fly river in the west, covering a distance of seven hundred miles, are many centres from which light is being diffused. Ninety churches are dotted like lighthouses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1350 men and women are professed followers of Christ."

Mr. Poultney Bigelow says in his book on "White Man's Africa," that one locomotive has done more toward civilizing Africa than all the missionaries since Livingstone. He says in the same book that civilization in the Portuguese possessions is at a standstill on account of the dishonesty of the officials. How shortsighted of the Portuguese government not to import a few locomotives in order to reform those wicked officials. Great is the logic of the anti-missionary traveler.—*Advance.*

In a recent Tamil Conference held in Memorial Hall, in Madras, the *Christian Patriot* tells us that it was made apparent that new life and activity had taken hold upon the whole community of Tamil Christians, hundreds being stimulated to a more victorious and satisfactory experience. Two Indian clergymen of the Society for the Propagation of the Gospel took part in these meetings with the ministers of non-conformist denominations. Other meetings of a similar sort have been held in some of the Church Missionary Society missions.

The British and Chinese Bible Society distributed throughout the Chinese empire the Bible in classical Mandarin, ten colloquial, Katmuck, Mongolian, and Tibetan languages. In 1896 some 540,000 books were printed, 366,000 books were put into circulation, of which 358,000 were sold and 8000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that 11,000 New Testaments in excellent bindings were sold.

The *Harvest Field* (India) publishes a sad account of a young girl who had become a Christian, but who in spite of her importunities was deterred until her sixteenth birthday should give her the right to follow her convictions. Meanwhile, she was betrothed to her cousin against her will. The result was that she was poisoned to prevent her being baptized. The fact was shown by post-mortem examination.

A case of rare womanly devotion to the work of missions is shown in the case of Mrs. Saunders, whose two and only daughters were among the victims of the massacre at Ku Cheng, August 1, 1895. She has consecrated herself to the work from which they were called away. She is to be supported by the Dublin University, Fukien Mission.

A mission has recently been started in Chinese Turkestan by the Swedish Missionary Union. The missionaries have opened a station at Kashgar, and made journeys to Yarkand and still further south. The Gospels are being translated into the local dialect.

Rev. David Trumbull, D.D.
Late of the Chile Mission.

REV. DAVID TRUMBULL, D.D.

In presenting photographic likenesses of our missionary veterans, as we propose to do in our monthly issues, it seems proper to give a place to at least a few of those who have been gathered to their reward, especially in cases where they conspicuously represent the particular mission field in which they labored, and sometimes also for the special value of their example to missionaries of a later date.

In the year 1845, Rev. David Trumbull, D.D., a young man of a prominent New England family, but twenty-six years of age, sailed for his mission field on the west coast of South America. The only route at that early day was around Cape Horn, and that by sailing vessel. The frank and beaming face of the young missionary, his great sincerity adorned with a cheerful and fraternal spirit, won him the favor of all on board, officers included, and he was virtually made chaplain during the voyage. But the chief motive and great errand were ever uppermost in his mind. One of his prayers as he thought possibly with some misgivings of his receding home was, "May God assist me to a pure purpose of being his, and sincerely asking where I can do the most good, and of going freely." As the voyage drew to a close he recorded the prayer, "Now nearing my field, may I be aided to be faithful, remembering that I am to give account."

His destination was Valparaiso, Chile, where he labored under the auspices of the American and Foreign Christian Union for many years, or until 1871, when the Chile Mission was transferred to the Presbyterian Board. However, for a number of years, and after this transfer, he was entirely supported by the Union Church, which he established in Valparaiso, and which under his ministry grew to great strength and efficiency, but he was even until the time of his death, February, 1889, an associate missionary of the Presbyterian Board, not only as counselor, but as a voting member, and from first to last he was looked up to as the Nestor of the mission. At the same time he was the recognized head and prime mover of all Protestant Christian work on that coast. He furnishes a worthy example to all missionaries in the fact that while he labored indefatigably for the cause to which he had given his life, he won the thorough respect of all classes. From the first he became intimate with an Anglican chaplain whom he found on the ground. During the latter part of his career he co-operated with a Roman Catholic bishop in the publication of a version of the New Testament upon which they could agree.

He was the founder and life-long supporter of the Valparaiso Bible Society. In important national crises he was often consulted by the State authorities in regard to pending measures, and probably no man in Chile occupied so conspicuously as he a sort of central position, his influence radiating along many lines of national and religious interest. He was the Pharos of that coast. The lesson of his life is that it is not necessary for a man to antagonize those whom he would win, but is far better to win their confidence that he may direct them to the Cross. At the time of his death the *El Mercurio*, a secular paper in Valparaiso, said of him:

"Valparaiso owed him much, and she always felt honored in claiming him, first, as the most worthy and best known of her foreign residents, and secondly, as a fellow-countryman; nay, even more, as a true brother, as he proved by his love to human-

ity, and especially by the love and interest which he felt in all that pertained to the material and moral advancement of this country."

A PLEA FOR THE DEBT.

[Extract from a missionary discourse delivered by Rev. A. S. Fiske, D.D., pastor of the Gunton Temple Memorial Presbyterian Church, Washington, D. C.]

The prayer of the Church for "open doors" is answered. But one door in all the earth is yet shut, that of Thibet, hidden behind the Himalayas. But God answered the prayer too swiftly! The doors swung open too fast, with a clangor that astonished the world and the Church. The cry arose for the men to enter divinely opened portals. And the men came! The men, the opportunity, the waiting millions, the urgent Christ, the mighty Church! But the means, the money! A great cry of distress and alarm ran through all the churches. Waiting millions of heathen souls, waiting messengers of life, a waiting Christ who had waited long enough, but empty treasuries!

In that hour of the Church's sore need, came answer. Holy, devoted, eager throngs of earth's sweetest, bravest, most beautiful womanhood, sent of God, came singing, praying and exulting to the rescue. Their auxiliaries, fresh in enthusiasm, great in self-denial, in courage and in multitude, with a hitherto unsuspected genius for organization and corporate work, sprung up on every hand, in all the churches, with a resistless zeal. They refilled the empty treasuries of Christ. They saved the day in that most critical hour of the progress of the world's redemption until now. Their holy work has gone on till now their organizations give for the grand cause almost as much, in our denomination, as the churches themselves. When the money was forthcoming, rose the cry again for men and women for the whitening fields and ripened harvests. Before that cry sprung the stir amongst the colleges and seminaries for consecration to mission work. That enthusiasm has grown till thousands of the brightest youth of many lands in all stages of preparation, are getting ready for the "ends of the earth." Scores of them are already in the field. Hundreds are all ready now for the work, waiting and eager to be sent.

Alas! While the field is absolutely open, and the prospects for greatest success are finer than ever before since the enterprise of missions was resumed by the Church, when the times "are growing late," comes again the old trouble, out of which the women saved us in the decades gone.

All doors prayer-opened. Heathen millions waiting, crying "Make haste! We die in the awful dark. Make haste!" Eager men and women, trained as they have never been before, ready for the last ingathering before the Lord shall come. Swift greyhounds of the sea ready to transport them to their fields. Cables under sea and over continents to send, swift and clear to the lonely and overborne in the far lands the thrilling message, "We are coming at last to your rescue! Be of good courage!" But the treasuries of him whose the gold and the silver are, whose are the cattle on a thousand hills, the treasuries of the Christ are empty. "We cannot come!" The Master says "Go!" The men say, "Here am I; send me." Instead of the men or the message that the men are coming, the churches make the cables under sea sob and the wires overhead wail the word over all the mission spaces, to all the heathen waiting, "We cannot come! We will not send! Work out there! Die out there! Retrench! Draw back! Cut off! Retreat! Close that school! Shut up that hospital! Abandon that preaching tour! Leave that hopeful station! Refuse that call to preach Christ in a new city or province or kingdom! That has been the character of the messages of Christendom to the heathen world for more than three mortal years! Debts upon the Boards have been piling up till they neither dare nor can go farther. The appeals to the churches have been many and thrilling, but the inexorable debts remain. We can't keep to the old scale of work. Cut, cut, cut! Oh, the cutting has reached the heart of Jesus, keener than thorn or spear-thrust. It has reached him from the house of his friends. It has drawn blood from every heart that loves either Christ or man. Blood, but not money!

But now has gone out the message that ought to shame before high heaven the Christian world. My blood boils to think of it. Yet our Boards have done right to do it. They have made the senseless wires

shriek and the mails moan with the message to every missionary of our great, rich Presbyterian Church in all the world, saying, "Can you not deny yourselves a little more? Can't you pinch and stint your scant comforts further? Can't you relieve us of your burdens by taking more of them on your shoulders and your hearts? Can't you give us a lift towards paying off our debts?" I blush and groan at the thought of it. Back comes the answer from these men and women who have left home, friends, country, civilization, all that was dearest save their Christ, back comes the answer, "Yes, we'll help. But during these years of horrible retrenching, we have, out of our own scant resources, kept up schools which your estimates would have closed, but which we could not see shut up. At our own charges and by our own labors we have kept open hospitals which, else, must have thrown out the sick and helpless and the dying. We have in these famine-stricken regions fed the hungry, sheltered the homeless, and pinched ourselves close to hunger and nakedness, but we *will* help!" And they have done it! They have! These heroes of faith and devotion, have sent back without reproach an actual average of $25 each to help discharge the debt of $97,400 that rests upon the Church.

Just when, at infinite cost of labor, gold and life, the foundations of every shape of saving enterprise have been deeply laid, when the mission stations have been set into every strategic point in all the world, when the Holy Word has been translated into every tongue of man, and a Christian literature provided for every people, when the gospel has been preached "for a witness" among all nations, when all things are now ready for the final outpouring of the Spirit and the birth of a nation in a day, we call a halt! What plea in extenuation can we make? What can we do but enter a cry of shame and anguish? Why, sisters, the feathers and flowers upon the hats of the Presbyterian women who are sitting in the houses of God at this hour of morning worship would pay all the debts of all the Boards of our great Church! or might have averted them. Brothers, the money for Presbyterian cigars smoked in a year would have done it. Children, the chewing gum you have used in the United States in a single month, about $400,000, would have done it all. Any one of the needless luxuries in which we indulge would easily pay off all the debts of the Boards of our Church, and send the enterprise of the world's redemption exultingly on toward its longed-for consummation. Let judgment begin at the house of God, judgment, not retrenchment! Let your economies pinch elsewhere than at the heart of Jesus and the souls of men! Now somebody meets me to say, "Well, you see that folks can't be interested in this Foreign Mission work till the home work is done." No, I see no such thing at all!

Well, we do take up for the home work outside of our own church ten offerings a year! Home Board, Synodical Aid, Freedmen, College Aid, Sunday-school and Publication, Ministerial Relief, Education, the last for the home chiefly, Central Union Mission, Anti-Saloon League, and all your local charities and direct personal efforts for the home work, while for the foreign work we have but this one Board which has to maintain all these varieties of activity abroad for which we provide so variously for the home field. We make for the outside world but the one offering a year, in contrast with the innumerable enterprises of pith and moment with which all public-spirited Christians are forever busied here. Friends, our one foreign mission offering ought to be by far the largest single gift of the year. Remember this is our one agency for the mighty work of the outer world's salvation, our one way of sending the Christ to the millions who are living and dying without the knowledge of him by whom cometh light and life, the one way of their hope and uplifting! Remember that these foreign missions are the direct and definite command of the Great Captain of our salvation. Remember that the spirit is his Spirit. Remember, that all the Anglo-Saxon race is to-day it owes to the most heroic, difficult and apparently hopeless foreign missionary work the world ever knew, and that it took a thousand years of it to produce the great result! Remember, that our Lord himself was but the first foreign missionary to remotest foreign fields, to whose redemption he gave his life, labor and precious blood. Remember, that he who hath not his spirit is none of his. Remember the great crisis of the work which is now upon us. I believe that

there are many of us who ought, who will be glad, to do at least as much for the debt and current cost of this work as has the average missionary for discharge of the debt alone, *i. e.*, $25 who can do it without any serious sacrifice, without any sacrifice which will not bring its own immediate and ample reward from him whose treasuries the gifts shall help to fill. The churches were asked last December to make an especial offering to the discharge of the debt. I did not present the request to this church then, trusting that your offering next Sunday would be all the ampler for that reason. I entreat you now, and the Christ calls you, make this cause the subject of earnest prayer and deep consideration through this week, and next Lord's day, each of you, young and old, rich or poor, bring some offering in the envelope, which will be handed you at the door at the close of this service, some offering, which shall fully satisfy and show forth the Spirit of the Christ within. We shall satisfy the Christ himself!

"GRIEVE NOT THE HOLY SPIRIT OF GOD."

HERRICK JOHNSON, D.D.

Out of Paul's heart came this tender beseeching to the Church at Ephesus. Out of my own heart I bring it to-day to our own beloved Zion. Brethren of the Presbyterian Church, in our present treatment of this worldwide work of missions, are we not in danger of grieving the Holy Spirit of God?

The Spirit of God is the spirit of missions. The missionary idea is born of him. This vast, august work of bringing the world to Christ is singularly his own. Just before Christ left the world, he said to his disciples, "Tarry at Jerusalem until the Spirit come. Then be my witnesses unto the uttermost parts of the earth"

The Holy Spirit came. Mightily grew the word of God. But the disciples were slow to catch the missionary idea. So the Holy Spirit seized Peter, revolutionized his idea of Jewish exclusiveness, sent him to Cæsarea to men of another nation, and compelled him to see and acknowledge that "God is no respecter of persons." The Holy Ghost fell on all them that heard Peter's word, and amazement was everywhere that on the Gentiles also was poured out the gift of God.

A while after, at Antioch, as the little church there was ministering to the Lord, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." And these two, the very pick of that infant church, were sent forth by the Holy Spirit on a great missionary tour to Cyprus and the cities of Asia Minor. Afterwards the Holy Spirit called Paul to a wider work. Paul would have Timothy go forth with him into the old field, but "the Spirit forbade them to speak the word in Asia." They essayed to go into Bithynia, but "the Spirit suffered them not." He hedged up their way. He fenced them in. Neither to the south nor to the north, would he let them go, but straight westward to Troas, where they heard the cry of Macedonia, and pagan Europe was given the gospel.

And thus the Holy Spirit took the presidency of this mission business at the very outset. He picked the best men for it—the choicest of the apostolic college. He compelled their assent. He dissipated their prejudices. He hurled them into distant fields. He opened doors for them, prepared the way for them, made possible their mighty conquests.

The Holy Spirit has thus taught the Church of all ages that whatever lukewarm disciples may think of foreign missions, he holds it in warm and wakeful regard; that the missionary idea is the one great idea of his dispensation; that his heart is bound up in it; that it is his joyful office to honor it and further it; and that no pathos of a son of consolation like Barnabas, and no learning of a prince of intellect like Paul can be put to better use than telling heathen of Jesus Christ.

Yet what do we see to-day in our beloved Presbyterian Zion? Fathers and mothers in Israel, let us face the facts. Let us "hear what the Spirit saith to the churches." We have prayed that the doors might be open to the gospel. And who that knows the facts will count it presumption to say that the Spirit has answered his praying Church, and is saying to her to-day as really as he said to the Church in Philadelphia, "Behold, I have set before thee a door opened!" That door was the door of opportunity. And that door is wide open

now. Every sign of the times, every token of Providence, every word from the field, has this one voice. Here is one item in proof, dated Korea, December 29, 1897, just received at the Foreign Board office: "I have just returned from two country trips. I visited forty-five places where Christians meet on the Sabbath to worship God. I baptized 151 people and received 455 catechumens. At twenty of these forty-five places *the people have bought or built church buildings!*"

How the blood tingles at word like that. Who but the Spirit of God prepared the way for such a tour into heathen darkness? It reads like a triumph march in the Acts of the Apostles. And Korea is not alone. Every mission field has opened its gates, and is saying to the Church of God, "Enter in."

But this blessed Spirit of God has not stopped with giving us the opportunity. *He is giving us the men.* We have prayed for laborers, and he has picked them out and put his seal on them, and fired their hearts with something of his own love for missions. And there they stand, waiting to be sent. Some of them have waited an entire year. They are among the choicest of our seminary jewels. There is no limit to the possibilities of consolation and power and victory in these consecrated souls.

This, then, is the situation. Worldwide evangelism is the Holy Spirit's preferred and peculiar joy. The Holy Spirit is moving mightily on the heathen masses. The Holy Spirit has flung the gates of the nations wide open. The Holy Spirit has selected and called the men, so that they stand ready to go anywhere—anywhere to any waste, howling, moral wilderness or suburb of hell, to find Christ's sheep. Listen! Christian men and women! Hear what the Spirit saith to the churches: "*Behold! I have set before you a door opened. Separate me the Pauls and the Barnabases for the work to which I have called them.*"

What answer do we give to this brooding and beseeching Spirit of God? What

Native Preachers, Laos.

apology do we offer for this strange stay of missionary effort and conquest? A huge debt! A depleted treasury! Shriveled incomes! This, thus far, is the answer, and the only answer. Yet the Presbyterian Church holds millions and millions in her hand to-day. And she could, if she would, wipe out that debt, swell the income of her Foreign Board, and send her waiting sons at once to the fields that are white to the harvest.

Surely our Church is in peril of spiritual blight and barrenness, through this grieving of the Spirit of God. Better far still further shriveled incomes than shriveled hearts. Let us heed the Spirit's call. Let us take this work of missions, and in the love and joy of the Spirit, in grateful sense of his brooding care and tenderness, and in thankful recognition of his unspeakably precious revealings of Christ to us, let us first of all *free it from debt.* Then let us recognize our *opportunity*, and thank God for it, and *go through the open door.* The men are ready. The Spirit is ready. The nations are ready. If we are not ready, it will be to our sin and shame.

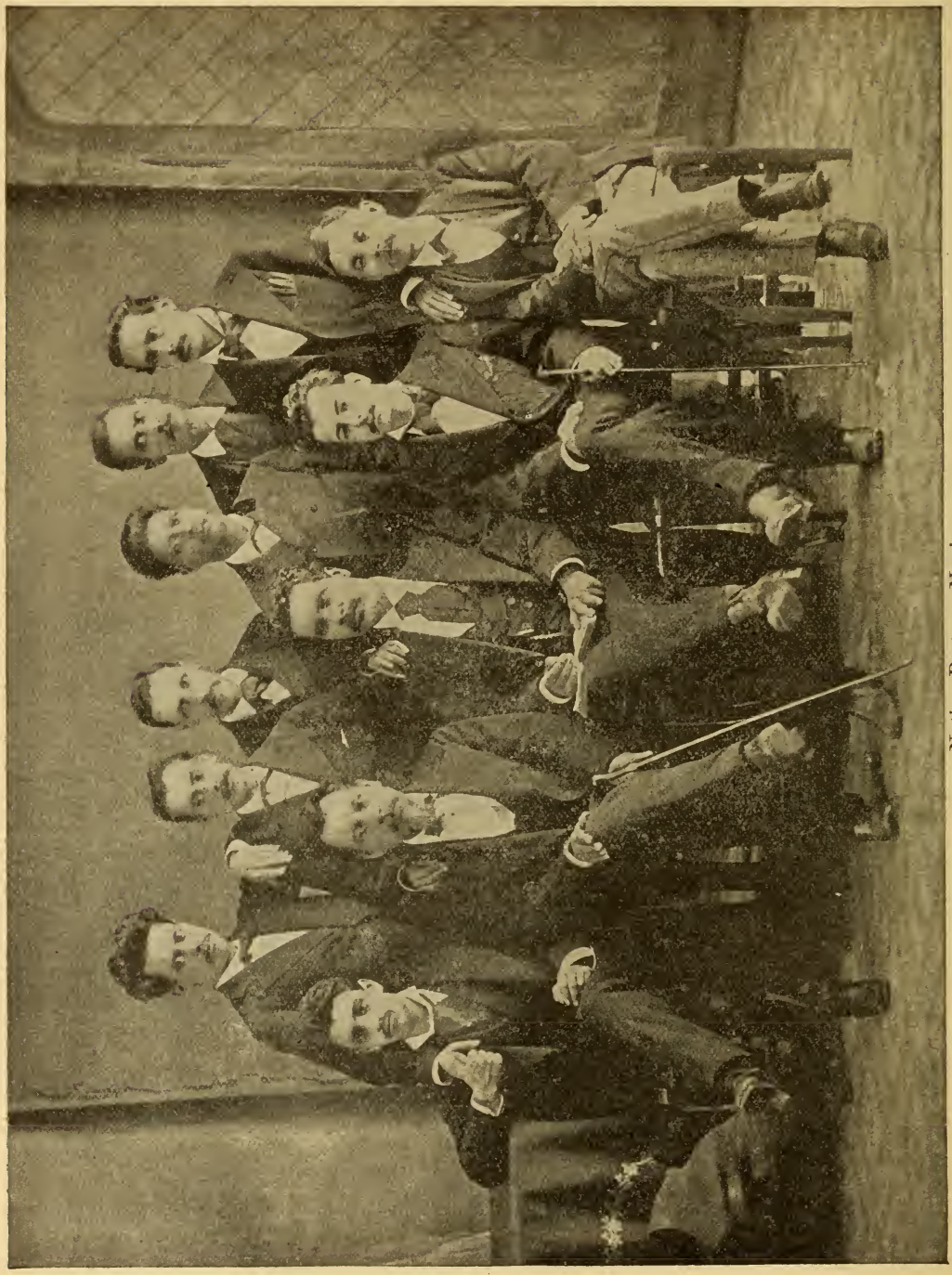
AN EMBARRASSING LEGACY.

A striking instance of misjudgment in dictating the terms and conditions controlling missionary donations or bequests is seen in what is known as the Morton legacy, which has been made to the Moravian Church. So far as we are informed, it is the most munificent that has ever been made by any individual, amounting as it does to $1,250,000. The larger part of this amount is given for the enlargement of Moravian missions. No missionary society is more deserving than the Moravians. In proportion to their numbers they have accomplished the grandest results of all missionary societies. They have excelled all others in self-denial and earnestness of spirit. According to the terms of the bequest the entire amount is to be paid in ten equal annual installments, not one penny being devoted, however, to any existing mission fund, in other words, any existing missionary work. It is stipulated that the whole shall be expended within the ten years limit on entirely new enterprises.

The clerical secretary of the London Association in aid of Moravian missions, in a letter of November 17, 1897, expresses alarm lest this great gift should be a cause of embarrassment instead of help. He says: "Unless friends understand that the urgent needs for increasing funds for our present current work is utterly unaffected by the legacy, that work must seriously suffer, and at the end of ten years the Moravian Church find itself with enormously increased liabilities and lessened resources to meet them. This is a dilemma indeed. If the period named were fifty years instead of ten, the difficulty would be much less. New work could be undertaken with fair prospect of support, until it should become self-supporting. It would even then be no help to the existing work, which must greatly expand. But the idea of making such enlargements as this legacy supposes in the next decade, with no provision whatever to meet the inevitable demand at the end of that period is appalling.

There is a lesson here which it would be well for all friends of missions to ponder. There are many people who take little interest in the work that is already in progress, least of all are they ready to bring up any arrears which may have fallen upon that work. Conservation and recuperation are words not found in their vocabulary. "Go ahead at all hazards," is their virtual motto, "send out the men who apply." But it should be remembered that the Board is thus laden with the responsibility of a permanent support when the temporary gift shall have been exhausted.

The same idea appears when some church or Sabbath-school or individual sends a gift, insisting that it shall be put into the hands of a missionary directly, or some form of work not contemplated in the Board's appropriations. Boards are sometimes censured for not putting a large legacy into the channel of current expenditure at once without reflecting that one of two results would follow; either, first, that the large gift would be made a pretext for the apathy and the letting down of the diligence of the churches, or secondly, it would increase the volume of work for the time being to an extent which would prove embarrassing if not disastrous when the transient supply should cease.



Native Pastors, Mexico.

Concert of Prayer For Church Work Abroad.

April.—THE NATIVE CHURCH.

(a) A living Native Church the aim of missionary effort.
(b) Adaptation of organization to national conditions.
(c) Self-support.
(d) Trials of the Native Church.
(e) Training of a native ministry.

THE NATIVE CHURCH.

[From Secretary Speer's Report on our China Mission.]

Membership in the Church involves all the responsibilities of Christian life and service. Membership in something else cannot increase those responsibilities. We should not foster the idea that it can. We should train our church members, as church members, to be as intelligent as they can and as active in soul-winning.

To do this an element needs to be supplied in the training of our native workers. As a body these workers are good, earnest men. They have their faults. Many have been and many will be disappointments, but they are worthy of confidence. In character and capacity they are not surpassed by any body of native workers in China. The large majority have been well trained in our schools, where many have received also some Biblical and theological instruction. The Fati School was a real Bible school. In the Central China and Shantung Missions there are theological classes which are composed of picked men and given thorough instruction. Four classes have been trained in Shantung. The first was composed of nine old Confucian scholars. They never got the Confucianism out, and only one remained in the ministry. The second class as made up of men who had been out in the field at work for eight or nine years. These developed into splendid men, some of whom the missionaries rank above themselves in efficiency. The third class was composed of men who had just graduated from the college. This class is esteemed a failure. The men had not had enough rough experience. The present class, which Dr. Calvin Mateer is teaching at Wei Hien, is made up of graduates of the College who have also had experience. Our native workers, whether pastors or evangelists, are well-prepared intellectually. The needed element is practical. They need to know how to teach the people to study the Bible, and how to organize the people for work and to set them to work. They can only learn this by object-lessons given in humble, normal school fashion, and by coming to feel that they are part of a movement driven by the impulse of a powerful, dominant, aggressive evangelism.

The preservation of the greatest simplicity of organization will contribute to the efficiency of the native Church and the native workers. It is a misfortune to build up the organization or the form more rapidly than the life within will bear. It is far better to let the outer forms come as the irresistible requirements of the life within.

The Central China Mission gave expression to this same policy of simplicity and life at its meeting just before we left China:

"*Resolved*, That every Christian be expected to bear witness to Christ, and to labor for the extension of the Gospel voluntarily without pay in his own neighborhood, according to Christ's command and the example of the early Church, and that the Mission depend more and more upon such voluntary service for Christ.

"That at first groups of Christians in separate villages be formed into classes, with leaders chosen from among themselves; and later, when the local Christian community grows stronger, that churches be organized and elders ordained, such leaders and elders to serve without pay until such time as the church may be able to call and support its own pastor."

To define these ideals is a great gain, but it is not their attainment. That will depend on the spirit of unresting, indomitable evangelism in the Mission.

NATIVE AGENTS.

REV. F. G. COAN, OROOMIAH, PERSIA.

In all missionary work it is very important to keep two objects in mind:

1. The missionary should not consider himself as a permanent, indispensable factor in the work. His whole aim should be to extinguish himself, make his presence on the field unnecessary as soon as possible.

2. His aim should be, from the very first, to make those among whom he works realize that the work is not *his*, or that of a Board,

Theological and College Class, Oroomiah College, Persia.

but theirs. A work to be ultimately carried on and perpetuated by them. All missionary effort should aim at developing an aggressive, self-propagating, independent church.

Grave mistakes are made by losing sight of this fact, and in proportion as they are kept in mind will the work be a success. The native church is too apt to look upon the Board as the Indians do the government at Washington, as a paternal benefactor, and to regard the missionaries as dispeners of its gifts, rather than the humble servants of Christ. The Gospel of Christ has no better proof of its divinity than its wonderful adaptability to all conditions and classes.

The object of every missionary should be to make a careful study of the conditions of his field and then adapt his methods to them, not to force upon them Western ideas and methods, which are in many ways at variance with and foreign to those among whom his lot is cast. This brings us to the subject of native agents, their salary and training.

The missionary is absolutely dependent on these for several reasons:

1. It would be impossible to carry on all the work through missionaries because of its expensiveness. The distance to the field is one of thousands of miles, involving a heavy outlay in freight and travel.

2. There would not be missionaries enough to meet the demand.

3. The inadaptability of the missionary to his new environments is a great obstruction. There is the dreadful climate to which so many after an heroic effort are compelled to succumb; and the language, which it requires so many years to master. Again it is impossible for the missionary while attempting to occupy so many places, to understand the people, and reach them as effectively and economically as a well-trained, consecrated and spiritual native agent.

We have in some of our outstations men who are doing in some ways more than the missionary could, and doing it more economically and with less opposition.

Turning now to the training of these agents, we come to the educational work of the mission. The educational and evangelistic work are inseparably connected and are indispensable to each other. It is strange that this fact has been lost sight of in some fields, where many church organizations are languishing for need of a trained pastor, or where education has been pushed to the neglect of the preaching of the gospel.

The children, always most pliable and susceptible, must be brought under Christian influence and trained to take up and carry on among their own people that which has

been begun. Evangelistic work must precede—prepare the way—but following closely upon it must come the Christian schools, colleges and seminaries.

In this kind of training caution is again necessary.

1. It should aim, first of all, to be spiritual, not secular.

2. It should be adapted to the needs and conditions of the people, fitting them to live and work in an humble way among their own people. Any education that educates away from and above the people is harmful.

3. The school should not be regarded as a foundling asylum, nor should the pupils be so petted and pampered as to spoil them. Too much stress cannot be laid on the development of character. Only character will stand the test when lucrative positions are offered, as against the humble, self-denying work of the ministry. It is indispensable, as far as possible, to make the pupils earn their own way—to work for their education in order to appreciate it properly.

It stands to reason, although a fact woefully lost sight of—judging by the way in which those who have gone to the United States are taken up—that education on the field is far better than that acquired abroad, better in its adaptation to our needs. It may be put down as an indisputable fact, reiterated time and again by those who are not afraid to speak the truth, that all who seek education in the United States do so not because that offered at home is inadequate, but for selfish and pecuniary reasons. Although often written, it is well to repeat some of the arguments in favor of education on the field rather than abroad.

1. It is far more economical. We can easily educate ten men here for what it costs to educate one in America. Thirty dollars a year will pay all a man's expenses here including board, books, clothing, lights, fuel, etc. Every man educated in the United States is practically robbing nine others of an education here.

2. Education on the field is far better adapted to the needs of the work than that acquired abroad. The course of study pursued in our college and seminaries is one adopted after much study and experiment. A great deal is taught in our seminaries at home—as we missionaries find out to our sorrow—which is of absolutely no value on the field, while other studies greatly needed are neglected. If, then, the education given fails in some respects for the missionary, how much more for the native?

3. Aside from the above, education in the West entirely unfits its recipient for usefulness on the field. Extravagant notions and ideas are fostered, so that the one returning cannot live on the salary of his associates on the field, but requires three or four times as much.

Two evils would follow the acceptance of those who have been educated at so much expense in the United States in the fond delusion that they are being fitted for greater usefulness.

1. The educational institutions built up on the field at so much expense and labor would become useless. No one could be induced to patronize them.

2. Self-support, which should be the aim in all missionary work, would receive a death blow. No church on the field could pay the salary that would satisfy the men who had graduated from American institutions. There are rare cases where, in the development of the work, a man who has received a broader education at home can assume responsibilities and fill positions that relieve the missionary for other work. We have two such men here, one in the college and one in the Press. Such cases, however, are few, and would fail to satisfy the large number of applicants.

In regard to the salaries paid native agents on the field, two objects have to be kept in view. One is to pay enough to enable our pastors to make the Church work their *first* work. Another is not to pay more than what the church itself would be able to assume when it becomes self-supporting.

Our pastors are supposed to live as the middle class of their people do, but of late years, with the great rise in prices they are living below the middle class.

Two opinions have been held in regard to the basis on which the salaries of native agents should be fixed. One is that such a salary should be paid as would remove all excuse for engaging in secular work, demanding all the time of the pastor for spiritual work; another is, that acknowledging the salary to be insufficient, the pastors be expected to supplement it by what they can get from field and vineyard.

If self-support is to be aimed at, at all

cost, then the latter plan is the only feasible one, with the dangers of its abuse. There is no doubt, however, that a man who loves the gospel ministry and is devoted to it can, without the neglect of spiritual affairs, do enough outside to materially lessen the burden that would fall on the church in his support.

At present the greatest problem that faces us in the adjustment of salaries.

Prices have steadily risen year by year, so that our pastors are getting a good deal less than five years ago. Most of our pastors are in debt and getting poorer every year. A good many have entirely used up what funds they had on entering the work, and must now go in debt. To ask for more from America seems like a step backward; to leave matters as they are is to see our churches seriously crippled. One solution offered is to diminish the number of pastors and increase the size of the parish. This, while very feasible in America, has objections in a land where the ecclesiastical idea is so strong that it is thought only an ordained man can bury the dead. It is, however, a solution that is possible in some places.

We may also hope that as the spirit of giving is developed and earnings increase, the church will be willing and able to pay more than at present. Of our four self-supporting churches, three are at present paying $6 a month and one $7 a month. Other churches, where part of the salary comes from the Board, pay as high as $7.50. This shows on the part of the self-supporting churches an unwillingness to pay living salaries.

Very little has as yet been done in the way of normal training. An attempt is made to have the helpers meet annually in convention for about ten days to listen to lectures, take up some course of Bible study, and gain some spiritual inspiration. The helpers meet every two weeks to listen to a sermon by one of their number, with outlines by the rest, and a lesson in exegesis. We are planning to change this for one year, giving a course of lectures on some Biblical subject, with a devotional, rather than Bible lesson, and possibly a course of lectures in theology and doctrine. As we look over our churches and the history of the past, we have reason to be grateful to God for those whom he has raised up on the field. Many noble men have entered upon their rest, but left large self-supporting churches behind them as monuments of their toil and consecration. Many others have borne the heat of the day and have been willing to wax poor in worldly goods, laying their treasures up in heaven. The day may be far off, but must come, when the missionary entering upon new fields shall throw the work entirely upon them. It is a sad fact that other missions and independent agents pushing into the field with rival and antagonistic work, have made that object much more unattainable and distant.

THE TRAINING OF A NATIVE MINISTRY IN THE PRESBYTERIAN CHURCH IN INDIA.

J. J. LUCAS, D.D., ALLAHABAD, INDIA.

Not long after their arrival in India, our missionaries began to train young men to preach the gospel. It may be stated as an interesting fact that the first convert from Hinduism, Mr. Tolak Nath, baptized by Mr. Newton, Sr., in 1837, was the first Indian Christian ordained by our Church. The mission gave him charge of the district of Jullunder, with a population of about 800,000, in which he was for many years the only ordained minister of any Church, foreign or native. Many of the earlier converts were employed by the mission as catechists and Scripture readers. On their baptism they had been cast out by their families and friends, losing their all of worldly goods, and thrown at first on the missionaries for support. As the laborers were so few and the millions unreached so many, it would have been strange indeed had not the missionaries wished to thrust out into the field every convert who seemed in any degree fitted for the work. In this way a goodly number of men, perhaps most of the promising converts in the earlier years, were taken into the employ of the mission as teachers and preachers.

In those days the missionary usually had two or three men whom he instructed in the Scriptures. They went with him day after day to the bazaar to preach, and they were his companions on itinerating tours of weeks at a time, going from village to village together on foot. In this way these men were taught to preach. And this

training in not a few instances was the very best for them. Their teachers were their friends, often those who had led them to Christ, and who had a tender personal interest in everything that concerned them, encouraging, instructing, warning, with the fidelity and affection of a father. To have been brought into such close and tender fellowship with some of our older missionaries, whose memories are still fresh in the hearts of their brethren in India, was in itself an education of no mean sort.

A few of the men thus trained were licensed to preach; none of them, I believe, were required to stand an examination in Hebrew or Greek, although Dr. Owen, of Allahabad, taught some of the first catechists these languages. Some of these men were well able to hold the attention of a bazaar audience, no easy thing to do. They made larger use in those days than now of scraps of Hindu poetry, showing up some sin, or urging to some duty. These couplets composed of jingling words, caught the ear of the Hindu audience. And now, as then, I think that in the training of our preachers large emphasis should be given to the poetry and proverbs of the people, that the preacher may be able to intersperse his address and conversation with them.

As the years went by the number of catechists and Scripture readers so increased, a few at each station, that it was thought wise to organize a school where they could receive a fuller course of instruction than could be gained in the old way. Hence the Synod of India in 1871 decided to establish a theological seminary at Allahabad. Three professors were appointed for the school, and a few missionaries from other stations were asked to give courses of lectures on subjects to which they had already given much thought. A three-years' course of study was laid out not unlike in its main features that followed at Princeton Seminary thirty years ago, Hebrew and Greek excepted. The school term was during the six hot months of the year, from the 15th of April to the 15th of October. This was decided as the best time for the school in order that the students might return to their districts to itinerate in the villages during the winter months, the winter being the only time when itineration on the plains of India is practicable. Catechists and Scripture readers to the number of twenty-seven were sent from the different stations of the mission to the Allahabad Seminary. Most of them, I believe, took the three-years' course. With the graduation of the first class the school was suspended, as nearly all our preachers who could profit by such a course had been sent; the supply of students was practically exhausted at the end of three years.

After ten years the synod decided to revive the school, this time placing it at Saharanpur as more central and convenient to the two missions than Allahabad had been. The first class was made up largely of the

Normal Class, Saharanpur Theological Seminary, India.

preachers who had been taken into the employ of the mission during the ten years of the suspension of the Allahabad school. Since their graduation the number of students has been smaller; the number in attendance this year is twenty. At first a goodly number of students began the study of Greek on entering the seminary, but in recent years it has been decided to allow only those students to take Greek who have passed the entrance examinations of one of the Indian universities, or who show linguistic talent.

While in the seminary the students receive a subsistence allowance, namely, unmarried men rupees eight a month and married men rupees twelve a month. This, estimating a rupee as worth thirty cents, gives our unmarried students $2.40 per month and our married students $3.60 per month. After their graduation, and on their license by presbytery, the unmarried men receive rupees fourteen per month, and the married men rupees twenty-two per month, with a small allowance for house-rent and also for each child up to the age of eighteen. I wish to assure those who contribute to the support of our students and preachers that the above stipend and salaries represent nothing more than a subsistence allowance, and a very meagre one at that, when we remember how prices have increased in India in recent years. It is a matter of thanksgiving that we have men who are willing to live in towns and villages far away from all Christian fellowship and subjected to many trials, enduring real hardship in the service and for the sake of the Master they love. One of our graduates living a few years ago in a town where he was the only Christian, was not allowed to draw water from the wells, but had to employ a man to supply him. During the summer this man became ill and the preacher was forced to go from house to house begging water for his wife and children. To stand day after day in the bazaar of a Hindu town and preach the gospel to an indifferent and sometimes to a bitterly hostile audience requires no little love to Christ and faithfulness to his last command. Some of our preachers are workmen indeed that need not be ashamed. I have heard some of them speak with great spiritual power, their message evidently being given them of God. In India, as here, the great need is of men separated and sent forth by the Holy Spirit, through whom he will speak and work. We are glad to record that during Mr. John R. Mott's visit to Lahore, some of the most promising young men in the Forman Christian College entered into a solemn covenant with God to give their lives wholly to the service of the Lord, moved to this by the Holy Spirit whose presence was felt during the services of those days. And not only from those in schools and colleges is the Lord calling the young men of India to preach, but also from among those who could pass no government examination. I have in mind students of this class through whom I look to see many souls won to Christ; indeed, through some of them the Lord has already begun to work.

The course of study of all our preachers should include such a knowledge of Hinduism and Islam as to enable them to show the errors of these systems, and how unsatisfactory they are both to mind and heart. But, above all, there should be the study of the Bible in such a way as to give them a great love for it and unwavering confidence in it as the very Word of God. Any course of training which comes short of this is fatally defective. The preacher must learn to search the Scriptures on his knees and there get his message. He must hear God's voice as he reads, now giving him a message for himself, now for those to whom he is sent. He must also be the servant of the Spirit, the Holy Spirit ministering life as well as truth through him as he speaks. Who is sufficient for such a service? "But our sufficiency is from God who also made us sufficient as ministers of a new covenant, not of the letter, but of the spirit, for the letter killeth, but the Spirit giveth life."

God's great agent for the spread of his kingdom is the church. Missions are the reproductive faculty of the parent church, the constituting agency of the infant church. Every church should work out into a mission; every mission should work out into a church. The primary aim of missions is to preach the gospel in all lands, the ultimate aim is to plant the church in all lands. Then the church of each land thus planted must win its own people to Christ. The converts must convert. The new church must evangelize and Christianize.—*E. A. Lawrence, D.D.*

EDUCATION.

THE HISTORY, FUNCTIONS AND SPHERE OF THE BOARD OF EDUCATION.

WILLIAM BISHOP, D.D., SALINA, KANS.

ITS HISTORY AS AN ARGUMENT.

This Board is one of the older ones among the sisterhood of the Boards, and "by reason of strength," it has now nearly reached the term of four-score years—years involving much labor and some sorrow, but issuing in increased capacity, power of endurance, and ability to act with force and energy. The Board has been blessed with the guidance of men of greatness and goodness, endowed with insight and foresight, so that it has been found ready for emergencies, and has known how to use even opposition and difficulties as means of advancement and enlargement. In one word, the history of the Board, the great souls that gave it life, and their illustrious successors who have championed its cause and kept it in touch with the evangelistic spirit of the Church, together constitute an argument in its favor which ought by its cogency to convince the judgment, command the conscience, and secure the coöperation of all interested in the advancement of the Redeemer's kingdom.

THE FUNCTIONS OF THE BOARD.

The several Boards were organized, each for a specific purpose, and are all parts of one stupendous whole. Each Board may be regarded as a complex organ vitally connected with the whole Church as an organism. The function of the Board of Education is to secure young men called of God to preach, and, so far as the Church enables it to do so, to furnish them with material aid during their literary and theological training for the work of the ministry. It is virtually a standing pledge of the determined purpose of the Church to multiply the heralds of salvation, and, as far as possible, to give the gospel to all nations.

As one of the credentials of Messiah's work was that in his day "to the poor the gospel was preached," so it seems to be a law in the extension of his kingdom that *it is mainly to the poor that the privilege of preaching is given.* All ages continue to bear witness that "not many wise men after the flesh, not many mighty, not many noble are called." At least two-thirds, if not three-fourths, of our ministers to-day came up from the ranks of the hard-toiling millions. Many of them are poor yet, and, in this respect, have the genuine "historic episcopate." Is not all this significant as suggesting the overwhelming necessity laid upon the Church to assist her impecunious sons to secure that protracted and expensive culture and training which is required in the Presbyterian ministry? It is the function of the Board of Education, as an organ of the Church, to carry forward this work by systematic and effective methods; applying to it sagacious and business principles, and all the safeguards of intelligent conservatism, yet ever animated by a progressive spirit prepared to advance with the growth of the Church, and, as occasion demands, to enlarge the sphere of its operations.

THE SPHERE OF WORK.

The sphere of an organ is "where it operates." It denotes the sweep and scope of its activities. Now it is characteristic of this department of activity, as it is with all the agencies of an aggressive Church, and all the forces of modern civilization, that it is continually becoming more and more colossal in purpose, and of course more complex in administration. It will continue to grow as long as the Presbyterian Church is a factor in sending the everlasting gospel to "every nation, kindred and tongue." And when she lays aside this obligation and privilege there will be prompt preparations for a *funeral.*

There is an imperative necessity for larger and wider forward movements. Our Church is four or five times larger than she was three-quarters of a century ago. As for our country, it is territorially threefold, and in population more than sevenfold,

larger than it was when the Board of Education began its career. And *the world itself is a great deal larger than it was in 1819.* "Darkest Africa" and fossilized Asia were then hermetically sealed. Now every part of the globe is open for the entrance of the light and truth of the gospel. It is plain that the sphere of the Board of Education is as expansive as the sphere of the Church. "The field is the world." "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." This statement of our Saviour's only gathers force and significance with the cycles of ages. The harvest great in the first century and the laborers few! How immeasurable the greatness of the harvest at the close of the nineteenth century! And how humiliating the paucity of those who are "laborers together with God!"

THE QUESTION OF MINISTERIAL SUPPLY.

No one with large views and spiritual discernment, it seems to us, can seriously maintain that there is an *adequate* supply of men called of God, qualified, consecrated ministers of the New Testament. Yet the fact cannot be ignored that the Church has continually on her rolls not a few unemployed ministers, nor this further fact that, in case of a vacancy in an important church, scores of applicants appear eager to fill the empty place.

We think that the real remedy for existing difficulties is to be found in *the exercise of the episcopal power of the presbytery*, which should *watchfully guard the entrance to the ministry*, and, further, *see to it that each and every minister without charge is appointed to one of its vacant churches.* Many of the churches are weak and small; but no man is fit for the ministry who is not ready to submit to the presbyterial mandate, and to devote himself with self-sacrificing energy to the cause of Christ. A genuine revival of religion with pentecostal power would quickly dispose of the question, "Are there too many ministers?" There never can be too many of the right kind so long as the masses and classes of society in our own land are unreached; and looking abroad we see that they must be multiplied indefinitely until "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

THE QUESTION OF CONTRIBUTIONS.

The Board has reported that the presbyteries have been recommending men in increased numbers while the contributions from the churches are actually less than they were ten or eleven years ago when the number of candidates was but six hundred and nineteen. It has become necessary to discourage applications, and the number under the care of the Board has fallen from 1037 in 1896 to 911 in 1897, and to 810 in 1898. It is not pleasant to state that more than half of our churches last year made no contribution, and the total amount raised by the churches for this cause was less than $50,000. It would seem as though, with nearly a million of communicants, five times $50,000 ought easily to be raised.

In conclusion, surveying the history of this Board, its sorrows and rejoicings, its encouragements and discouragements, its disappointments and achievements, its trials and its triumphs, its evolution from a germ in 1819 to the full flower and fruitage in 1897, and standing in the evening twilight of the nineteenth century, waiting for the morning light of the twentieth, and ready by divine grace to face the majesty of coming events, we pray with Moses: "Make us glad according to the days wherein thou hast afflicted us and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children."

VAIL MEMORIAL LIBRARY, LINCOLN UNIVERSITY.*

It is with great satisfaction that we inform our readers that, by the generosity of Dr. William H. Vail, of Blairstown, N. J., a fine library has been erected for Lincoln University. The new building is in a convenient locality, and will provide both for the intellectual and the physical culture of the students, for the fine basement is to have a bowling alley where exercise may be taken when the inclemency of the weather prevents out-of-door sports.

The building is of brick, with trimmings of Indiana limestone. It is ninety feet long by thirty-three feet deep. We learn that the formal opening and dedication of

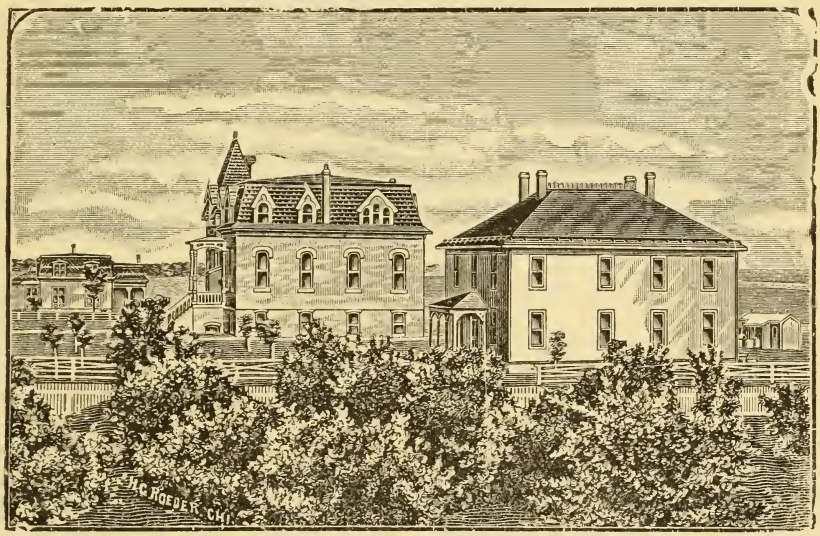
* See frontispiece.

the library will take place in one of the spring months. It would be a happy thing if advantage should be taken of the occasion by friends of the institution to provide a generous fund for the running expenses of the library, and for the purchase of the most important new books of each season. The Board of Education is very deeply interested in Lincoln University, and has at present fifty-four candidates for the ministry there under its care.

THE STATE OF THE TREASURY.

When these pages reach our readers there will yet be time enough to make additional remittances to the treasurer before he closes his books about the middle of April. The receipts up to date a year ago from churches, Sabbath-schools and societies were $31,000, and up to date this year they amount to $30,542, while the total amount pledged to our candidates for the year is $53,500.

COLLEGES AND ACADEMIES.



Scotland Academy, Scotland, S. Dak.

SCOTLAND ACADEMY.

PRINCIPAL CALVIN H. FRENCH.

Scotland Academy first opened the doors to students on the 21st of September, 1886. Since that time more than three hundred different names have been enrolled. Of the students thus brought together, seventy-seven are known to have become teachers; seven already are, or soon will be, ministers, and three are lawyers.

Twelve years ago the conditions were encouraging for the founding of a new institution. During the decade between 1880 and 1890, more than two hundred thousand people came into what is now South Dakota. The population increased three hundred per cent. Abundant rains caused the earth to bring forth like a garden. New-comers from the East supposed that these were normal conditions. They planned, and built, and invested, thousands of them only to meet with bitter disappointment and loss.

The wave of immigration and prosperity rose to its height in 1890. Then it broke, leaving the fragments of schemes, and fortunes, and institutions scattered like shells on the seashore. Years of drought and crop failure followed. From 1890 to 1895, the population of the entire State increased but 2167, the net increase being almost entirely in the Black Hills region.

These are the general conditions with

which Scotland Academy has struggled. In addition there is a local condition which ought to be mentioned. Scotland is in the midst of a settlement of Russo-German people. Two-thirds of the inhabitants of the two counties surrounding Scotland are either foreign-born or of foreign parentage. Most of these people are of the German Stundists of Russia.

During the last few years, this class has been largely represented among the students at the academy. Such students are earnest and diligent and often put our American young people to shame. The opportunity to help these young people to become leaders of the right kind among their people is one of great value, and, in this region, there will be a constantly enlarging field for this work.

These students cannot be reached by the colleges. Few of them will ever go to college. They do not get what they wish or need in the public schools. This is true also of the great body of young people in the State. The State is greatly lacking in secondary schools. Common schools are numerous enough. Of colleges we have more than our share, though we have but six. Each college has its preparatory department, and, in most cases, this is the more important part of the school. Of these preparatory departments, high schools, and academies, that is, of secondary schools of all kinds, we had, in 1890, twenty-two. At the same time we had 113,900 persons of school age, that is, between the ages of five and twenty years. In other words, for every secondary school we had 5178 persons of school age. This was a larger number than was found in any adjoining State east or south. At the same time, for every secondary school of any kind, Minnesota had 4373 persons of school age; Kansas had 4001; Nebraska, 3525, and Iowa, 3125. For colleges these proportions were almost reversed. For each one of her six colleges, South Dakota had, in 1890, 2933 persons between the ages of eighteen and twenty years; Minnesota had 7902; Nebraska, 8168; Kansas, 5581; Iowa, 5654. These proportions remain relatively the same whether the calculations are made on the basis of the number of persons between the ages of five and twenty years, or on the basis of the number of students actually in secondary schools. In other words, as compared with the other States named, South Dakota is far better supplied with colleges, but far more poorly supplied with secondary schools. Since 1890 some grammar schools have been raised to the rank of high schools. It is no uncommon thing to hear that an extra year has been added to this or that high-school course, but still there are comparatively few high schools in the State that prepare for the freshman year.

There are thirty-three students now in attendance in the literary department, and fifteen in the music department. If free tuition could be offered, or if work could be found to pay for boarding, many other students could be brought in at once. "I will do anything to get an education," writes one boy from a drought-stricken region. Many others write in the same way.

Southern Dakota Presbytery and the people of Scotland have sacrificed nobly for the school. As one of our elders recently remarked in presbytery: "To give a tenth is a very good rule for the East, but it won't work at all out here. If we stop with that we will not get half around the things that we must do." There are those, and not a few of them out here in the little Western communities, who do not stop with a tenth in their support of churches and schools, and yet not all the need is supplied.

One hundred and twelve dollars will pay all the school expenses of one student for one year. The writer has often thought, when reading of some costly memorial chapel or monument given to an institution already overcrowded with similar things, how it would please the Lord if some of his disciples could choose to build everlasting memorials in the lives of some of these boys and girls who are "willing to do anything to get an education."

Evil must come on us headlong if morality tries to get along without religion.—*Lord Tennyson.*

The time to consecrate your purse is when you have a little one. If you wait till it is big and fat you will never do it. And if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or women who has learned to give has entered upon a path of ever-widening pleasure.—*Dr. A. W. Spooner.*

PUBLICATION AND SABBATH-SCHOOL WORK.

Summit Bible School, Colorado.

PHASES OF MISSION WORK.

Our illustrations this month present some interesting phases of Presbyterian Sabbath-school missionary work. The little log structure at Summit, Colo., is the home of one of our mission schools, and has the distinction of being on a mountain plateau 11,000 feet above tide water, more than two miles higher up toward the clouds than the cities of New York, Philadelphia or Chicago. Into these mountain solitudes our Sabbath-school missionaries find their way, and in spite of some unpleasant experiences they find it a blessed thing to "lift up a banner"—the gospel banner—"upon the high mountain," as well as to sow the seed of Christian truth and love "beside all waters." The other cut represents a gathering at a little mission school in Wisconsin. The building is very plain and the children are evidently from homes of toil, but there is grandeur as well as beauty in the thought that through such scenes as this our country is realizing the blessedness spoken of by the psalmist—"Happy is that people whose God is the Lord."

Let not the Church of Christ stay her hand and withhold her help from this great and sublime work.

In the midst of this group some of our readers will recognize the face of the superintendent of the Sabbath-school and missionary department, who was present on this occasion as a missionary co-worker, gathering rich experience in Sabbath-school missions.

Mr. N. C. Johnson writes from Kearney Presbytery, Nebraska: "The meetings held at the Pleasant Grove S. H., six miles west of Loup City, were very interesting. On Friday evening fourteen persons confessed an earnest desire to become followers of our blessed Saviour."

Rev. A. C. Manson, our synodical missionary in North Dakota, writes: "The new school at St. Andrews is the result of our meetings. First of all a church grew with an active membership of twelve. We expect to place a man there next summer and at the same time to open two other new churches, making a new group. A gracious revival is taking place at Ellendale and a deep spirit of inquiry prevails at Grandin."

Mr. W. C. Reaugh, in Niobrara Presbytery, reports as part of one month's work, one Sabbath-school organized, eleven public services conducted, one home department and one normal class organized, six normal classes and one Sabbath-school convention held.

"No *especial* encouragements," writes a missionary, "yet we have one new Sabbath-school and five conversions to rejoice over."

"In one place," writes a colored brother, "the prejudice against the Sabbath-school was very strong among the grown-up people, but they nevertheless permitted the children to attend, though they would not do so themselves. The children come willingly."

Mr. James Russell, our missionary in Pueblo Presbytery, Colorado, writes hopefully of his work. At one town he found a few discouraged women conducting a Sabbath-school which they had decided to close. He held special services there for two weeks. During the first week the work was discouraging. Young men rattled the windows from outside so that the speaker was scarcely heard. In the second week there was an entire change. There were eleven conversions, a ladies' aid society was started and subscriptions for a chapel came in.

In one instance, a missionary received a Sabbath-school library of 215 volumes from a Presbyterian Sabbath-school and handed the same to one of his mission schools.

"The snow is so deep"—wrote a missionary in Michigan—"that it will be hard to keep the school open for the next quarter, but if we have to close we will organize a home department."

Rib Mission, Wausau, Wis.

Mr. E. L. Renick reports a new Presbyterian church organization and the foundation laid of a chapel at Robinson, in Greene county, Mo.

Mr. C. A. Phipps, from Washington State, reports two churches organized, one in a blacksmith's shop and one over a saloon, but, he adds, "the people are in earnest and the Lord's work will prosper."

Rev. M. G. Mann, of Walla Walla Presbytery, reported last November two churches organized and two chapels built, the outgrowth of his work.

Rev. C. Humble assisted at the organization of a Presbyterian church last November and organized a Sabbath-school in Yancey county, N. C., and reports a piece of land secured at Blackwater for a church. "As soon as we are ready," he writes, "we can have a church organization there. The people want it."

A student for the ministry writing to a Sabbath-school missionary, from Williamsport, Indiana, attributes his conversion to the planting of a mission Sabbath-school some years ago near his home and his connection therewith. He says: In that Sunday-school I was first brought to think of Christ, and at length I can say, "Lord, I am thine entirely."

BEGIN PREPARATIONS FOR CHILDREN'S DAY.

The second Sabbath in June falls this year on June 12, and is Children's Day. By obtaining the supplies at once, Sabbath-schools will be able to make full and satisfactory preparation for the services, whereas by deferring this step until May there will be more or less of haste and ineffectiveness. The title of the program prepared by the department is "CHILDREN'S HOSANNAS." The musical and Scriptural selections are all illustrative of this theme. Recitations have also been arranged and given a place in the program in two divisions, one on the subject of Sabbath-school missions and another on the subject of the twentieth-century movement for adding a round half-million

at the least to the Sabbath-school membership of our Church before April 1, 1901.

All these recitations are very brief, and exactly to the point, besides being entirely unobjectionable, however regarded. They will give a tone and character to the service which will leave a happy impression upon the memory and the heart.

Another feature in the Children's Day supplies prepared by the department this year is the change made in the matter of boxes or receptacles for the mite-offerings. The "Pyramid Mite-chest" which has done excellent service for several years is set aside in favor of a "MITE CHURCH," which represents, as closely as can be in cardboard, a little chapel or church, into which from week to week, or from day to day, during the two months preceding Children's Day, the offerings of the children and their friends can be deposited, in aid of this glorious work. There is also another novelty to take the place of the ordinary collection envelope, to be circulated among the friends on or before Children's Day, for the reception of special offerings to swell the amount brought in by the mite churches.

The needs of this work are great, and it is earnestly hoped that more Sabbath-schools will join this year in contributing to it than ever before. Enthusiasm for the cause of the children as represented in Presbyterian Sabbath-school missions can never be out of place. Put this cause forward with zeal, and young and old will alike respond, for it touches the hearts of all; besides which, there is nothing which reacts so favorably upon the prosperity of Sabbath-schools. Let, then, the preparations for Children's Day be at once begun, and may the day be full of blessings to multitudes!

THE TWENTIETH-CENTURY MOVEMENT.

Presbyteries and Sabbath-schools continue to be heard from, and there is not a discordant note. On the contrary, many are the expressions of enthusiastic approval. For some of these we must find room. A Nebraska pastor writes:

"Your circular and letter are most heartily received and gratefully acknowledged. Please send me twenty more copies of the circular. . . . . The plan is at once wise and simple and much needed in this city where less than fifteen per cent. attend divine worship. God helping, I am determined to give it a thorough test, and I pray that he may awaken the latent power in this church. I think you have planned a wider and a more far-reaching work than 500,000 additional Sabbath-school scholars. You have placed in the hands of pastors the 'Damascus blade.'"

A pastor in Pennsylvania writes to the *Presbyterian Banner*:

"Everything points to the success of the twentieth-century movement. This movement is in harmony with colossal undertakings and mammoth enterprises which so characterize the closing decade of the nineteenth century. The Church should be fully abreast of the times, and not form the last of the procession. No man can study this movement without feeling that it is not of man but of God. If God's children are willing to pray and to 'work' as they pray, this movement will be a success as certainly as the sun shines. The heterogeneous character of the population that is pouring in upon us demands the speedy evangelization of our country. It is perilous to wait."

From the city of Spokane in Washington, the pastor of the Centenary Church (Rev. W. L. Van Nuys) writes:

"As chairman of the Sabbath-school Committee of the Presbytery of Spokane, I have been especially interested in the twentieth-century movement. I believe it will work wonders in many of our churches and Sabbath-schools. This definite, systematic work is a thing most needed by the world we are trying to reach."

From Knox Presbytery a pastor writes:

"The plan is feasible. I like it because it aims at results; and if the Church goes forward in the Spirit of Christ the much-desired—yea, greater—results will follow."

With regard to the "Plan of the Twentieth-century Movement," which has been freely circulated among pastors and superintendents, two of our correspondents intimate that a plan of a somewhat different character has been adopted in their schools, and they inquire whether we would advise a change. We answer that the question of a change would depend entirely upon the judgment of the pastor and superintendent. If the plan first adopted is working well it

would seem a pity to disturb it. One brother writes that fifty per cent. has been added to the membership of his school during the past year, and he suggests that it might not be desirable to stop the machinery and put in new engines, just at present. So say we. The "Plan" we present is in the way of suggestions based on long experience in such matters—usually a safe guide; but if better methods can be devised, or if other methods are working well, it would be wise to act accordingly, in the spirit and not according to the letter of the Plan suggested. Another correspondent writes:

"We had made the canvass of our congregation and of those not attending any Sabbath-school before your first circular was received, and we covered the ground, though in our own way. This will be done once every three months. The main school received but little increase, but we have gained a home department of twenty-five, which we hope to increase next quarter. If this work will entitle us to be enrolled in the movement we shall be glad."

We gladly enroll this school, and anticipate a steady if not a startling increase in its membership from year to year. By reference to Sec. (4) of the "Plan," it will be seen that the "Home Department" is expected to furnish many additions to the Sabbath-school membership of our Church before the first of April in the new century.

Continuing our report of Presbyterial Sabbath-school Committees heard from in approval of this movement, we add the following to our list of last month, according to advices received since we prepared the article for the March number: Presbyteries of Niobrara, Neb.; Los Angeles, Cal.; East Oregon, Willamette, Oreg.; Hudson, Lyons, Buffalo, Brooklyn, N. Y.; Crawfordsville, Muncie, Logansport, Ind.; Denver, Colo.; Osborne, Kans.; Southern Virginia, Catawba, East Florida, Atl.; West Jersey; Fargo, N. Dak.; Helena, Mont.; Alton, Freeport, Springfield, Chicago, Ill.; Boisé, Utah; Saginaw, Mich.; La Crosse, Wis.; Chester, Northumberland, Pa.; Spokane, Wash. Total, including those previously reported in this magazine, seventy. Before this article reaches the reader many more committees will, we expect, have been heard from.

The following Sabbath-schools reported their adhesion to the movement, before March 1. Now let others hasten to follow this good example. Do not simply resolve, but send notice of your action to the Department. In this way you will influence others. The list is by Synods: New York Synod—Taunton First; Fifth Avenue, Alexander Chapel, Sea and Land, New York city; Weedsport, Sing Sing. Pennsylvania—Bernice; Rainey; Central Allegheny; Terra Alta; Cresson; Pittsburgh Second. Ohio—Elmore First; Dresden. Nebraska—Kearney First; Grant City First. Illinois—Chicago Heights. New Jersey—Irving Avenue, Bridgeton; Millville. Washington—Eckington; Denver and Grangeville; Ilwaco. Wisconsin—Omro. Iowa — Cedar Rapids Third. Utah — Emmanuel, Hyrum. Kansas—Holton. Catawba—Biddleville. Missouri—Allen, Pine Bluff. Tennessee—Knoxville Second. California—Tehama. Lake Superior—Manistique.

CHURCH ERECTION.

AN AMERICAN ARMENIAN CHURCH.

Not *Arminian*, lest the Board should be charged with encouraging heresy, but Armenian, that is, a church composed of Armenian refugees, fleeing from the persecution in Turkey.

We confess we were surprised upon receiving the following letter which we are sure will be read by others with as much interest as it was by us. We venture a preliminary word.

We do not often make a special appeal calling attention to an unusual case, but we cannot forbear hoping that some of our readers, whom the Lord has blessed, will have their attention attracted by the statement, that there will be likely to be a gap between the amount these poor Armenian refugees can raise and the point necessary to

be reached to render a grant from the Board available.

The writer of the letter, who is to be the pastor, was formerly a missionary among the Armenians in Bitlis, Turkey. He will preach in English in the morning and Armenian in the afternoon.

As these Armenians are here, as were the Huguenot refugees of the eighteenth century, to *stay*, there is no desire to perpetuate the customs or even the language of the old country—but for a time services must be provided for those who can speak only their mother tongue.

But let the letter tell the story:

"Our church is a growing one spiritually and active in all departments of church work. Our largest congregations number about 125 at present.

"The Armenian population is about 400 and is constantly increasing by the coming of new emigrants from their country. Of this number about 200 are in sympathy with our work and eventually we shall have a very large population of this people, the conditions of climate and business being suitable for them.

"Our people are not wealthy, but they have been taught the luxury of giving, and have sent large sums to help their countrymen in their homes and to aid them in coming to this country. These most urgent calls and heart-rending appeals from those of their own friends and kindred cannot be slighted nor will they soon cease.

"And according to their means they are giving liberally for the support of their minister and for congregational expenses.

"Our church site and building will cost us $3000. It is very important for us to build this year, and feeling this, the brethren have subscribed nobly, but they feel that $1500 will be the extent of their efforts.

"I have explained to them that the rules of the Board contemplate only a grant not to exceed one-third of the cost, except perhaps on most rare occasions; and under the circumstances we feel this to be an entirely unique case, and we hope that the Board will give us one-half of the cost of site and building. A people scattered and peeled as no other has ever been in history have fled from their ruined homes, their country, red with streams of blood from martyred friends, to our homes and hearts. Now they ask a little help in securing a place for worshiping the God of their fathers and of their friends who 'loved not their lives unto the death,' and whose they are and whom they serve.

"Surely the Board of Church Erection has come into existence for such a time as this.

"A large part of our congregation understand the English language very imperfectly—new arrivals not at all—and this will continue for years to come. Please send us a blank for an application and a copy of rules, with an intimation of the probable limit of aid."

We were obliged to reply that so far as the facts appeared at present, it did not seem possible for the Board in making a grant to exceed $1000. If then there should be those among our readers who feel their hearts drawn toward this little colony of suffering refugees, and who, in their interest in the pathetic story, shall feel inclined to send, over and above their usual contribution, a special offering for these little ones of God's kingdom, this Board will gladly add it to the grant that it is permitted to make, the particular gift of personal sympathy thus evoked.

THE CLOSING DAYS.

The fiscal year of the Board, like the ecclesiastical year, closes with the last day of March. The books, however, are left open for belated contributions until the eleventh of April, and it may surprise our readers to know how many are thus belated. Last year within those ten days of "grace," only constructively counted in the closing year, there came into the office no less than four hundred contributions, or, in other words, just about one-tenth of all received during the year.

This dilatoriness has a twofold aspect. On the one hand, it keeps us hopeful up to the last. Good things may be in store for us at the very eleventh hour, but on the other hand we are always troubled with the sad suspicion that churches which have really intended to contribute have procrastinated until it is too late.

Inasmuch, then, as this number of the magazine will be in the hands of pastors and church officers before the first of April, may we not earnestly beg of all such that they examine the record and see whether

the contribution presumably already taken has been forwarded to the treasurer of this Board? If not, there is still time.

A CHURCH REBUILT.

The value of the Board's plan of insuring all buildings in the erection of which it has aided is illustrated in such a case as that of *Center, Mo.*, which last September was struck by lightning and burned to the ground. The insurance money ($400) was recovered and was regranted to the church, which, with splendid courage, immediately undertook the work of rebuilding. The pastor, the Rev. Leonard Keeler, in sending an interesting account of the dedication of the new building, January 9, 1898, writes: "I want to thank the Board of Church Erection through you in behalf of the Center Church for the aid you gave them in rebuilding their church edifice."

From the report he sends we also quote a few words:

"Last Sabbath was a day of rejoicing at Center Presbyterian Church. It will be remembered that on the 9th of last September their church building was struck by lightning and burned, with all the furniture, organ, books, etc. This was felt to be a heavy loss to the members and the community, but the members with characteristic energy proceeded at once to rebuild, and in the short space of four months, from the 9th of September to the 9th of January, they had the new building completed, ready for dedication free from debt."

The treasurer in closing his excellent report said:

"'To all who have so kindly rendered assistance by money, labor, gifts, encouragements and prayers, and to our pastor who has gone in and out among us, encouraging, supporting and ministering to us in holy things, I, in behalf of this church, tender you our grateful thanks and may the God of all grace abound in your heart and vouchsafe to you rich and abundant blessings.'

"A song by the congregation was followed by the usual dedicatory service.

"An offering was taken up for the three Boards rendering aid to the church at various times: Board of Church Erection, Board of Home Missions and Board of Publication and Sabbath-school Work.

"And the glorious sun shone forth and all hearts were glad and the people went away feeling they had been benefited, refreshed and strengthened."

As the tenth of the month this year falls on Sunday, contributions in order to be entered must reach this office not later than Saturday the ninth. This will allow time for any contributions made Sunday, the third.

First Presbyterian Church, Monrovia, Cal.

MINISTERIAL RELIEF.

REV. WILLIAM C. CATTELL, D.D., LL.D.

REV. SAMUEL T. LOWRIE, D.D.

The Rev. William Cassady Cattell, D.D., LL.D., died early in the morning of February 11, at his residence, 222 South Thirty-ninth street, Philadelphia. He was born at Salem, N. J., August 30, 1827. Our Church at home and abroad knew that shattered health forced him to resign the secretaryship of the Board of Ministerial Relief in 1896. He needed release from what strained both body and mind and made draughts on the tenderer sensibilities; and the secretaryship was an exposed position in all those respects. His retirement was followed by recuperation that seemed to promise recovery. But in November he was confined to the house by severe illness, and though he recovered enough to be able to see friends, and even to be driven out, his improvement did not last long. His last three weeks in this world were days when his friends looked each morning and evening into the papers apprehensive of meeting the notice of his death.

Dr. Cattell was buried in Easton's beautiful cemetery; and those who would visit his grave, and they will be many for generations to come, will find it amid harmonious surroundings, both rural and city, and of the living and the dead. Funeral services were held in the Walnut Street Presbyterian Church, Dr. S. W. Dana, pastor, at 10 o'clock A.M., on Monday, February 14. If the present space allowed, it would be impressive to name those that conducted the service and those that were honorary pall-bearers. All were distinguished associates of Dr. Cattell in the ministry and in the several spheres of his useful life, in Lafayette College, in the Board of Ministerial Relief, in the Presbyterian Historical Society and in life-long friendship. Many of these accompanied the family to Easton, Pa., via the Pennsylvania Railroad. There a large gathering, that filled the chapel of Lafayette College, and that included many who had come from a distance, awaited the arrival of the funeral party at 2.30 o'clock. The brief services in the chapel included prayer by the venerable Prof. Thomas Porter and a most appropriate address by President Warfield, and several hymns sung by a large group of students. The morning had been inclement with snow; but the afternoon was beautiful with bright sunshine; no small benediction on that beautiful college hill where we were adjusting ourselves to thoughts of never again seeing him there who had been most instrumental in adorning it, and again in the cemetery where we committed his body to the ground to sleep till Christ shall call him in the resurrection. Under a radiant heaven the committal was spoken by the writer, and the benediction by Dr. J. H. M. Knox.

Owing to his eminence in various spheres of usefulness, biographical accounts of Dr. Cattell have often been printed. Now that his earthly life is finished, a qualified biographer would find it rich in materials for a most interesting and instructive memoir. Dr. Cattell graduated from Princeton College in 1848. The same year he entered Princeton Theological Seminary, where, including a post-graduate year, he pursued four years of study. He was associate principal of the Edge Hill School in Princeton, 1853–55. He was ordained by the Presbytery of Newton, July 25, 1856. This occurred during the period 1855–60, when he was professor of Ancient Languages in Lafayette College. In 1860 he became pastor of the Pine Street Presbyterian Church in Harrisburg, Pa., in which office he remained till October, 1863. This was a period memorable for the outbreak of the war for the Union, and during those three years Harrisburg was like a great camp on the edge of the theatre of war. In the customary and in the untried emergencies of such a pastorate Dr. Cattell acquitted himself well. In 1863 he was elected President of Lafayette College, and began his work in that office in October of the same year. His inauguration took place at the ensuing commencement in 1864.

"Every well-informed friend of education is familiar with the rapid and steady growth

of Lafayette College under the administration of Dr. Cattell." The story of it begins with the depression of education attending the war, when in 1863 the students of Lafayette College were reduced to thirty-nine, and a special meeting of the trustees was called "to take into consideration the propriety of suspending operations under increasing embarrassments."

At that juncture Dr. Cattell accepted the presidency. Taken with the subsequent success, for success is essential to a heroic picture, Dr. Cattell, the central figure of the story of that administration, appears in proportions every way heroic. In October, 1883, he was constrained by impaired health to resign this position. Including the years that he was associate principal of Edge Hill School, and those that he was professor of Ancient Languages in Lafayette College, Dr. Cattell labored twenty-six years as an educator, and in that quality has left the most conspicuous and enduring monuments of his life. These labors were diversified by services in other directions also, some of which were incidental to travels for recuperation. He was commissioner to the General Assembly in 1863 and in 1876. In 1872 he was Moderator of the Synod of Pennsylvania. In visits to Europe, in 1869 and 1881, he represented the General Assembly as a delegate to Presbyterian Churches in Scotland, and to the Reformed Church in Bohemia and Moravia (an appointment he received again in 1890). He also visited the Waldensian Church. In Bohemia he won the title of "the father of our Sunday-schools," by introducing and continuing to foster there our Sunday-school methods. He revisited these friends in connection with a visit to Europe in 1884, when, as a delegate from our Church, he attended the meeting of the Presbyterian Alliance that was held in Belfast, and repeated these visits in still more recent sojournings in Europe.

It was while he was there in 1883–4, whither he went immediately on retiring from the presidency of the college, that he was elected secretary of the Board of Ministerial Relief, in June, 1884; and December 1, of the same year, he entered upon the duties of that office. Dr. Cattell's college administration was the best preparation for efficient service in this new sphere; and for this reason it must be included as a chief part in a memorial that especially commemorates his work as secretary of this Board. Enthusiastic concentration of his whole person on his work, comprehensive ideas of the scope of that work, alertness to see opportunities for promoting it, winning ways that drew students to attend and friends to support the college and that kept fast hold on them afterwards, circumspection, the art of combining his colleagues in harmonious effort, and ability always to set forth in finished speech what was done, or doing, or to be done, these were Dr. Cattell's eminent qualifications, whose efficiency was demonstrated in his college administration. All this he brought to his new work, where every quality was as applicable and as needful as it was in the previous work. All this he brought as tried and proved ability. And besides this, the graduates of Lafayette College, dispersed throughout the United States from the Atlantic to the Pacific, and especially the Presbyterian ministers among them, made a peculiar constituency of support and coöperation in his efforts for ministerial relief such as no other man could have brought to the help of this Board. The gratification of our Church on account of Dr. Cattell's undertaking this secretaryship was great and universal. And there was no disappointment of the hopes of success to be achieved by him, except the hopes of Dr. Cattell himself. Though he did as much as *he* encouraged the Church to expect from his efforts, and even more, he was not the man to let realization overtake what he hoped to see achieved. When, June 18, 1896, he retired, after nearly twelve years of labor in this office, he left his unfulfilled hopes a trust to this Board. His death leaves them a legacy to the whole Church. Deut. 14:27 was his watchword: "And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee." His high aim for all disabled ministers of our Church and for the widows and orphans of such was to see such adequate support provided for them as was devised for Levites by the law of Moses. How far short we are of realizing that aim is only too plain. With a Church membership that possesses riches far exceeding what was ever contemplated for the national life of Israel, and a body of ministers numerically much less than the proportion of Levites to all Israel,

the Church's bounty by this Board is no more than $300 annually to ministers over seventy years of age, honorably retired, after at least thirty years of service in our Church. As for others, the bounty of the Church does not enable this Board to give more than the same amount to the direst case of need, and it actually gives much less than that to many sufferers that well deserve the largest sum allowed. Will not our Church demonstrate now the sincerity of its gratitude to the Head of the Church for his having given such a servant as Dr. Cattell, by bounteously supplying the treasury of this Board, so that it may more nearly realize Dr. Cattell's high aims?

Dr. Cattell received the honorary degree of D.D. from Hanover College, Ind., and from Princeton College in 1864; and of LL.D., from Wooster University, Ohio, in 1878. He was made a director of Princeton Theological Seminary in 1864. In 1890 he became president of the Presbyterian Historical Society, and gave to its interests the same enthusiastic and enlightened service that characterized his other administrations. In view of retiring from the secretaryship of this Board, he anticipated devoting all the strength of his remaining life to promoting the objects of that society. The transfer of its accumulations to quarters in the Witherspoon Building, only now actually taking place, already opened a cheering prospect of successful effort. His colleagues in that work rejoice in the prospect of their new and admirable location, believing that possession of them is due very directly to the dignity that their president gave to the society and its work. But one may speak for all and say, that we would rather have continued in the old quarters with Dr. Cattell, than occupy the new without him.

Dr. A. C. Dixon concluded the first of his series of sermons in Broadway Tabernacle, New York, on the books of the Bible, with the following paragraph, as reported in the *New York Observer:*

Selfishness is sin that ripens and rottens into crime. The self-centered Cain becomes a murderer, the self-centred Lot a drunkard, the self-centered Esau, though he does not commit murder or become a drunkard, remains what he was—no growth, no improvement. The God-centered man like Jacob, Abraham and Joseph goes on from victory to victory until the climax of character, the very likeness of Jesus, is reached.

When the Miserere is played in the Sistine Chapel at Rome, the music begins with all the lights brightly burning. As it continues its wailing notes, one light after another goes out, and the music closes with its sad strains filling the air in utter darkness. Such is the experience of every self-centered man. One light after another will go out until by and by his life will close in utter darkness. If I were Pope for a day I would change that scene in the Sistine Chapel. I would begin a hallelujah chorus in the dark, and as its happy notes float out, I would light one jet, and as the music swelled I would light another, and as it grew sweeter and fuller, I would light a third, and keep on lighting jet after jet until the finale should come in a blaze of glorious light.

That represents the beginning and the close of the God-centered life. It begins in the darkness of conviction and penitence, then comes the light of faith, and then hope, and then joy, until by and by all the Christian graces are shining forth while the music of earth swells out into the music of heaven.

"For Christ and the Church" universities were set up in the wilderness of New England; for the large service of the State they have been founded and maintained at public cost in every section of the country where men have settled, from the Alleghanies across the prairies and Rocky Mountains down to the Golden Gate. Founded primarily as seats of learning, their teachers have been not only scientists and linguists, philosophers and historians, but men and women of holy purposes, sound patriotism, courageous convictions, refined and noble tastes. Set as these teachers have been upon a hill, their light has at no period of our country's history been hid. They have formed a large factor in our civilization, and their own beautiful characters have continually shown us how to combine religion and life, the ideal and practical, the human and the divine.—*From "Why Go to College?"*

HOME MISSIONS.

A STATEMENT.

In entering upon the arduous work to which the Church through its Board of Home Missions has called me, I avail myself of the opportunity so afforded to speak a greeting to the missionaries and teachers whose servant I have become, and to the Church at large, in its relations to the great cause of Home Missions.

This work comes to me at what is recognized as a time of peculiar difficulty. It is also, I trust, a time of hope and promise. Through generations of vicissitudes this cause has held its way of progress to an ever larger place in the heart of the Church and larger victories throughout the land. It has come with honor and success, even through the strain of the past five terrific years of business depression. The honored men, into the inheritance of whose labors I have come, deserve, as they will receive, the unfailing gratitude of the Church for guiding the work so judiciously and so wisely through the financial storms that have been upon the country and have affected every good cause. In such time the accumulation of debt was unavoidable; but they hand the work over to their successor with the scale beginning to turn toward a fuller treasury, with a noble band of missionaries doing noble service, and with prosperous schools from the pines of North Carolina to the glaciers of Aaska.

The Presbyterian Church has reason to be proud of the attitude of her home mission work to-day. The severity of the times has somewhat halted its advance. But it is in good discipline, with columns formed and ready to advance whenever the word shall be given.

Facing, therefore, toward the future, the following are the lines of policy along which the Board will endeavor to rally the energies of the Church:

1. *The debt must be wiped out.* Large as the sum is, it is neither unexplained nor discouraging. It is not vast in proportion to the scale of our work and the contraction during years past of the incomes of all treasuries. And it has not outgrown the ability or the will of the Presbyterian Church to give it decent and speedy burial. A Church aroused for the salvation of America can fling it away as a strong man flings aside the lethargy of slumber, when he hears the call to the duties of the day. And it is going to be done. With the prairies and the mountains and the cities beckoning for our advance, we are not going to be halted by a debt that is only a small fraction of a dollar for each enlisted soldier in the army of the Presbyterian Church. Providence is with us. Prosperity is returning. Let us be with Providence in a prompt purpose to give the first fruits of prosperity to set Home Missions free to do its full share for the evangelization of our country. The best way to pay the debt is to pay the debt. The easy way to do it is for every man, woman and child in our Church to take a hand.

2. *An aggressive policy toward alien elements of our nationality.* We have them in diminishing numbers among our aborigines, and in alarmingly increasing numbers from all foreign nations, gathering specially in our cities. They are not necessarily bad elements. The mixture of races makes the strongest people, if the salt of Christian truth goes into the mixture. But that salt is essential. And it must not be salt that has lost its savor. It must be the gospel of man's ruin by sin, and redemption by Jesus Christ; the gospel of "the washing of regeneration and renewing of the Holy Ghost." It is this gospel that the Presbyterian Church is commissioned to preach. What worthier commemoration of the quarter-millennium of our Standards could there be than a new and more consecrated purpose to bring this gospel into the lives of those who, born on other shores, under whatever superstition or paganism, have come to be, for weal or woe, an integral part of a Christian republic ?

The Christian Church cannot be too prompt or purposeful in its missionary work among those who, coming as aliens, are so swiftly transformed into citizens.

3. *Comity and coöperation with other Christian bodies.* "Is not the whole land before us?" And big enough to preclude all excuse for strife between herdsmen? Our Church has repeatedly affirmed principles of coöperation. The wise economy of forces, the vastness of the field, a faithful stewardship in the use of missionary money, and above all, the outworking of the love of the gospel, require that they be consistently enforced. Let us not build on the foundations of other Churches, nor interfere with their building. Wherever the interests of Christ's kingdom are satisfied by one Church there should not be two. And if large expectations of future growth have tempted two or three allied bodies to occupy ground which has not realized those expectations, the law of love and the law of service alike demand that fruitless competition yield to coöperation and unity.

4. *A progressive policy.* We will recognize the necessity of rigid economies, and continue a conservative course till the debt disappears. But victories are not won in winter quarters. Retrenchment or inactivity is equivalent to defeat. The spiritual needs of the country are not stationary. The Christian Church cannot afford to be. Movement is the condition of health and power. We will watch for opening doors and try to enter.

We are at the door of the twentieth century. No prophet can forecast what millions will, during that century, crowd these shores. Shall they not be Christ's? And shall not the grand missionary history of our Church at home and abroad during the past century be far surpassed by the century to come?

We must advance. The critic of Christianity is not weighing our arguments. He is counting our mission stations. This is the final test—"What can the gospel do?" The Church of the Reformers, the Church of the missionaries among the Alps and the Grampians, the Church of the early settlers along the James and the Delaware, the Church of Makemie, of the Tennents and Witherspoon, of Musgrave, Dickson and Kendall, will not fail to take its share for the salvation of our land.

Let us seek a fresh baptism of the Holy Ghost. Let us consecrate ourselves as a Church anew to our glorious opportunity, our solemn responsibility. God will not withhold his blessing. "God shall bless us, and all the ends of the earth shall fear him."

CHARLES L. THOMPSON,
Secretary.

BOARD OF HOME MISSIONS,
NEW YORK CITY, March 1, 1898.

NOTES.

We may encounter some prejudice still in the South, but they and we are very much alike after all.

We have grouped with them and find them companionable. No barrier exists between them and us, but a memory which is fast fading away and which both would like to lose. The late unpleasant bit of history shines but dimly through a generation of time.

"Not a breath of the battle is staining the blue,
It is nothing but paradise all the way through.
There are domes of white flowers where swelled the white tent,
There are plows in the fields where the war wagons went,
There are songs where they lifted up Rachel's lament."

It cannot be wrong to exult even though we be in financial distress. We have a better foundation than money for our hopefulness: we have the divine promise and favor. So we find songs in the night. But these times are dreadfully hard on optimists.

Our missionaries in Texas are preaching in six different languages, and yet there are nine languages in which there is no preaching.

The Board has been compelled to retreat from many a field, leaving the enemy in full possession. But the Board is not chargeable with cowardice, nor has there been any lack of valiant soldiers of the cross to march forward to the fray; the disability lay wholly with the commissary's department. Its stores gave out, and the forage was insufficient.

Shorter Catechism.

One of the young men in a Utah school who has given his life to Christ has been visited three times by different elders of the Mormon Church. During the last visit, when asked why he had left the Mormon Church, he replied, "I have found something better;" and then, when asked what he believed, handed them a copy of the Westminster Shorter Catechism, which he had committed to memory, and said, "That is my faith." The elders read it through before leaving, and one said, "Except for two questions" (referring to the nature of God and one other which I do not recall), "that is the best thing I ever read." This young man is of a genial, happy disposition, and seems to have a great many friends, and being a member of a large and strong Mormon family (who, of course, are opposed to his stand, especially his mother), we feel that much good may be accomplished through him. Pray that the wisdom and grace of God may keep him from error.

The Fourth Commandment with Penalty.

Twenty-five years ago, Silver City, N. M., was a typical Western mining town, with little religion and no Sabbath. Under the influence of a wise and capable home missionary the following paper was prepared and signed by the business men of the place:

SILVER CITY, N. M., February 14, 1874.

We, the undersigned merchants of Silver City, hereby agree and obligate ourselves from and after this date not to sell goods or do business on Sunday after the hour of 12 o'clock M., under a penalty of twenty-five dollars for each violation of the agreement, to be paid into the school fund.

The Noble Red Man.

The Indians in their native state were a manly type of men who were never in bondage to their fellow-men, and whose high religious instincts kept them from ever bowing down to idols. They have always been receptive of truth and too ready to adopt the habits and customs of the superior race. With such susceptibilities they might, with little expenditure of effort and money, long ago have become Christians and intelligent citizens, but they have fallen an easy prey to the wiles of cunning and unscrupulous white men.

Too Many Churches.

A home missionary writes: "Up to last year ours was the only church in town. Now the Roman Catholic, the Episcopal, the Baptist, the Campbellite, the M. E. North and the M. E. South have all come and organized. What am I to do?"

Mormon Propagandism.

The New York annual conference of the Mormon Church, which had been suspended for nearly twenty years, has just been revived. The meeting was recently held in Brooklyn, where they have a flourishing mission. Two of the twelve apostles were present from Utah. Congressman King, the Utah representative, was also present. This member of the National Legislature, who is sworn to uphold the Constitution of the United States, is reported as saying: "Our doctrines come to revolutionize. Mormonism has come to make the whole world one nation, one people, and one faith." There is no doubt as to the truthfulness of his statements. What we object to is that an American Congressman should be the advocate of a system that is professedly disloyal and revolutionary.

Regenerated.

Dr. Christopher Humble, the Synodical Sabbath-school Missionary for West Virginia, tells of a community of 1000 people who, one year ago, were entirely destitute of religious services, and, of course, overrun with wickedness. A Sabbath-school was organized in a storeroom. Now a commodious church building has been completed in which there is regular preaching services, a Sabbath-school and a Christian Endeavor society. They are now ready to pay a good salary to a minister whom they have called.

A Midnight Funeral.

A missionary relates this sad incident connected with the death of one of his members. She was the wife of a farmer and the mother of three very nice boys. Taken ill one Sabbath night, she died before Monday had closed, and the baby, prematurely born, went to rejoin its mother before another day passed. The husband was absent and could not arrive sooner than Wednesday night. It was a sad homecoming for him, to find his loved wife and

baby dead. His grief was excessive. The funeral could not be delayed till morning, but at midnight the funeral procession wended its sorrowful way, by lantern light, to the cemetery, two miles distant. At the grave a short service was held. The sorrowing husband, the young brother and the minister returned to town by daylight.

Creed and Cucumbers.

Home missionaries derive part of their support from the people among whom they labor. The following from a secular paper in Oklahoma is a true picture of a faithful missionary, and a just tribute to his worth:

Rev. W. passed through the city the other day with his wagon full to the brim with cucumbers. On top of those cucumbers perched two ducks.

The reverend gentleman was known to the citizens of the place, although he did not live there, but further north in the next county. These citizens challenged the gentlemen of the cloth on his freight and he answered that he had been preaching up on Bear creek and the people, having nothing else, had paid him in cucumbers and two ducks to boot.

The good gentleman thereupon pursued his journey, the nice, cool, emerald cucumbers jostling one another good naturedly, and the ducks quacking a conversation between themselves, based on the likelihood of rain. He probably arrived home near nightfall. Imagine the childish laughter that greeted him at the gate. Imagine the baby feet mounting the dusty wheels, aided by chubby hands, to examine the treasure their good father had brought home. Imagine their delight on the discovery of the ducks, and also imagine a steady diet of three weeks of duck and cucumber, with the duck petering out after the third day. Think of the ineffable delight of raising an adult appetite by hard work in the field and rushing home at the sound of the cheery dinner bell and sitting down to a sumptuous feast of cucumbers. When the shades of night are falling and the world is at peace, see the bright light on the table, the happy family gathered around, the venerable father giving thanks for their daily cucumbers and the family falling to, a minute later, and chucking the progenitor of the pickle into themselves.

This is all imagined. No such thing takes place. The diet is not always cucumbers. The good man is off in a day or two to another settlement, and is paid in potatoes ; or another day in chickens ; another in tomatoes ; so that the menu at home is varied and is not of the cruel monotony suggested by the cucumber incident at W.

But with a diversified diet the Oklahoma minister does not tread a path of roses. His pay is usually in the products of the farm ; his work unsteady and haphazard ; but despite those drawbacks his audiences are sincere and devout. He meets them by appointment on Sundays in the little schoolhouses. He indulges in the exploitation of no fad ; he splits no hairs on heretical dangers ; he questions the tenets of no creed ; he urges no expediency for political reform. He preaches on the beauty and greatness of brotherly love ; he tells the story of the Saviour over again, and expounds a parable ; leads in the hymns and loads up his wagon with his "pay" and drives across the wide prairies homeward, the friend of all men, the enemy of none ; the aggressor of no faction, but the adjudicator of all differences ; not a reformer, but a minister—a minister of good.

There are scores of such evangelists in Oklahoma and they are doing a great work, though the temporal reward for services may at times result in an oversupply of cucumbers.

REV. W. K. MARSHALL, D.D.

He was born in Indiana county, Pa., July 19, 1808. His parents were William and Mary Marshall, and were of Scotch-Irish descent. When he was quite young his parents removed to Westmoreland county, Pa., where his early life was spent. In September, 1829, he entered Jefferson College at Canonsburg, and graduated there in 1833. The college was at that time under the presidency of the Rev. Matthew Brown, D.D., and it was while here, under Dr. Brown's ministry, that young Marshall, in 1831, made a profession of his faith in Christ, and united with the Church. In the fall of 1833 he entered the Western Theological Seminary at Pittsburg, where he spent three years, graduating in 1836. In the fall of the same year he was licensed to preach the gospel by the Presbytery of Blairsville.

After preaching for six months at Pittsburg, he accepted a call from the church at La Porte, Ind., where he was ordained and installed pastor, May 1, 1838. This was his first pastoral charge. In May, 1839, he attended his first meeting of the General Assembly, at Philadelphia, the year after the division of the Church into the Old and New School.

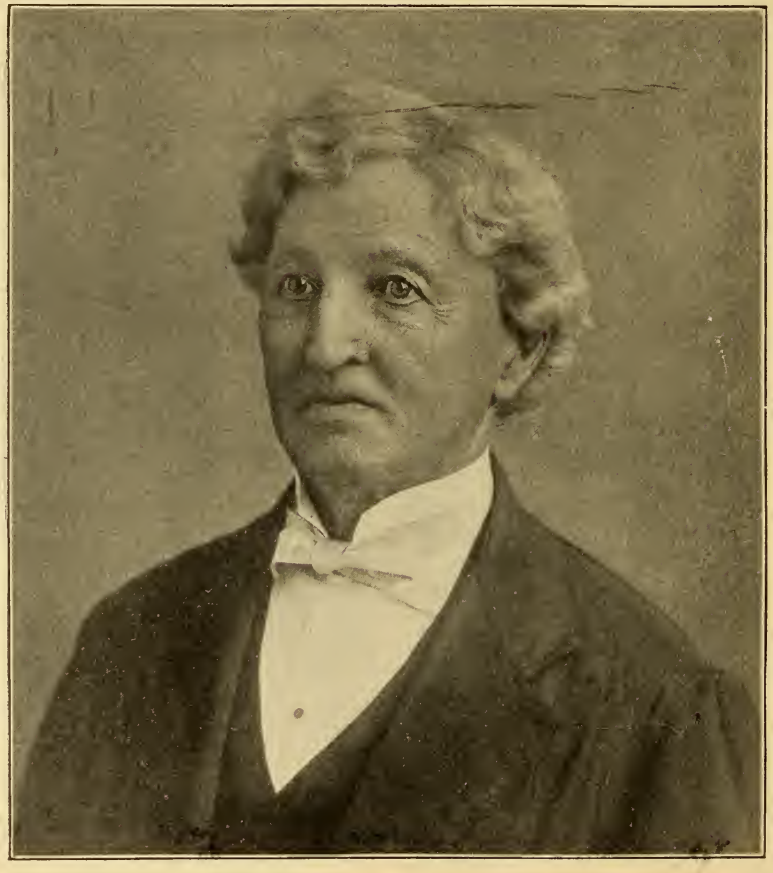
Mr. Marshall was united in marriage to Miss Sarah Morrison, of New York, on the 29th of April, 1839. He remained at La Porte until 1845, when, his wife's health requiring a warmer climate, he resigned his charge, and moved to Arkansas, taking charge of the domestic missions of the Presbyterian Church in that State. He afterwards was the pastor of the churches at Van Buren and Fort Smith. Arkansas was then a new country, and necessarily his life there was one of many trials, but his courage and energy were unceasing, and much lasting good was accomplished through his ministry.

The Rev. D. F. Eagleton writes in the *Presbyterian Quarterly* that Mr. Marshall chose his field of labor deliberately, and was prepared for any sacrifice. Arkansas was then "a State without railroads, a State of forests and swamps, and many streams easily overswollen; a State sparsely settled and heterogeneous in its civilization; a State in which town was not an important feature, and religion was at a sad discount, if not, indeed, a foreign currency." Mr. Eagleton adds that Mr. Marshall, possessed of tact, an indomitable will, and presence of mind for any emergency, as a faithful sentinel, guarded these outposts for ten years with sleepless vigilance; and to his intrepidity and perseverance during this time of uncertainty is due in a large measure the success of Presbyterianism in Arkansas to-day.

He conducted many glorious revivals while here, at one of which five hundred persons made a profession of religion.

The degree of D.D. was conferred on Mr. Marshall by the College of Indiana in 1846, and that of A.M. by Jefferson College in 1859.

"To such a man as Dr. Marshall, with robust constitution, untiring energy, strong



Rev. W. K. Marshall, D.D.

intellectual acumen, and the power of coming into sympathetic touch with the masses of the people, this Western life was full of interest. But he had been watching the rise of the Lone Star republic, its success in shaking off the fetters of Mexican thraldom, its settlement by a strong, bold, intelligent citizenship, and felt that the new State was in danger if material progress outstripped intellectual and spiritual development. The situation was peculiarly critical because, in the rush for advantageous locations, many broke aloof from family ties and came alone; many young men, tired of parental restraint and despairing of the slow process of money-making in the older States, were flocking into Texas to make their fortune and their fame, to the neglect of character-making."

So in the fall of 1854, he removed his family to Texas, and of this move he wrote: "I felt I was now entering on my life work, and that Texas was to be my future field of labor." His diaries tell of the many difficulties to be surmounted in performing evangelistic work in Texas at that early day. It was before the advent of railroads, and he has traveled over the entire State on horseback, often being compelled to cross swimming creeks to reach his destination, but never disappointing the expectant people to whom he felt he was sent to preach the gospel. How great was the good his faithfulness accomplished can probably never be known, but his work has left an impression on every place he visited, that time can never efface. He was pastor of the church at Henderson for about twenty years prior to his moving to Marshall in 1875. Then for several years he preached in Marshall, but for many years past has performed missionary and evangelistic work, having charge of two churches near Marshall, where he preached regularly once a month at each, spending the rest of his time at various places, holding many successful meetings. One of the two churches referred to (Waskom) belongs to the Northern Board, and so occurred the remarkable fact of a Southern preacher having charge of a Northern church, and working in perfect harmony with both Boards. He was bitterly opposed to the Churches remaining apart, believing that there should be "no North and no South," and fervently hoped for their union.

Dr. Marshall was connected with the management of the Southwestern Presbyterian University, at Clarksville, from the time of its inception until 1887, when the Synod of Texas withdrew to connect itself with Austin College, Sherman, Tex., where, up to the time of his death, he was one of the trustees.

It is a remarkable fact that, in over sixty years, he had no sickness serious enough to keep him from preaching, and the longest time he was ever laid aside from ministerial work was for eight weeks after meeting with a painful accident caused by a runaway team in Dallas, May, 1895. Never but once did he miss an ecclesiastical meeting which it was his duty to attend. When more than eighty-six years of age, he preached thirty-two times in a single month. About this time he wrote a friend: "My work in the little church at Waskom and my mission work the last year have greatly interested me. This has been one of the most happy, and in some respects the most successful year of my ministerial life."

On his eighty-eighth birthday, July 19, 1896, Dr. Marshall preached at Marshall, a sermon grandly eloquent, reviewing his ministerial career, full of reminiscences of his life-work, and gave, in figures, the following synopsis of his work for the past sixty years: he had preached 8140 sermons; received 2110 members into the Church; baptized 1210 children; married 840 couples, and buried 240 persons. Had organized 31 churches, and superintended the building of 28 churches. But this is not a complete record of his work, for the past five months had been among the busiest of his life. His last appointment was filled on the last Sabbath of the old year—just ten days before his death.

On his last birthday he wrote: "I now enter my eighty-ninth year, and am hale and hearty and able for full work. I here record my profound gratitude and thankfulness to Almighty God for his love and goodness, and here devote my remaining strength and years to his service."

Mr. Eagleton finds in a review of this life the constituent elements of a successful Christian character, a cultivated intellect, regularity of habit, the strictest punctuality, courage of conviction, inexhaustible energy, guided by an unwavering trust in an overruling Providence.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Concert of Prayer For Church Work at Home.

April.—The South and the Freedmen.
(a) Resources.
(b) Perils.
(c) Encouragements.

THE SOUTH.

Our work in the South was set forth somewhat fully in the December number of The Church at Home and Abroad. A change in our order of topics for the Concert of Prayer brings it before the Church again this month, and affords an early opportunity to present other phases.

There was a time, now happily in the past, when the North did not know nor understand the South, and the South did not know nor understand the North. They met some years ago, and became very thoroughly acquainted, and their respect for each other has been growing and their attention to common interests has been steadily increasing. Since that great event a generation has passed, covering the longest period of peace and the greatest era of prosperity in the history of our nation. The secret of this unprecedented growth in all the elements of national greatness lies in the strength of a more perfect union and the development of resources along similar lines.

President Harrison, in a brief speech at Johnson City, Tenn., in his memorable tour across the continent, said: "What is it that has stirred the public of this great region, that has kindled these furnace fires, that has converted these retired and isolated farms, upon which you and your ancestors dwelt, into centres of trade and mechanical pursuits, bringing a market close to the door of the farmer and bringing prosperity into every home? It is that we have no line of division between the States; it is that these impulses of freedom and enterprise, once limited in their operations, are now common in all the States. We have a common heritage."

If there exists a sectionalism in our country to-day, it is not the old one which was formerly indicated by Mason and Dixon's line. It is of a more recent origin and its definitive line runs perpendicular to the old one. We retain "The South" as a special topic because, like "The West" and "Alaska," it has a period of prosperity and development of recent origin, and, like the rest of "The Older States," its present condition bears an interesting relation to its past. The old times of isolation in the valleys of the Tennessee and North Carolina mountains have passed away and influences from the outside have entered, life has been made easier to men, and easier to toiling women, who used to carry the water from the spring at the bottom of the hill in a piggin, but who now, by modern appliances, have it brought into the kitchen.

RESOURCES.

All the world has come to know that not only the surface of the soil and the climate of the South are vast sources of wealth, but that under the surface in nearly all the Southern States are immense deposits of minerals which are already attracting capital and bringing in new industries and a thrifty population. The South is rising in the scale of importance not only as a vast agricultural region, but also as a mining, manufacturing and commercial section of our great nation. The South not only raises four-fifths of the cotton of the world, but spins and weaves an increasingly large percentage of it, and is beginning to make the machinery for manufacturing purposes. May the streams of prosperity in the dear beautiful Southland run bankfull.

A correspondent of the New York *Evening Post*, writing of the resources of the South, says:

In 1860, just before the outbreak of the war, the South was upon the threshold of an industrial development. At that time thirty per cent. of the entire banking capital of the country was in the South, and Southern territory represented forty-four per cent. of the assessed valuation of all property in the United States. Between 1850 and 1860 the South expended, chiefly from its own capital, $230,000,000 in railway construction. During that period its railway mileage was increased 319 per cent., against an increase of 234 per cent. throughout the rest of the country. In 1860 the South had 24,590 factories of one kind and another, representing an aggregate capital invested of $175,100,000. Capital, derived from its enormous agricultural resources and productions, was abundant, and was seeking new branches for investment. The war, which strengthened the manufacturing interests of the North, wrecked those of the South.

It destroyed many of the mills and wiped out the capital necessary for their operation.

It is probable that few people of the present generation have any adequate conception of the extent of the financial disaster to the South which came as one of the results of the war. Aside from the arrest of development, it will be found by the census returns from fourteen of the Southern States that, while their increase in property value from 1850 to 1860 amounted to nearly $3,500,000,000, the years from 1860 to 1870 show a shrinkage of nearly $2,000,000,000.

The year 1865 found the South in a deplorable condition. Such of its industries as had not been destroyed were paralyzed and the country was laid waste. Most citizens were bankrupt of all save the land, to which they must turn for the necessary maintenance of themselves and their families.

In spite of the drawbacks, the census of 1880 shows an increase in value in the South of nearly $3,500,000,000 over 1870—a parallel to that of 1850-1860, though made under what would appear to be vastly less favorable conditions. Such marvelous recuperation indicates very clearly the resources and possibilities of the section.

About 1880 the light of a new era became decidedly manifest, and the census of 1890 showed an addition to the wealth of the Southern States of nearly $4,000,000,000 over that of 1880.

In 1880 the South had about $22,000,000 invested in cotton mills. To-day it has over $100,000,000. In those mills are nearly, if not quite, one-quarter of all the spindles in the country. In somewhat less than twenty years the number of spindles has increased fivefold. More mills are being built and others are projected. This growth has come very steadily. Beyond all question the census of 1900 will show a further increase, which will exceed all previous records.

What may be termed the iron area of the South covers, or rather underlies, a territory some seven hundred miles in length by nearly two hundred in average width. Parallel with it run the coal and limestone belts, to furnish, almost at the very doors of the smelters, the materials needed for the treatment of the ore. It is but a question of a brief time before hundreds of shops whose work is the production of articles from iron and steel will seek location in close proximity to their raw material. The founder will go where his coal and his iron are cheapest. The machinist will follow the founder.

CHARACTERISTICS.

There is a great belt of country beginning on the east coast of North Carolina, running westward, and lying between the semi-tropical regions of the extreme Southern States and the North temperate regions of the Middle States, which has been peculiarly favorable for the spirit of liberty. Here the first Declaration of Independence was written; here the first blood of the Revolution was shed; here were born and reared the great champions of liberty—Patrick Henry, John Sevier, Henry Clay, Andrew Jackson and Abraham Lincoln; here the first periodical devoted to the emancipation of American slavery was published; and here some of the most heroic sacrifices were made for the cause of our country in the war of the Revolution, the war of 1812, the war with Mexico, and the war for the preservation of the Union. Well has Ex-President Harrison said:

"It seems to be true in the history of man that those who are called to dwell among mountain peaks, in regions where the convulsions of nature have lifted the rocks toward the sky, have always been characterized by a personal independence of character, by a devotion to liberty, and by courage in the defense of their rights and their homes. The legends that cluster about the mountain peaks of Scotland and the patriotic devotion that makes memorable the passes of Switzerland have been repeated in the mountains of Tennessee."

The South has a much smaller foreign element in its population than any other section of our country. A comparative statement in this regard is startling. While fourteen per cent. of the population of our country, taken as a whole, is foreign-born, the Southern States average but two per cent.; New York has twenty-six per cent.; North Dakota nearly forty-five per cent.; Texas, having the largest number of foreigners of the Southern States, has less than seven per cent.; Florida comes next with less than six per cent. The foreigners in Texas are chiefly Mexicans, and those of Florida are Cubans or Spanish. Kentucky follows next with but three per cent., while Tennessee and Arkansas have but one per cent. each, and Alabama less than one per cent., and Mississippi and Georgia about one-half of one per cent. These facts would indicate a population of remarkable homogeneity. But racial differences enter into the account; varied social conditions follow, and corresponding methods of mission work become necessary. The 7,000,000

citizens of African descent must look for aid in the supply of spiritual things to the Boards especially provided for them.

PERILS.

Different and very distinct conditions exist among the white citizens of these States. The multitudes among the mountains, who have been passed by in the march of progress and the growth of churches and schools, are exposed to the perils of ignorance, immorality, intemperance and the wily Mormon missionary who appeals with too much success to their susceptible religious nature. A corps of these misguided and misleading emissaries of that strange system are deployed among the States of the South as well as those of the North and West.

OPPORTUNITIES.

The inflow of population from the North into certain portions of the South overtaxes the resources of the churches in the South in providing the means of grace and makes it imperative that we should bear our portion of the burden. To such regions we confine our home missionary operations. No attempt has been made to enter Virginia, South Carolina, Georgia, Mississippi or Louisiana, where the Southern branch of our Church seems to be able to do the work unaided.

The Board of Home Missions has never been able to enter all the doors that have been open in the South to its missionaries, nor in any year to respond fully to the imperative call; still it has done much. We have work in seven States. The statistics of this work may be briefly summarized as follows:

The Synod of Tennessee, including all church work in North Carolina, east Tennessee and north Alabama, has 25 ministers in active work and 98 churches with 6183 members. The Synod of Texas has 23 active ministers and 52 churches with 2845 members. The Synod of Florida has 19 ministers in charge of 40 churches with 1360 church members. The totals are 90 ministers, 276 churches, with 18,462 communicants. The total contributions last year of all our churches in the South to all the benevolent causes of the Assembly's schedule — including self-support — were $204,835.43, or an average of $11.10 per member. The average for the whole Church was but $13.83. This average is, of course, greatly advanced by the great wealth of the States of New York, New Jersey, Pennsylvania, and other Northern States. The Board's appropriation for the work in the seven Southern States was $34,810.18, which has been offset in part by contributions directly to the Board of $13,667.62 from these States.

Letters.

ARIZONA.

Rev. D. M. Wynkoop, *Phœnix:*—Last communion Brother Cook was with me and we received thirty-four new members on profession of faith and baptized about the same number of children. Surely these are times of refreshing from the Lord.

We observed Christmas with a sermon and a treat of candy, cake and nuts; this was my part. The Indians wanted to do something to help along, so they brought such as they had—great stacks of Indian bread and two large ollas of cooked beans. I did not know how to distribute the hot beans, but got all the cups and dishes I had in the house and all the spoons and forks, and we had a merry Christmas indeed.

IOWA.

Rev. S. Light, *Conway:*—I am visiting every home within three to five miles of my two preaching points.

Rev. Nathan Feather, *Swan Lake:*—I preach three times every Sabbath and teach a Bible class in the Sabbath-school. The roads have been dreadful and my appointments are so far apart that they cause a great deal of traveling.

Rev. A. W. McConnell, *Coon Rapids, Carroll County:*—The only thing that seems in the way of substantial growth is the unsettled character of the people. There is a disposition to encourage every new thing. Two years ago they were carried away by a divine healing craze. A few weeks ago a prophetic Mormon came near taking some with him, and if he returns as he promised there is no doubt but he will secure some followers.

One of our former members has recently returned from Washington where he had fallen in with a sect calling themselves "Come Outers." I regret to say that he is using his best efforts to disseminate his views, but thus far has done no injury. We hope with a more frequent service to prevent serious inroads in the community.

Rev. E. A. Enders, *Essex*:—I have completed my first year's work upon this field and outlying station, Bethany. During the time I have preached 203 times. Forty-eight have been added to my congregations.

Rev. A. E. Kiser, *Hamburg*:—One encouraging feature of the work is that during the last quarter the church has been entirely freed from debt—a happy state of affairs which has not existed for some years. We begin the new year free from all outstanding obligations, for which as pastor I am very grateful.

KANSAS.

Rev. Benjamin F. Smith, *Caney*:—There is great need here of restraining the vicious and scandalous and to keep our young men and boys out of the "wide-open whisky shops" in spite of all our temperance laws. We are on the border, and they say the Indians and Territory men (who are only white in color) must and will have the "critter." It is a difficult-hard place to work for the Master, but I do not know of any place where it is worse needed. There have been three accessions during the year and one baptism—all adults.

Rev. W. S. Williams, *McCune*:—Special evangelistic meetings have been held for over a fortnight. Though the Christmas holidays had engaged the people, yet the gospel draws stronger than any entertainments, dances, etc. The audience increases every night so that we cannot afford more room without going to one of the halls of the town. The great "saving" truths of Christianity are the themes, Christ and his atonement, assurance, etc., etc. The people ask, "Why were these truths not taught us before?"

Two special features of the revival are: first, a stronger anxiety and hunger for the word of God, and, second, the saving influence on the children of believing parents.

We have had four conversions, one by profession before the special meeting, and three by profession during the special meetings. Two more are under conviction, but do not feel satisfied with themselves to such an extent as to be ready to throw their lot amongst God's people.

Another special mark of God's favor is—the leading man in the "holiness" error made a public confession of his error before a crowded congregation, recanted everything and asked for forgiveness. This error we have a strong reason to believe has been entirely uprooted. May the Lord be praised.

Rev. Samuel C. Kerr, *Reece* and *Neal*:—This field is a peculiar one, having at one time been a railroad town, with the division shops and the homes of the workmen and the officers. Spiritualism seemed to get hold on a number of families and although a great many have moved away, that still remains and we have it to contend with. By the death of a young man whose mother was a leader to whom he said in his last moments, "Mother, you have led me in the wrong way, I am lost," I think there has been an impression left that will result in good. The parents and others have since been attending our services.

MICHIGAN.

Rev. H. S. Justema, *Marine City*:—I realize to-day, much more than a year ago, the peculiar conditions of this mission field, the greatness of the obstacles, as also its magnitude and importance. It is a seaport town, which almost sums up the character and moral trend. Men who come in contact with the world's worse elements, who see the rough side of life, who witness the ups and downs, and who are outside of refining influences about two-thirds of each year. The effect is plainly discerned in the home—that want of culture, of religion. People are indifferent toward church and religion.

It is a sad statement, but nevertheless true, that there is not one flourishing Protestant church in this town of 4000 inhabitants. This city has a large class of people of a peculiar stripe—I mean French Catholics. The sad influence of Romanism becomes apparent at a glance. This is my first opportunity of witnessing the inner workings of Popery, the boundless power exercised, the slavery of the people, their ignorance, degradation and low morals. Protestantism stands outnumbered here.

We shall continue to pray and labor for the extension of Christ's kingdom in Marine City. The field is great, the harvest plenteous, the laborers few.

Rev. B. Hunter, *Taymouth*:—As I stated in my last quarter's report, that I intended giving all the branches of our church an opportunity to bring in their Christmas gifts to the different Boards instead of making purchases for themselves, I am happy to state that the plan was successful. We send to the treasurer the sum of $57, to be divided among the different Boards.

I had to do considerable begging to get this, for four Sabbaths. I warned them that we must have all that it was possible to give, and although we have had a siege of hard times, and they are indebted to me nearly six months' salary, I am happy indeed to be able to say that this is the largest amount this church has ever given in one year.

I sincerely hope that other churches that have been in the same condition may see their way clear to help on in this blessed work of carrying the glad tidings of salvation to others.

May God bless you all in your labor of love.

NEBRASKA.

Rev. William Barnes Lower, *Florence*:—During the last three months we have dedicated our new church free of debt. The building cost us actually $1150, of which the Board only had to furnish us $325. We are also doing what we can for the Home Mission Board. We sent $3 this quarter and have about that much to send again. We raise our mission money through our birthday bank. This bank we place in the hands of a little girls' committee to see that it is taken care of and brought every Sabbath. This little committee is a working committee. We find this a good method for a poor church.

Rev. W. A. Galt, *Omaha Agency*:—Yesterday was the end of another quarter; October, November and twenty days of December were spent in work on the Omaha Indian reservation among and for a people whom we are very much interested in and many of whom we love dearly.

On December 19, we had eleven new communicants at the Lord's table, ten coming on confession of their faith and one by letter. Six were Indian young women and five were white people; of these four were two husbands and their wives.

About November 15, I secured an assistant, in the person of Mr. W. F. Smith, a student from Moody's school, in Chicago. An Indian woman lent me a horse to use so I could let Mr. Smith have mine, and now he is circuit rider for the west end of the reservation, working among the white settlers in their schoolhouses and conducting a class in Bible study as a preparation to do personal work on Thursday evening in the Pender Presbyterian Church. Notwithstanding the inclement weather, his audiences on Sabbath and week-day evenings have filled and more than filled the places of meeting. He is being sustained by the gifts of the people who attend his services. Thus a territory 12x12 miles is being supplied, which otherwise would be without services of any kind.

Our Sunday-school at Blackbird Hills Church, in connection with the Government boarding school, still continues to have from ninety-five to 105 in attendance. Miss Louisa Tallchief, an Indian and teacher in the Government school, has beautifully decorated the pulpit alcove in the church with canton flannel at her own expense. She recently gave an entertainment in the church, consisting of music and reading, which was well attended and highly entertaining.

The work at the Bethany station is encouraging. Two of the new members were received at this point. The Sunday-school there for the first time raised money enough to order both Sabbath-school lesson helps and papers. They had had only old papers before, and this they did without any suggestion from the missionary.

The Bethlehem Church work is perplexing, because, first, there are but few members. Second, the population is made up almost entirely of renters who do not expect to remain there more than a few months or two years at most and are of those who care little for the Sabbath or religious services other than a time and means of social intercourse. Third, the location of the buildings on land allotted to an Indian who has rented it to a white man who cares nothing for the church and makes it unpleasant for all who attend. Fourth, the building being audience room and manse together, the manse cannot be kept vacant without a watchman to stand guard to protect the property from injury and to keep people from coming in and occupying the house, as it is the best house in that part of the country. These difficulties we hope to overcome in time. The proposed railroad may change the state of the Indians very much for the better if a good class of whites come with it.

NEW MEXICO.

Rev. A. A'guirre, *Raton (Mexican Church)*:—I have at my command $11.75. This small amount of money is on account of subscriptions that I collected from those in Raton with the end in view to give to the Board of Home Missions, and with that end and wish I send to the treasury of the Board of Home Missions to be used prudently and with caution.

Now, as to my family. My wife died on the 19th of this current month. I am crushed in my prospects. My brother can sympathize with me in my sadness, without saying more, as soldiers in Christ who ordains these things.

Send me a receipt for this money that I may show to each of the persons who contributed to the whole.

TEXAS.

Rev. J. A. Irvine, *Brady*:—In August I held a camp meeting at Lohn Valley, an outstation. This was a great meeting. The people have applied to the presbytery to be organized into a church. There are now seventeen members.

Rev. T. J. Hedges, *Terrell*:—Terrell is a good town, not booming, but growing finely all the time. It will yet be a city of twenty-five or thirty thousand. There is a "sure enough" future for our church here.

Rev. Henry A. Howard, *Jacksboro*:—Some of our regular services were given up in order to unite with other churches in town that were holding special meetings, your missionary preaching for the other denominations and the congregations united in a very precious communion service.

UTAH.

Rev. Philip Bohback, *Hyrum*:—We have had a series of special gospel services at night for a time of three weeks from November 15 to December 4. Rev. N. E. Clemenson, of Logan, our nearest brother minister, and wife conducted the services both as to preaching and music. Each service was preceded by a half-hour prayer meeting, attended by from ten to sixteen, then grew from sixteen to twenty-five and more. The services were well attended in spite of the effort by the Mormon bishop to hold the people back.

The attendance grew, becoming larger and larger. The series should by right have gone on three weeks more, but there was no more time allotted now for it. There were some hopeful conversions, which we hope may be able to take the important step now before communion day this month when Brother Clemenson will be here again to preach the preparatory sermon the night before and on Sabbath, Dr. Wishard filling his place at Logan that day.

During the series ended, Brother Clemenson and wife were taken home to Logan Saturday mornings and he conducted his own services on Sundays at Logan and I mine at Hyrum and Millville. Then I brought them over from Logan to Hyrum every Monday. The drive is about eight miles. Thanksgiving day we had service as usual with a good attendance, and I preached the sermon the night before at Wellsville, where Miss Roberts had a large audience and the children delivered their recitations so nobly.

Thanks to the Board for their prayers for us for the special meetings and the work. And our Hyrum children after morning service went through with their performance to the great satisfaction of all. Our dear Miss Roberts was with us, and we workers were invited into Miss Work's room for Thanksgiving dinner. The day was a pleasant one all round.

The Mormon bishop Sunday before last remonstrated in their meeting with his people for going away from their own service "to that chapel down there," meaning our Emanuel Church.

The teacher, Miss L. B. Work, is very much liked, and if the people dared they would give her more to do as a teacher than she could attend to. There are now thirty attending the school; average attendance twenty-four. Sabbath-school is twenty-nine, average twenty-six, the best there ever was in the history of this mission. The depression here after Statehood has been so severe that pen cannot tell it. Now the outlook is better. We have lost about twenty people during the year by removal to Idaho and Nebraska.

APPOINTMENTS.

G. E. Lincoln, Auburndale, 1st,	Fla.
J. M. Smith, Fort Bragg, 1st, and Noyo,	Cal.
E. J. Gillespie, Tehama, Kirkwood, Gridley and Vina,	"
W. McCready, New Castle, 1st,	Wyo.
A. Carrick, Berthoud, 1st,	Colo.
C. E. B. Ward, Fort Morgan, 1st, and stations,	"
W. B. Shirey, Platte Centre and Prairie Star,	"
P. Heiligman, Wichita, Endeavor, and Bethel,	Kans.
H. C. Bradbury, Sylvan Grove, 1st, Pleasant Dale, Vesper, Spring Valley and station,	"
J. A. Kohout, Cuba, Bohemian, St. Mary's and Humboldt,	"
S. S. Wallen, Clinton,	"
M. Williams, Roxbury,	"
F. D. Breed, Riley and Sedalia,	"
W. H. Foulkes, Valley Township,	"
T. Middlemis, Alpena,	Mich.
J. Reed, Cowgill, Dawn and Polo,	Mo.
H. F. Williams, St. Louis, Covenant,	"
I. N. Roberts, Butte, Immanuel,	Mont.
C. H. Mitchelmore, Minden,	Neb.
B. J. Brethouwer, Tamora,	"
G. Williams, Blair, 1st, and stations,	"
J. Mordy, Clifton and Morenci,	Ariz.
J. Byers, Mandan,	N. D.
I. G. Knotts, Sinslaw, 1st, House of Hope, Lake Creek and stations,	Oreg.
W. C. Scott, Bandon, 1st, and stations,	"
L. H. Forde, Castlewood, 1st, and station,	S. D.
J. P. Black, Bancroft, Murdock Mem'l and Manchester, 1st,	"
F. W. Stump, Wentworth, Bethel and Coleman,	"
G. A. White, Artesian and Forestburg,	"
J. B. Renville, Ascension, Indian,	"
P. Witte, Marion, Emmanuel, German,	"
A. H. Kegel, Lennox, Ebenezer, German,	"
A. J. Harman, Canton, 1st,	"
J. G. Smith, Dallas, Bethany,	Tex.
P. Bohback, Hyrum, Emmanuel, and Millville,	Utah.
C. Thwing, Ft. Wrangel,	Alaska
H. F. White, Buckley, 1st, and Enumclaw.	Wash.
I. Wheelis, Clearbrook, Everson and Nooksack City,	"
M. M. Marshall, Wilbur, 1st, Cortland and Union Valley,	"
A. M. McClain, Superintendent of Indian Missions,	"
R. Pughe, Oregon, 1st,	Wis.

From "*Korea and Her Neighbors.*" Copyright, 1897, by Fleming H. Revell Company

SUMMER PAVILION, OR "HALL OF CONGRATULATIONS."

Young People's Christian Endeavor.

Practical suggestions on methods of work may be found in our interesting Presbyterian Endeavor pages.

* * *

The Presbyterian Endeavorers of Opokotike, New Zealand, support a native teacher in the New Hebrides.

* * *

The Quiet Hour topic for April is Obedience. Read Deut. 11 : 1, 22, 27 ; 1 Chron. 29 : 5 ; Psa. 119 : 2 ; Luke 9 : 46–48 ; John 14 : 15, 21, 23.

* * *

Missionary literature is rich in the most inspiring biography. The young people's missionary library ought to include many books of this class.

* * *

The story of the Haystack monument on the campus of Williams College is too familiar to need repetition here. Our readers will be glad to see the picture.

* * *

Mary Holmes Seminary, West Point, Miss., is grateful for a gift of books valued at forty dollars, from the young people of the First Presbyterian Church, Covington, Ky.

* * *

To the Hero Series, by V. F. P., three dainty little booklets have been added, viz., "Bartholomew Ziegenbalg," "John Livingston Nevius D.D." and "Manuel Aguas."

* * *

Have you read "The Story of Kekela" in *Forward* for April 9, 1898? It illustrates the value of foreign missions and shows how native converts are impelled to go to the regions beyond.

* * *

"Half Hours with Home Missions," weekly at 156 Fifth avenue, New York, arranged especially for Presbyterian young people by the president of the Woman's Presbyterial Home Missionary Society, ought to prove both attractive and helpful.

* * *

Easter is young people's day because it is a time of hope and rejoicing and victory. It calls to youth to arise into its best self and to seek the highest aims. It is an incentive and inspiration to larger and nobler lives. It is our summons to rise above the pettiness of our circumstances and to enter the broader realm of victory and service.—*Dr. J. R. Miller, in Forward.*

The Haystack Monument.

Mr. Moody, when he was a young man, took a pew in church for his own and then went to work to fill it with people, whom he invited and obtained for regular attendants on the services. When this was accomplished he took another pew, and so he continued as long as there was an empty pew in the entire church. The *Christian Endeavor World* asks why cannot our Christian Endeavor societies do just this thing?

* * *

Growth in spiritual force and usefulness is the encouraging report from the Christian Endeavor society in the Presbyterian church of Kimberly, South Africa. Mrs. W. H. Richards, wife of the pastor, has organized a junior society of fifty members.

* * *

To a Japanese graduate of the Doshisha who said that the ideals of the nation were reverence for the emperor and love of country, Tolstoi replied: "Too low! too low! There is no hope for a nation which does not love God and that has not religion for its ideal."

* * *

Every noble life is a summons to us to live nobler lives. The men on the heights are God's invitations. Since the gospel's vanguard has pushed the outposts of the Church so far into the regions of godlessness there is increased obligation laid upon every Christian to become a missionary soldier.—*Wm. T. Ellis in Forward.*

* * *

Three-fourths of the freshman class of Yale College are church members. Commenting on this fact the *Independent* says that "Probably at no time in the history of Yale has the religious life of the college been in a healthier condition or more pervasive and controlling over the public sentiment of the institution. This is due partly to the Christian Endeavor work, which has brought the young men under its influence, laid its claim for Christian work and life on them in their school days and sent them to college more or less trained to the active duties of a Christian profession."

Nestorian Girls Reaping.

* * *

Wm. M. Thackeray once wrote for his own use this prayer: "That he might never write a word inconsistent with the love of God or the love of man; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen, and might never be actuated by a love of greed."

* * *

While making a new sign-board for the Young Men's Christian Association in Calcutta the painter was interrupted in his work and left it when he had written "THE YOUNG MEN'S CHRIST." He is exactly the Christ for young men, comments the *Indian Witness;* but he is equally the old man's Christ, the little child's Christ, the woman's Christ. He is everybody's Christ. He is the Christ for the tempted one, the weak one, the persecuted one; for the weary, the lonesome, the burdened, the bereaved. He is the Christ for the earnest man, the thoughtful man, the ambitious man; and no less for the simple, the dull and the backward. In him every soul finds just what it needs.

* * *

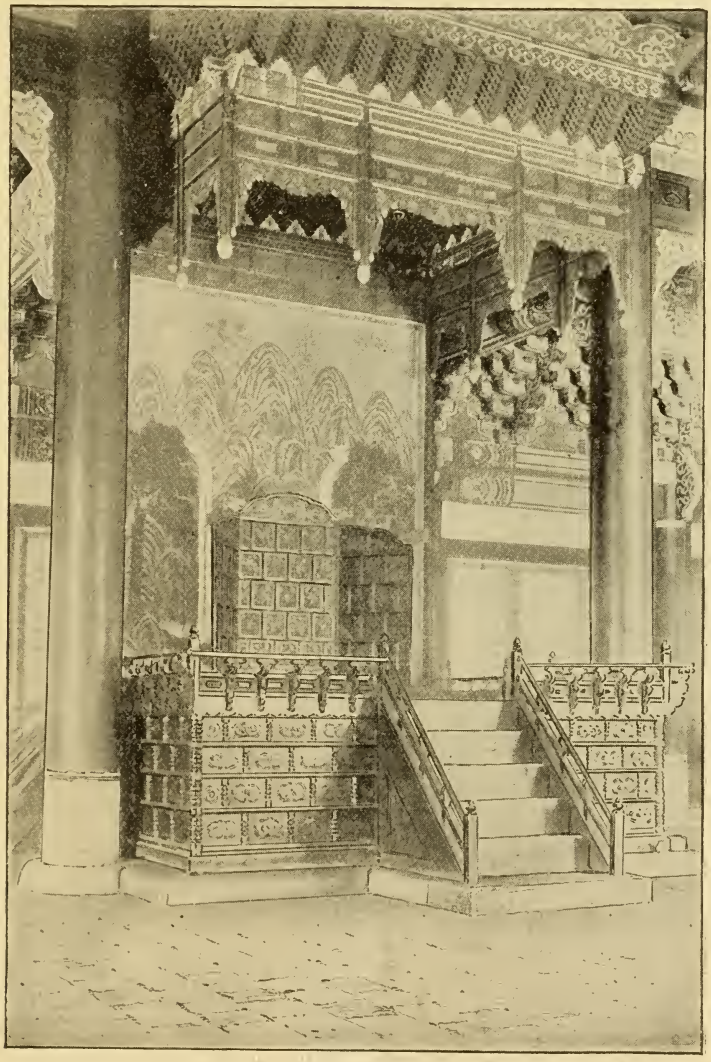
There is nothing equal to the power of an ideal. A beautiful statue once stood in the market-place of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy, well-dressed and handsome. A ragged, unkempt, forlorn street child coming across the statue in her play stopped

The Oldest House in the United States.
Santa Fé, N. M.

and gazed at it with admiration. She was entranced and captivated by it. She gazed long and admiringly. Moved by a sudden impulse she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it, and received a new inspiration. The next day her tattered clothes were washed and mended. Each time she looked at the statue she found something new to imitate in its beauties, until she was a transformed child. That statue was an ideal to that poor child, and it acted as ideals always act. It pointed out possibilities; it awakened ambition; it created new life, and it wrought elevating changes. We want to fill our life with grand ideals as the Greeks filled their market-places with educating statues. — *David Gregg, D.D.*

* * *

Picking up chips and shavings, darting hither and thither around buildings, behind workshops, with basket all too large for her tiny figure, the zealous, eager little thing found her purchaser, secured her pennies and carefully laid away her treasure till Sunday. Then, with sparkling eyes



From "*Korea and Her Neighbors*"
Copyright, 1897, by FLEMING H. REVELL COMPANY

Korean Throne.

and glowing heart, joyfully she gave them "to the missionaries," she said. The story of the Cross, the story of those leaving home and kindred to go across the water to proclaim it, had touched her young heart. Gold and silver she had none, but earnest heart and willing hands were hers. This is the story of a little waif in Rochester, N.Y., as told in *Brick Church Life*. A member of the Dorcas Society brought the case to the attention of a wealthy lady in Syracuse, who clothed and educated the child at her own expense. Interest in missionary work increased during the years of study until one day the child, then a woman grown, was sent to Africa, where she became the wife of a Presbyterian missionary already there. Together they have been greatly blessed in their labor of love and have led many natives to a knowledge of Jesus Christ.

* * *

Two years ago a Japanese called on a pastor in Kobe, and after the usual salutations said: "I am a Christian. Not long ago I had occasion to visit a town in a distant part of the country on business, and one evening I attended a prayer meeting that I found in the place. The evangelist at the close of the meeting read a letter from you as president of the Home Missionary Society, and I thus learned that the society is in special need of funds just now. I am on my way to Tokio; and since I heard your letter read I have traveled third class on steamer, train and hotel, and have up to this point saved ten yen by doing so. I shall be very glad if you will receive this amount and use it for evangelistic work." When asked to what name the gift should be credited in the monthly report hereplied, "My name is So-and-so, but please say 'a servant of Christ.'" Dr. J. L. Atkinson, who relates this incident in the *Independent*, adds that during the same year another gift of ten yen came from him. Last year he sent fifty yen, and this year he has sent one hundred yen. To all others but this pastor the giver is known only as *Kirisuto no Shimobé*—a servant of Christ.

Mrs. Isaac M. Yonan.
Nestorian Head-dress.

* * *

A pittance of two cents a week from every member of the Presbyterian Church this year would have yielded $999,347.41. That is so near the million dollars from the church members alone that the congregations may be safely trusted to carry it far over the million-dollar mark. From Belgium comes an illustration of the power of small things. Sometime ago the children attending the public schools in Brussels were requested to gather up on their way to and from school such apparently valueless objects as tin cans, paint-tubes, bottle capsules, tin-foil, refuse metals, etc., and deliver their collections daily to their respective teachers. In eight months they gathered 7745 pounds of this rubbish, which was sold. The proceeds clothed five hundred poor children completely, sent ninety invalid children to recuperative colonies, and left a goodly balance to be distributed among the sick poor of the city, besides teaching a splendid lesson in economy. Every pulpit ought to ring with the doctrine that our substance as well as ourselves belongs

to God. We are stewards, not owners. — *Henry T. McEwen, D.D.*

* * *

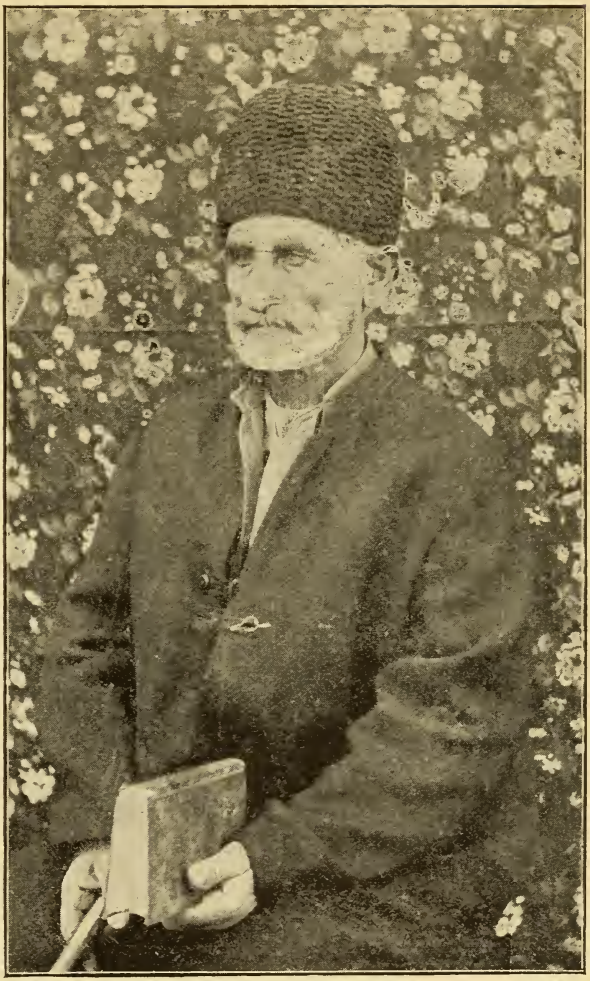
Malek Yonan, of Geog-Tapa, near Oroomiah, Persia, now seventy-four years of age, became a Christian in 1846. For most of his education he was indebted to Miss Fidelia Fiske; and during thirteen years he was a teacher in the female seminary under Miss Fiske and Miss Rice. He was one of the first to become interested in Sabbath-school work. Dr. Labaree testifies to his power as a preacher. "His expositions of Scripture were highly spiritual, original in thought and metaphor and delivered with genuine eloquence. He has all his lifetime made much of the word of God." Dr. Henry A. Nelson was once delightfully entertained in his home at Geog-Tapa. The story of his life forms the concluding chapter of the volume "Persian Women," from which we are permitted to reproduce the portrait.

* * *

The Christian Endeavor society of Azuza, Cal., entered upon the new year with an increase of membership, but far beyond numerical increase is the deepening shown in the spiritual life of its members. The society sent as a Christmas greeting sixty bouquets, with appropriate texts attached, up the San Gabriel canon to the men engaged in tunneling.

* * *

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.



Malek Yonan.

SOU SAN FOULOY.

Pastor T. C. Smith, of Clarinda, Iowa, gives the readers of THE CHURCH AT HOME AND ABROAD this account of the conversion of a Chinaman and its results.

When I came to Clarinda in 1887, the laundryman, Sou San Fouloy, was, like many others of his people in this country, a quiet business man during the week, liked by his patrons for his gentleness, his honesty and his attention to his business, but a genuine hermit on the Sabbath.

A letter from a former teacher of his in Cleveland, O., increased my interest in him, and awakened a desire to do foreign mission work on home mission ground.

The first move was to get a suitable teacher for him. Mrs. J. A. Woods, a devout, intelligent Christian woman, agreed to be his teacher if we could get him into the Sabbath-school. This we found no very difficult task, and the work began. For three years he received her constant and undivided care; she made him welcome in her home, taught him Christian truth, and at last came to me saying: "I am satisfied Sou San is a Christian. He knows what it is to be born again."

With others he came before the session, sustained a good examination as to his piety and knowledge and was received into the church.

He always deported himself in the same quiet way, maintaining his reputation as a Christian unsullied.

About two years ago he began to make preparations to return to his native country to see his aged and still heathen parents, before they died.

He first proposed to go and remain in China. But having property interests here, he decided to make them a visit, establish a school under our mission at Canton, and return.

This he did. He rented and fitted up a house near his native village, paying all bills, and put into Mr. Fulton's hands enough to carry on the school for a twelve-month.

Our Christian Endeavor society agreed to unite with him in the support of the school and together they sent exchange for $117.50 in silver, enough to run the school until next October.

Brother Fouloy is so anxious to keep the school going that he has placed in my hands enough to pay for carrying it on for six months more. He is deeply interested in the salvation of his own people, although they regarded him with jealousy and envy when he visited them, and persecuted him as far as they dared.

The school had fourteen boys the first year, and has already been the means of the conversion of four Chinamen, who heard the gospel first in the evening meetings held there.

Rev. A. A. Fulton writes that the number of pupils will be larger this year and the school is growing in favor. It is distinctively a Christian school, free to all who will come and receive religious instruction.

"WATCHMAN, TELL US OF THE NIGHT."

HENRY N. PAYNE, D.D.

There are three reasons why Christian people at the North are anxious to hear about the work among the Freedmen. First: Some of them have dear friends who are engaged in it, and they desire to know how it is with them. Second: A much larger number feel a deep interest in this unfortunate people and desire to be informed of their condition. And third: To those who have kept close watch "the morning seems to dawn," and they love to hear of the growing brightness. News of the progress and growth of the work is a satisfying reward for past efforts, and a needed incentive for enlarged plans, labors and gifts.

Some good people do not believe that the Presbyterian Church is called to this work. It is noticeable, however, that those who have given the closest study to the character and results of the work, including those who are personally engaged in it, are not among the doubting ones. These see such evident marks of the divine favor resting on it, such clear evidences of widespread and abiding good accomplished that they feel an ever-increasing zeal and hopefulness in a work so evidently heaven-inspired.

The progress of the race in agriculture and the mechanic arts, as shown in the Negro building of the Atlanta Exposition of 1895, and again in the Nashville Exposition of 1897, was an astonishment to themselves as well as to thousands of whites. Any one who could study these exhibits and question the capacity of the race producing them must be indeed a doubting Thomas. Is it objected that these exhibits were largely from Negro schools? Truly they were, but, just the same, *they were the work of Negro hands and of Negro brains.* The schools are maintained to teach these very things, with others equally important. There is not a Negro school of importance in the South where head and hand are not trained to useful labor. Many of the pupils who made the things exhibited and so much admired at Atlanta, Nashville and elsewhere, are now out of school and, in scores of places, are teaching others what they have learned. So intelligence, industry and thrift are spreading.

The ranks of colored school-teachers are gradually filling with intelligent and capable men and women, educated largely in Church schools. The bearing of this fact on the future is seen when we know that there are 1,460,500 colored students in the public schools, with 23,866 teachers of their own race. Besides these, there are 646 colored teachers in schools of higher grade. Much has been truly said about the illiteracy of colored preachers, but there is a great improvement in this respect. There are now very many who have had a fair education, while more than 1000 have had a college training. There are 300 colored lawyers, graduates of law schools, and 750 educated physicians. The colored people own 206 newspapers and 47 magazines. These periodicals are a powerful educational agency. Space forbids the mention of the large number who are engaged in commercial pursuits, while any one who travels in the South is aware that Negro skilled labor is the chief dependence in all branches of mechanical work.

Eighty per cent. of the Negroes are farmers. A few years ago they tilled only the land of others, now the number of land owners is large and increasing.

While riding recently we met a Negro over seventy years old, in a two-wheeled cart, drawn by an ox. We entered into conversation and found that he was on his way to look at a piece of land —ten acres—that he expected to buy. On this he expected to build a log-house in which he and his good wife could pass their remaining days. We found that his plans for paying for this land were

well matured and practicable. The Negroes in this country own more than 5,000,000 acres of land. They pay taxes on $264,000,000 in property. They own 234,747 homes and farms free from incumbrance and 29,541 that are mortgaged. The proportion of these home owners is larger in the country than in the towns and cities. The houses they build are generally very plain, and they live very frugally; but a large and increasing number of the homes of this people are the abodes of purity, contentment and happiness. The Negroes are learning self-respect, self-reliance and integrity, the strongest fibre for individual and national character.

That our Presbyterian schools are crowded by the most intelligent and progressive of the race and that our Church takes deep root wherever the Freedmen's Board has the means to plant it, is one of the best evidences of the hopefulness of the work. A people that shows such appreciation of the intellectual and spiritual forces represented by our Church and makes such intelligent use of them must surely have a future.

Their condition, their needs and their prospects alike appeal to us who have been more highly favored. Shall we not aid them to realize their aspirations? Christian duty and patriotism alike demand it. Who will help?

West Point, Miss.

A LETTER TO OUR YOUNG PEOPLE.

My Dear Young Friends:

Have you ever heard the saying, "Handsome is that handsome does?" I want to tell you of a man who came into this world about 175 years ago, and who lost his good looks, if he ever had any, as the result of an attack of smallpox. His face was left badly marked and the sight of one eye was gone. I am sorry to say he behaved very badly in his early life in the great city of London in England. But he turned over a new leaf when he came to America and became a minister of the gospel. He was so ugly, however, that a tavern-keeper, on one occasion, to make fun of him, asked him to preach a sermon from the text, "I am fearfully and wonderfully made." If he *was* ugly he was a powerful preacher and before he was through with his sermon on the tavern-keeper's text the impression very generally produced was that the man "fearfully and wonderfully made" was none other than the tavern-keeper, a monster of wickedness. This once bad man himself came to the same conclusion, turned from his evil ways and became an earnest Christian.

In August, 1742, "one-eyed Robinson" was invited to settle at Neshaminy, Pa., as the successor of the famous William Tennent, founder of the Log College at that place. He preferred, however, to go as a missionary to the destitute places of North Carolina and Virginia. The first sermon ever heard in Hanover county, Va., from the lips of a Presbyterian minister was delivered by Robinson, July 6, 1743. He added three more, and "there is reason to believe that there was as much good done by these four sermons as by all the sermons preached in those parts before or since." The people were so pleased that they prepared a handsome present of money for the ugly but popular preacher.

When he refused to accept it they had it hidden in his saddle-bags, thinking that he would not discover it until well away from the place. The extra weight of the bags, however, revealed the truth, as soon as their owner took them up to put them on his horse. He smiled as sweetly as so homely a man could smile and made this little speech to the people: "I see you are resolved I shall have your money. I will take it, but not for my own use, for I do not need it. I will set it apart for the help of a young man of my acquaintance, of promising talents and piety, who has given himself to the task of preparing himself for the holy ministry. He has not funds enough for this purpose. Your gift will relieve him; and, as soon as he is licensed to preach, I will send him to visit you."

This plan was carried out, and in due time a young man came and spent ten years preaching at Hanover, producing impressions for good which the lapse of time will probably never efface. His name was Samuel Davies, one of the best preachers and one of the most distinguished men in the history of the Presbyterian Church. His sermons are still read with admiration and profit, and his name adorns the list of the great men who have been called to preside over Princeton University.

My prayer is that the young men of our Church may have the same earnest missionary spirit which led "one-eyed Robinson" to turn aside from the comparative comfort of a settled pastorate at Neshaminy, that he might travel through the wilds of the South to carry to the destitute the knowledge of redemption through Jesus Christ. If with only one eye, and without good looks, he was able to do so much as a minister of the gospel, how much might not some of you do for the glory of God and the saving of men!

If you would please God you will each one *offer your services* to your Lord and Master. It is not always easy to know whether one is called of God to become a minister; but it is very certain that it is the duty of every one of us to do whatever we can

to give the news of salvation to our fellow-men. We must leave it with God to choose the way by which we are to do our part of the work. Here is a beautiful prayer for you to offer:

"Saviour, while my heart is tender,
I would yield that heart to Thee,
All its powers to Thee surrender,
Thine and only Thine to be.

Take me now, Lord Jesus, take me,
Let my youthful heart be Thine;
Thy devoted servant make me,
Fill my soul with joy divine."

You will have the greatest of earthly honors if God sees fit to call you into the ministry of the gospel. If he does you must be sure to get the best possible education to make you ready for so important a work. If you find that you need assistance, the Board of Education will, if possible, help you, as Robinson helped Samuel Davies. But, if the way is not made clear for you to study for the holy ministry yourself, you can do the next best thing by imitating the good people of Hanover who intrusted their gift of money to Mr. Robinson for the benefit of the young candidate. I do not know how money can be better spent than by using it through the Board of Education for the training up of a good man to be a preacher of the gospel.

I am, very earnestly, your faithful friend,

EDWARD B. HODGE,
Corresponding Secretary of the Board of Education.

CHRISTIAN TRAINING COURSE.

For Young People's Societies and Other Church Organizations.

[Prepared by the Rev. Hugh B. MacCauley and the Rev. Albert B. Robinson, and approved by General Assembly, May, 1896 and 1897. See Outline C, with Helpful Hints, in the September, 1897, number of THE CHURCH AT HOME AND ABROAD, pp. 222, 223.]

At the annual meeting of the Young People's Presbyterial Association of San Francisco, held February 18, the president, Rev. H. N. Bevier, delivered an instructive and comprehensive lecture on the manuscripts of the Bible, illustrated with charts and pictures. This was the Biblical topic for December in the Christian Training Course.

The committee on young people's societies, Presbytery of Rochester, reporting in *Rochester Presbytery News*, emphasizes certain important features of the work. Among other things we find this: "The Endeavor society would seem to afford an admirable vantage ground for systematic study of the Bible, Church history, missions, methods of work, giving and good citizenship."

Mention was made last month of the use of the Christian Training Course by the young people in Santa Cruz, Cal. The pastor writes of this work as follows: "We organized a Westminster League of twenty-five members last October, taking the topics outlined in the Christian Training Course for our study. It appears to have been the very thing that our people were hungry for; the books were eagerly secured, a number who could not possibly attend the meetings buying them for home study. We spend two evenings of each month on 'Our Sixty-six Sacred Books,' one evening on 'The Presbyterian Churches,' and one evening on missions. The League has infused new blood into our church work, the very name 'Westminster' being an inspiration. The sooner all our young people settle down to such a course of study, the better it will be for the future of our beloved Church."

In the Historical study for this month we have many important expressions and events that all should know something about, viz.: Formation of the first Presbytery, Rev. John Boyd; The Adoption Act; The Great Awakening; The Tennent Family; "Log College;" Princeton; David Brainerd; The Presbyterian "Camp Meetings."

The Missionary study is omitted from this month's program. The time thus gained may be given to the Historical.

Dr. Wm. H. Roberts' "Sketch of the History of the Presbyterian Church," thirty-two pages, is published by the Board of Publication, 1319 Walnut street, Philadelphia, at three cents. The last page shows the growth of the Church to 1887. The figures for 1897 are: ministers, 7129; churches, 7631; additions on confession, 57,011; communicants, 960,911; benevolent contributions, $3,129,533.

Recent events in the history of the Church to be noted are the following:

1. Celebration of the centennial of the adoption of the Constitution of the Church at Philadelphia, in 1788.

2. The raising of $600,000 in 1887–88, as a permanent fund for the Presbyterian Board of Relief.

3. The fact that in the year 1893-94 the Church enjoyed greater spiritual prosperity than before or since. In that year 74,826 persons were added to the membership on confession of faith. (Can we not have another such year?)

4. The financial crisis upon the country from 1891 to 1896, which resulted in an indebtedness for the Boards not as yet entirely paid.

5. The celebration of the 250th Anniversary of the Westminster Assembly now in progress.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM NO. 13, APRIL, 1898.

I. Biblical—25 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study XII— The Old Testament. 5. Hebrew Poetry.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 112–114; Questions, p. 153.

1. Poetry an Oriental characteristic. Poetry in the Old Testament. Its spirituality, p. 112.

2. Forms of Hebrew poetry. Why no epic poetry among them? p. 112.

3. Rhyme and Metre. Views of Josephus, Eusebius, Jerome, later scholars, p. 113.

4. Parallelisms. Name the three kinds, p. 113.

5. Alliteration, p. 113.

6. Specimens of Hebrew poetry, p. 114. These are beautiful and are worthy of study. Some portions should certainly be read aloud, *e. g.*, Lamech's Sword Song, Jacob's Farewell, Moses' Song, Balaam's Prophecies, Moses' Blessing, Joshua to the Sun, Hannah's Magnificat, David's Bow Song, Hezekiah's Miserere, Jonah's De Profundis, Habakkuk's Prayer Song, Mary's Magnificat, the Benedictus, Gloria in Excelsis and Nunc Dimittis. To show the beauty and true meaning of these selections, use the Revised Version.

II. Historical—40 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study VII—The Presbyterian Church in the United States of America. 1. The Main Branch—North and South.

Required reading: Ogilvie's *The Presbyterian Churches*, pp. 100–116; also Rev. Dr. W. H. Roberts' *A Sketch of the History of the Presbyterian Church*, pp. 1–32.

Preliminary Statement, Ogilvie, pp. 100, 101.

1. Introduction of Presbyterianism into America: Ogilvie, p. 102; Roberts, pp. 1–5.

2. Emigration from Scotland, Ireland and the Continent: Ogilvie, p. 103; Roberts, pp. 6, 7. By all means observe the connection with European tyranny. Note Dr. Roberts' point on p. 7, that Presbyterians were tolerant, while Independents and Episcopalians in the Colonies often were not.

3. Formation of the First Presbytery: Ogilvie, p. 104; Roberts, pp. 7, 8. The interesting fact should be noted that the first meeting of the presbytery of which record remains occurred at Freehold, N. J., December 27, 1706, for the purpose of examining and ordaining Mr. John Boyd, the first minister ordained by presbytery on American soil. See pages 289–291, this magazine; also very interesting matter in the *History of Old Scots Church of Freehold* in East Jersey, by Prof. Henry Goodwin Smith (1895).

4. The Synod of Philadelphia: Ogilvie, p. 104; Roberts, p. 8.

5. The Adoption of the Westminster Standards, 1729: Ogilvie, pp. 105, 106; Roberts, p. 10. Notice "The Adopting Act."

6. The Great Awakening: Ogilvie, p. 107. A good description of the Tennents will be found in the small *History of Old Tennent Church*, by Rev. Frank R. Symmes (1897).

7. The Disruption of 1741: Ogilvie, p. 108; Roberts, p. 11, 12. Interesting matters indeed; the "Log College," Princeton College beginning, etc.

8. The Reunion of 1758: Ogilvie, p. 109; Roberts, p. 13. One of the bright spots here is David Brainerd's work among the Indians.

9. The Reunited Synod and the Revolution: Ogilvie, p. 110; Roberts, pp. 14, 15. Bring out clearly the noble patriotism of the American Presbyterian Church in the Revolution.

10. The Organization of the General Assembly in 1789: Ogilvie, p. 110; Roberts, pp. 16, 17. This important event to the whole Church should be well treated.

11. The Revival of 1800: Ogilvie, p. 111; Roberts, p. 20. The first American "camp meeting" was Presbyterian. The formation of the Cumberland Presbyterian Church.

12. The Plan of Union with Congregationalism in 1801: Ogilvie, p. 112; Roberts, pp. 18–23. The good and the evil of it. Princeton Seminary founded in 1812; other educational matters.

13. The Division of 1838: Ogilvie, p. 113; Roberts, pp. 24–28.

14. The Secession of the Southern Church in 1861: Ogilvie, p. 114; Roberts, p. 29. Notice that their official title omits the words "of America."

15. The Reunion of 1870: Ogilvie, p. 114; Roberts, p. 30.

16. Intellectual and Missionary Life of the Church: Ogilvie, pp. 115, 116. Roberts, pp. 23, 24.

OUTLINE C. PROGRAM NO. 14, APRIL, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 67. Which is the sixth commandment? Answer in unison. Ex. 20 : 13.

Ques. 68. What is required in the sixth commandment? Let one answer. Proof? Eph. 5 : 29, 30; Psa. 82 : 3, 4.

Ques. 69. What is forbidden in the sixth commandment? Let a second answer. Proof? Acts 16 : 28; Gen. 9 : 6; Deut. 24 : 6; Prov. 24 : 11, 12; 1 John 3 : 15.

Ques. 70. Which is the seventh commandment? Answer in unison. Ex. 20 : 14.

Ques. 71. What is required in the seventh commandment? Let a third answer. Proof? 1 Thess. 4 : 4; 2 Tim. 2 : 22; Eph. 4 : 29; Eph. 5 : 11, 12; 1 Pet. 3 : 2.

Ques. 72. What is forbidden in the seventh commandment? Let a fourth answer. Proof? Matt. 5 : 28; Eph. 5 : 4; Eph. 5 : 3.

II. Biblical—25 Minutes.

4. Hymn. Biblical Leader in charge.

5. Biblical Study. Biblical Writers and Contents. Study XIII—The Old Testament. 6. Poetical Books.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 115–122. Questions, p. 155.

8. The Psalms, p. 115. 9. Divisions of the Psalter, p. 115. Find and read the doxologies. 10. Authors, p. 116. What are "orphan psalms?" 11. Classification, p. 116.

12. Proverbs, p. 117. 13. Authors of Proverbs, p. 118. 14. The Date, p. 118. 15. The Structure, p. 118.

16. Job. Authorship and Date, p. 119. 17. Structure of Job, p. 119. 18. The Object, p. 120. 19. Is the Book History? p. 120.

20. Ecclesiastes; the Book. 21. The Author, p. 121.

22. The Song of Songs, p. 121. 23. The Author, p. 122. 24. The Structure. 25. Interpretations, p. 122.

III. Missionary.

It will not be easy in forty minutes to do justice to the historical study of program 13. Many will be glad to divide the material and give two evenings to it. We suggest that the time of the missionary study be given to the historical.

Those who prefer the Missionary Hero study might select readings on Duff from Smith's Life of Alexander Duff; also chapters in Walsh's "Modern Heroes of the Mission Field" and Beach's "Knights of the Labarum."

PRESBYTERIAN ENDEAVORERS.

Centreville, Cal.

The Y. P. S. C. E. spent the evening in Syria recently. All the Presbyterian mission stations were visited, but the longest stay was made at Zahleh, the home of Mrs. Hoskins, the society's foreign "special object" for the year. The society is seeking now to get the church members to join it in systematic giving to mission work.

Los Angeles, Cal.

Immanuel.—A "message meeting" was held on Christian Endeavor Day. Among the messages from many Christian workers was an especially good one from Fanny Crosby, in the form of a poem. At a recent missionary meeting Rev. Ng. Poon Chew enthused the young people with his earnest words. "Each Endeavorer a missionary," is his own endeavor.

Monrovia, Cal.

The young people held a missionary meeting on Endeavor Day, using the program sent out by the Board of Home Missions. Last year the average gift to home and foreign missions was $3.25 per member. The society contributes to the support of Mrs. Hoskins in Syria and Miss Gibson in Alaska. A picture of the new house of worship, dedicated January 2, is given on page 325.

Oakland, Cal.

Brooklyn—Our three Endeavor societies, Junior, Intermediate and Senior, are in good working condition, and much interested in missions. The Senior Society has pledged $35 to Home Missions, and $35 to Foreign. But they will do even more than that, as they intend to give as much to missions this year as they did per member to the '97 C. E. Convention Fund.

Each society holds a missionary meeting every month, alternately between home and foreign fields. These meetings are full of life and interest.—*D. M. P.*

West Berkeley, Cal.

The need of the "quiet hour" was considered at the sunrise prayer meeting held at the home of the pastor on Christian Endeavor Day. At the conclusion of the service all gathered about the breakfast table with the pastor's family. Thus university students could go at once to their classes and others to the day's duties.—*F. H. R.*

Denver, Col.

First Avenue.—The flower and relief committee took the whole responsibility for the work of the janitor, that he might receive his salary during an illness of two months. The same committee purchased a printing outfit and have issued a church bulletin. They hope, through advertisements, to make a profit for the benefit of the church.

Twenty-third Avenue.—Our Endeavor society is organizing a Tenth Legion. Some of them are already members of the "Tither's League" of the church, which now numbers over seventy.

There is a growing interest among our young people in the study of the Bible. A number of them are attending the Normal class in connection with our Sunday-school, which consists of a two years' course of study of the Bible, book by book, together with monthly lessons on Sunday-school teaching methods.—*F. M. P.*

Belleville, Ill.

The Young Woman's Missionary Society, organized a few months ago, is wide awake and steadily growing. A large number of missionary magazines are taken, and correspondence has been begun with missionaries. A social is held once in three months, and friends invited. When the society was studying China, the president, who has a collection of Chinese curios, entertained the young ladies with a Chinese social.

Chicago, Ill.

With the consent of the managers of the Western Electric Company, young men in their employ have for several years conducted successful Christian Endeavor work on a large scale. The meetings, twenty minutes in length, are held during the noon hour on Monday and Thursday of each week. On Monday it is a prayer and conference meeting to deepen the spiritual life. On Thursday a general invitation is given, and some prominent worker is called on to deliver an address. Personal work is not always possible owing to the time limit.

Decatur, Ill.

The early prayer meeting on Christian Endeavor Day was helpful and inspiring. At the evening service addresses were made by older members of the church on the general topic, "How can I best serve my church?" The pastor responded to the question, "What can young people do to add to the effectiveness of the evening service?" One of the elders told how we could help the church, and another how we could win those who are now outside. A member of the ways and means committee talked on the importance of giving. "What can the society do to promote better study of the Bible?" was answered by the Sunday-school superintendent. The Ladies' Aid society, the Woman's Missionary society, and the Juniors were also represented.—*H. J. B.*

Sandwich, Ill.

The spiritual life of our young people has developed greatly during the past year, owing chiefly to faithful teaching as to the Spirit's work in our lives, and the reading of devotional literature. We have just passed through a union revival meeting which brought about seventy-five into our church. The Christian Endeavorers did faithful work in these meetings in prayer and personal effort. They had previously been instructed in methods of personal work by the pastor, and on them he largely depended for his personal workers. Many of them led a number of souls to Christ. Every week some of them attend prayer meetings in the country and thus continue their soul winning work. The society has felt the need of consecutive Bible study, especially since the meetings which quickened the interest in the Bible. To meet this need, the pastor outlined the gospel according to Matthew to be used instead of the C. E. topics and daily readings, as a preparation in home study for the meeting on Sunday evening. The testimony of the young people grows out of their study of the Scripture assigned. We are studying the Scripture instead of studying "Topics." The plan is working admirably, the part taken "aside from singing" has greatly developed both in *quantity* and *quality*.—*S. S. H.*

Streator, Ill.

A growing interest in missions was the result of a fine address by Miss Patterson, of Chicago, and the purchase of a number of missionary books. The young people have taken up a special work and make regular contributions. One of the number has had the privilege of a course of study in Moody's Institute, Chicago.—*E. E. S.*

Atlantic, Iowa.

About forty members of our society are giving on the extra two-cent-a-week plan. The collection is taken at every devotional meeting. One of our number has been teaching in a mission Sunday-school some six miles out of town, and one of our Brotherhood men is acting as superintendent of the school. A Christian Endeavor society has been organized there, and some of our members go out every Sunday evening to help them. Our society has made great progress during the past two years; but what we need most of all is a pentecost, for our own sakes, and for an ingathering.

Halstead, Kans.

It is the duty of our press committee to see that all announcements, topics, names of leaders, and everything concerning the society is chronicled in the weekly paper. Attendance and interest have been greatly increased by this means. About one-half the members have pledged a weekly offering to missions.—*M. L.*

Horton, Kans.

One year ago the Presbyterian Y. P. S. C. E. of Horton, Kans., held a special Christmas service and made a "birthday offering to Christ" for foreign missions. The desire was then expressed, and it was soon afterward decided to make this an annual feature of the society.

On Sabbath evening, December 26, it being consecration meeting, as the roll was called, each member came forward, testified in some appropriate form, and laid his offering on the table covered with a new cloth the gift of a generous Chinese member of the society and the church. Of the $37 contributed $13 had been obtained by an earnest worker—a passenger engineer, and mostly from his railroad associates.

Nortonville, Kans.

During a precious revival which brought fifty new members into the church, the young people participated by singing, prayer and personal work. There had been no young people's society in the church. Now an organization has been effected with thirty active and ten associate members.—*A. F. McL.*

Osage City, Kans.

"How to pray," was the topic at a Christian Endeavor meeting held in preparation for the week of prayer. This meeting gave tone and spirit to the revival effort that followed. More than one hundred persons have been welcomed to the church, and both senior and junior societies have doubled their interest and received large accessions. The pastor is now helping the young people in aggressive missionary work in the suburbs of the city. Rich blessing has come to us; our Christian endeavor must be to bring blessing to others.

Marquette, Mich.

A wide-awake, growing society, loyal to the church and active in work for Christ. The contributions of six months go to foreign missions, and of the following six months to home missions. In this way twenty-five dollars were contributed last year to each cause. I regard the Endeavor society as one of the best institutions of the church, since it educates the young to give of their substance as well as their time and personal effort, in support of the agencies of the church.—*G. P. C.*

Geneva, N.Y.

North.—This Endeavor society of eighty-five members gave the past year sixty dollars to the

support of a home missionary, and sixty dollars to furnish a room in the new hospital. A reception given by the society to the pastor and church on Tuesday evening after the March communion was so good an idea that similar receptions will be given each quarter by the various societies. Spiritual growth is manifest, and another year of work is entered upon with a determination to do more for Christ and the Church.—*C. M. D.*

Cleveland, O.

Willson Avenue.—Society taking on new life. Lookout committee doing thorough and systematic work. At each meeting during March the pastor gave a five-minute talk, taking each time "A Chapter in the Life of John Paton."—*F. S. A.*

Perry, Okla.

The Christian Endeavor society meets on Monday night of each week. One hour is spent in devotional services and Bible study. A second hour is devoted to literary work. Some author of note, either religious or secular, is taken up. One member gives a sketch of the author's life and work. Another member questions the society to find out how much they have learned on the subject. Then several selections from the author's works are read by different members. The program is always announced one meeting ahead. The plan is one that the young people delight in.—*J. A. B. O.*

Chester, Pa.

First.—Upon the return of the delegates from the Easton Convention a Junior society was organized. There are now seventy-five members, and new ones are received at each meeting.—*W. A. H.*

Ashbourne, Pa.

The chairman of the music committee occupies about three minutes during the song service with which each prayer meeting is opened, telling briefly the story of the origin of one of the hymns of the church. Then follows the singing of the hymn.

Media, Pa.

At a book sociable, held by the Endeavor society, a number of Gospel Hymns were contributed for the use of the prisoners in Media jail.—*W. A. H.*

Philadelphia, Pa.

Gaston.—This church, which has just completed and dedicated its house of worship, was organized by a company of earnest young people who went out several years ago from the Cohocksink Presbyterian Church. Young people have taken an active interest in the enterprise now successfully terminated. The Helping Hand Circle of King's Daughters and Sons furnished the pastor's study. The Intermediate Society of Christian Endeavor assumed the cost of the stairways, while the Junior society placed four gospel windows on the stair-landing.

Rapid City, S. D.

The young people have received, by canvassing for "weekly payment pledges," promises amounting to $500 to be paid during the year on the church debt.

Lago, Idaho.

Our work among the Mormons is not fruitless, writes pastor Ellefsen. We have succeeded in getting the attention of many young people, who are making favorable remarks about our constant use of the Bible, a book rarely touched in the Mormon meetings.

QUESTIONS FOR THE APRIL MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Give an example of the wisdom of pioneer home mission work. Page 286.

2. Describe the oldest known corporate seal of an American Presbyterian church. Page 289.

3. What Presbyterian monument to commemorate men and events is to be erected? Pages 289–291.

4. Along what lines of policy does the Board of Home Missions endeavor to rally the energies of the Church? Page 328.

5. Glean interesting facts regarding the work among the Freedmen in the South. Pages 334, 335.

6. For what three reasons are Christian people anxious to hear about work among the Freedmen? Page 346.

7. How many colored students are there in the public schools? Page 346.

8. How many Negroes have had a college training? How many are graduates of law schools? How many educated physicians? Page 346.

9. On what amount of property do the Negroes pay taxes? Page 347.

10. Give an example of self-help in church building. Pages 295, 296.

11. What are suggested as remedies for the lynching fever? Page 285.

12. How was Samuel Davies aided in his preparation for the ministry? Page 347.

13. Tell something of the history, functions and sphere of the Board of Education. Page 315.

14. For what class of people is Scotland Academy, S. Dak., doing an excellent work? Page 318.

15. Relate some incidents showing phases of Sabbath-school missionary work? Pages 319, 320.

16. What title was given to the late Dr. Cattell while visiting in Bohemia? Page 326.

WORK ABROAD.

17. Relate the story of Sou San Fouloy. Page 345.

18. What example of answer to prayer is related by Dr. Chamberlain? Pages 293, 294.

19. What is the fourfold purpose of the student volunteer organization? Page 284.

20. What is the outlook for missionary work in Persia? Page 298.

21. What news came recently from Uganda? Page 299.

22. From Manchuria, what encouraging reports have been received? Page 300.

23. What marked change in the attitude of mission work in China is noted? Page 300.

24. Membership in the church involves what responsibilities? Page 309.

25. How are native workers trained in China? Page 309.

26. What two objects should the missionary keep in mind? Page 309.

27. For what reasons is the missionary dependent on native agents? Page 310.

28. What caution is necessary in the training of natives? Page 311.

29. Why is education on the field better than that received in the United States? Page 311.

30. Who was the first convert from Hinduism in our mission? Page 312.

31. Describe the training of native helpers in India. Pages 312, 313.

32. When did the Synod of India establish the theological seminary at Allahabad? Page 313.

33. Where is it now located? Page 313.

34. Tell something of the work and influence of this seminary. Page 314.

Gleanings At Home and Abroad.

—The Armenian Relief Committee has raised and disbursed more than $260,000.

—Two women in Scotland once collected two thousand pounds, *in pennies*, for benevolent work.

—The number of Korean women who can read is estimated at two in a thousand, says Mrs. Bishop.

—The secret of success in mission fields is the missionary home, says Mrs. Alice Gordon Gulick.

—Christians in this country, says James L Barton, should cease to think of foreign missionaries as a class by themselves, but regard them only as Christian men and women, our fellow-citizens and brethren, who are devoting their lives to the elevation, education and Christianization of the races.

—Two Bibles only will suffice for one-half the human race. One of these is the grand old English Bible and the other is the Bible in Chinese. Versions of the Bible in more than three hundred and fifty languages and dialects must be made to supply the other half of the world.—*Baptist Missionary Magazine.*

—There are 1,416,202 Negro children in the public schools of the United States, and of these 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offense in all the South to educate a Negro. Now public schools are provided for their education.—*The Christian Educator.*

—Prof. G. F. Wright, on a tour of exploration in Alaska, met a native guide who had attended a Presbyterian mission school and who expressed his creed thus :

1. God is the boss of us fellers and every man all.

2. God loves us and every man all.

3. I feel in my heart I love God. I love my brother, I love my sister, every man all.

4. I wish every fellow love Jesus. Then they good. No bad. No fight.

—Rev. J. A. Silsby writes in the *Independent* of the number of Christians in China. If the rate of increase was as great from 1893 to 1897 as during the previous four years the estimate of 80,000 communicants and 20,000 applicants for baptism, or 100,000 professed believers enrolled on the books of the various Protestant missions of China, is probably below the true number. Present indications, he says, lead us to believe that a full report for 1900 will give 100,000 in full communion connected with the Protestant Church in China.

A Christian Congregation at Shanghai, China.

—The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular literatures, and what triumphs of faith have enriched the Church universal! I have heard much less of the discouragements of missions than I expected. I know how hard-worked and, in the truest sense, self-sacrificing are the Christian missionaries. I know their temptations and sore trials. But I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes. —*Dr. John H. Barrows.*

—When the question is asked, "Do missionary converts make good citizens in non-Christian lands?" it must be acknowledged that Christianity creates a demand for reform under bad governments. The whole history of the progress of civilization in Christendom is but the record of the revolutionary influence of Christianity as a foe to ancient wrongs and an inspirer of happier and loftier social conditions. Disloyalty and a spirit of reform must be distinguished. Modern Protestant missions have no political schemes to carry out. They do not desire to acquire territory or to overturn governments. This is preëminently true of American missions, and gives them, for this very reason, a wider influence in the Orient. Whatever may be said of Roman Catholic missions, even the most suspicious official cannot accuse our Government of working through the missionaries sent from this country to gain a footing in those far-away lands. Patriotism under just governments always inspires good citizenship, which missions encourage, for Christianity makes people orderly and industrious. —*Mrs. Joseph Cook, in Life and Light.*

—What is needed, writes Dr. Josiah Strong, is not simply increased giving, "an enlarged estimate of the "Lord's share," but a radically different conception of our relation to our possessions. Most Christian men need to discover that they are not proprietors apportioning their own, but simply trustees or managers of God's property. . . . . If we cannot lay claim to our own selves, how much less to that which we find in our hands. . . . . We are under exactly the same obligations to make the best use of our money that we are to make a good use of it; and to make any use of it other than the best is a maladministration of trust. Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that will best honor God. All the money which will yield a larger return of usefulness in the world, of greater good to the kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God and is better spent than it would have been if given to missions. And whatever money spent on self that would have yielded larger returns of use-

Neesima and his Wife.

Chinese Idols, Tungchow, China.

fulness if applied otherwise is misapplied; and if it has been done intelligently it is a case of embezzlement.

—Howard Gansworth, an Indian of the Oneida tribe in western New York, who is now a freshman in Princeton University, made an address at a recent meeting of the Philadelphia Social Union in which he said:

"What shall we do with the Indian? Three answers have been made to this important question. We can keep the Indian on the reservation, where he is subject to the influences of uncivilized life and the vices of white people, and send a missionary to civilize him; we can send him to the established reservation schools, but Indians have received their education there and have gone back on the reservation, only to fall under evil influences again.

"The answer that I shall give is to suggest a plan that is not based on theory, but is the outgrowth of eighteen or twenty years of experience. It is the 'outing system,' under which boys and girls are sent out into the Christian homes of Pennsylvania, Maryland and New Jersey. Here they come into contact with civilization itself. They are not only taught book learning, but they meet with realities of life. They there learn to understand what citizenship is, and placed on their responsibility they learn what they otherwise would not have dreamed of. This system makes men and women of them, ready to take up life's work in America."

—The idea that we should nerve ourselves to one grand effort, to one magnificent charge all along the line, preach the gospel message all the world over and have done with it, is an idea which has been eloquently proclaimed, but it is both false and mischievous. Proclaiming for once the gospel message is but a small part of the work of "discipling all nations." The gospel message has to be proclaimed not once or twice, but a thousand times to the same ears, proclaimed not only by the voice of the preacher, but taught from day to day and year after year, through childhood and youth, taught in homes and through a full system of well-sustained Christian schools. Christian education is a long lever, but it has unrivaled lifting power. The gospel message has also to pervade social life, to be brought into political and commercial affairs, till it has permeated them all with a new spirit and made all things new on the divine model. We have no right to be content with anything less than this. Look back over human history and be assured that making disciples of Christ is not only an age conflict; it is a millennial conflict. It is the business of the Church of Christ *till he comes*. The work of foreign missions will not be quickly done. It will for many a year and many an age furnish the most glorious arena offered on this planet for yeoman

service, for manly and womanly endurance, out of which such characters will be builded as will be fit for worthy entrance into the still higher blessedness and service of the life immortal.—*George F. Herrick, D.D., in the Missionary Herald.*

—Gen. Thomas J. Morgan writes in the *Independent* of the urgent demand for a large and increasing number of Negro men and women thoroughly trained for the work of school teaching. All the common schools in the South which are attended by Negro children are taught by Negro teachers. If the work of instruction is poorly done the rising generation will suffer irreparable loss. The only way to insure good work in these schools, where the foundations of intellectual life and development are made, is through a supply of competent instructors. There is also need for intelligent pastors. The Negroes are preëminently a religious people, and their pastors exercise an authority and wield an influence for good or for evil far beyond that of any other class of evangelical shepherds. They must be fitted for their work as expounders of the word of God, as preachers of righteousness, as leaders of their flocks along the paths of morality and religion. Unless they have a training that shall prepare them to think with intelligence and self-reliance which shall put them on their guard against religious vagaries and pestilential heresies, there is great and imminent danger that the religious life of the Negro will be not only stunted and dwarfed, but will become absolutely grotesque. Too much stress cannot be laid upon the importance of supplying wise, intelligent, able, godly men to serve as pastors. There ought to be no antagonism between those who emphasize the desirability of trade schools and those who believe that there is also need for a class of schools that concern themselves chiefly with the development of brain power and moral character. There is need for both kinds of instruction. The one is not necessarily exclusive of the other. What is greatly needed to-day is the investment of from ten to twenty millions of dollars in the development of the schools already established in the South, and which have already accomplished such great results.

Students in Chefoo, China.

WORTH READING.

Whence Came the North American Indian? by Major John W. Powell. *The Forum*, February, 1898.

Britain's Exploitation of the Nile Valley, by the Hon. Frederic C. Penfield. *The Forum*, February, 1898.

President Dole and the Hawaiian Question, by the Hon. Lorin A. Thurston. *The Outlook*, February, 1898.

The Land that is Coveted, by William E. Curtis, *The Cosmopolitan*, March, 1898.

The Social and Domestic Life of Japan, by K. Matsukuri. *Atlantic Monthly*, March, 1898.

Frederic C. Penfield, late diplomatic representative of the United States government at Cairo, writes in *Munsey's Magazine* for March of the personality of the Khedive of Egypt, his training and accomplishments.

The American College for Girls at Constantinople, by Emma Paddock Tedford. *New England Magazine*, March, 1898.

The Hero of the Yalu (Capt. Philo Norton McGiffin), by Calvin Dill Wilson. *The Home Magazine*, March, 1898.

Zola and the Anti-Jewish Crusade, *American Monthly Review of Reviews*, March, 1898.

Do Foreign Missions Pay? by Rev. Dr. F. E. Clark. *North American Review*, March, 1898.

Our Duty to Cuba, by Senator H. D. Money. *The Forum*, March, 1898.

The Literary Digest is a weekly compendium of the contemporaneous thought of the world. Its general departments, "Topics of the Day," "Letters and Art," "Science and Invention," "The Religious World," "Foreign Topics," "Miscellaneous," indicate its comprehensive character. This popular weekly is of great value to one who would keep abreast of the times.

Book Notices.

The Westminster Press, Philadelphia, issues two attractive little books, A HEARTENING WORD FOR MR. FEARING, by the Rev. William P. Patterson, and EXPOSITIONS AND PRAYERS FROM CALVIN, by the Rev. Charles E. Edwards. The price of each, which was incorrectly given in our January issue, is 50 cents.

Since there are 4000 houses of worship built or remodeled every year in the United States, there is need of instruction in the fundamental principles of ecclesiastical architecture. Mr. George W. Kramer, in his book entitled THE WHAT, HOW AND WHY OF CHURCH BUILDING, has given a record of the development of the modern church, from the austere simplicity of the early New England "meeting-house," which consisted of only four walls and a roof. Practical suggestions are given as to the proper steps of procedure in building from inception to completion. The author believes the same principles should govern the transaction of church business that would apply to commercial business or personal affairs. The building committee should be representative Christian men, of great breadth of character, thoroughly familiar with the requirements of the Church, in entire sympathy with the enterprise. The services of a conscientious, reliable and reputable architect should be secured. In due order the site, construction, heating, lighting, ventilation, seating and decoration of the building are considered from the view-point of one who has had many years of experience in these matters. The book, which is fully illustrated, cannot fail to be of practical value to those who contemplate the erection of a house of worship.

One of the most attractive memoirs that has appeared in recent years is that of Rev. Dr. A. C. Good, written by Miss Ellen C. Parsons, M.A., editor of *Woman's Work for Woman*, and published by the Fleming H. Revell Company, Presbyterian House, 156 Fifth avenue, New York.

There is nothing commonplace in the book as there ought not to be with such a subject. It is a fine study in moral heroism. Although the masses of men in this age are given to self-seeking, yet heroism is still appreciated. A Livingstone, a Stanley, a Whitman, a Nansen, still appeals to the heart of all humanity; even the most selfish stop to admire. The heroism developed by emergencies, as of soldiers in the hour of battle, or of brave firemen who rush into burning buildings to rescue the perishing, is startling and always challenges the plaudits of men. But there is a moral heroism which is higher, which is spurred by no sudden impulse, no social eclat or other human inspiration. Paul, who knew little of his future except that in every city bonds and imprisonment awaited him, and in the end a martyr's death, illustrated this type. Patteson buried for life in Melanesia and brave "Mackay of Uganda," holding on to the end, alone, in spite of sickness and personal peril, fell scarcely short of his high example.

I have followed Nansen through the diurnal and nocturnal of the Arctic Seas, and over the ice-fields and hummocks of the "Farthest North," and have been astonished and filled with admiration at the buoyancy and steadiness of his purpose. I have noted the exultation of Felix Adler over the fact that all this was the heroism of an agnostic, and truly one looks in vain in the long narrative for the slightest reference to a supreme providence.

But after all the heroic spirit of Dr. Good rises far higher, because its centre is not in self, not in the triumph of personal will as the highest force concerned, not in the expected plaudits of an admiring world, but in a supreme and divine Master, in self-sacrifice for a redeemed world.

Miss Parsons has reproduced the self-devotion as well as the royal manhood. In her preparation for

her work she visited the old homestead in the mountains of Pennsylvania, where the sturdy Scotch-Irish boy was born, and the orchard where as a stripling he lay on his back one summer day dreaming of life's plans. And she took special interest in the good old father, who knows what he believes, and believes it with all his soul, and who counts it an honor to have laid his son upon the altar of his Master's service for dark Africa.

I confess that I took up this book with the purpose of scanning it comprehensively, as I do many others, but soon found that it would not bear that kind of treatment; it had to be read on and on. The beautiful style, the fascinating descriptive power, entwine themselves around the reader. When you come to some of the instances in which Dr. Good stands up alone in his sad and trying environment, his wife and child away on account of ill health, no white man to speak to, the heat intense, the rainy season hiding sun and sky, dampness saturating everything, the food unspeakable, his bed a mockery of rest, mosquitoes a thick cloud, sleep broken by the perpetual noise of the natives around him, and yet find him writing in letters to his wife, "The only thing that is clear to me is that my place and duty are here," you must needs thank God that Christian heroism is as grand to-day as in the times of the martyrs.

Diaries are not, as a rule, entertaining, but some of the passages quoted in Miss Parson's book are of the deepest interest. As, for example, when six days' entries record thirty different preaching services held in as many villages, scattered up and down the Ogowe. Much time of every day is always sacrificed to the curiosity and endless questions of the people. The grotesque fancies and superstitious fears of the villagers afford the missionary a rapid succession of experiences which are often comical and sometimes tragic. But finally by adroit management he gets their attention, and for a brief period rehearses to them the story of Jesus and his love. Getting greatly heated in his open boat, as he was rowed under the hot African sun from village to village, then stopping under the dank shade of a grove where he preached, then again into the hot sun, and again into another dank grove, spending the night with no suitable rest, and up perhaps with the sunrise of each new day till his contemplated tour should end—this is work —this is hardship. Yet there is no complaint; there is silent joy which lights up the missionary's soul, the joy of revealing to benighted pagans the real love of God, opening their blind eyes, leading them from darkness into light, and from the power of Satan unto God.

It is an evidence of the many-sidedness of Dr. Good's mind that while he was pushing forward these itinerations, and constantly preaching to new audiences of benighted men, he still had an eye to all the beauty and loveliness of God's handiwork in nature. There have been many scientific explorers in Africa, men with whom science was the one great idea. Dr. Good without the grace of God might have been one of those, but with the grace of God, a love for science became only incident to the greater and all-absorbing love for Christ and for souls purchased with his blood. Everywhere in the forests and by the river side this modern apostle carried with him his butterfly nets and his specimens of strange insects and plants. In an appendix to Miss Parsons' book is set forth the valuable service rendered by this African missionary to the cause of science. And this is followed by an able and most interesting and instructive paper on the faiths and superstitions of the African tribes.

The last great work of Dr. Good was that of opening up the high plateaus of the German possessions back of Batanga. Of this work and its sad ending I cannot give even the briefest resumé of what is so well expressed in the memoir. The heroic missionary literally gave his life for Africa, and the message he leaves to others is: "I do hope God's people in America will see to it that I have not run in vain, neither labored in vain."

This book is commended to the readers of THE CHURCH AT HOME AND ABROAD and the whole Church with unstinted commendation.

—F. F. ELLINWOOD.

APOSTOLIC AND MODERN MISSIONS, by Rev. Chalmers Martin, A.M., a volume of 235 pages, consists of a series of lectures on missions, delivered at Princeton Theological Seminary in 1895. The author, who was once a missionary in Siam, is instructor in the Old Testament department at Princeton. The eight chapters of this book treat of the principles, the problem, the methods and the results of apostolic and of modern missions. As to the aim of modern missions, Mr. Martin says the Church has rather felt her way to her conception of it than realized it distinctly from the start. That aim is not the mere announcement of the gospel to every creature, but a work of broad foundation-laying; not only the conversion of men, but the translation of the Scriptures, the establishment and maintenance of schools, the training of a native ministry, the organization of churches and the effort to make them self-supporting and self-extending. The book is full of inspiring facts and will encourage the thoughtful reader to take a hopeful view of the progress of "the greatest work in the world." [F. H. Revell Co., $1.00.]

Ministerial Necrology.

☞ We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

DERVELLE, DANIEL.—Born at Washington, Pa., August 10, 1838; graduated from Princeton College, 1861, and Princeton Theological Seminary, 1864; ordained as evangelist by the Presbytery of Luzerne, April, 1866; stated supply, Weatherly, Pa., 1865-71; Beaver Meadow, Pa., 1865-70; pastor, Audenried, Pa., 1871-75; stated supply Jeanesville, Pa., 1871-74; Beaver Meadow, 1873-74; pastor Hope, N.J., 1875-79; Knowlton and Delaware, 1875-84; stated supply, Manchester, N.H., 1885-86; South Bethlehem, Pa., 1886-88; Knoxville, Pa., 1888; afterwards at Cream Ridge and Plumstead, N.J. Died December 20, 1897.

ELLIOTT, ADDISON S.—Born at Callensburg, February 4, 1857; graduated from Washington Jefferson College and Western Theological Seminary, 1882; ordained by the Presbytery of Clarion; pastor at Carson, Iowa, Arnot, Pa., Salem, Pa., Rockland, Pa., Miller, Dak., and Adell, Iowa. Died December 24, 1897, at Mt. Jewett, Pa.

Married, August 14, 1883, to Elizabeth E. Foster, who, with two children, survives him.

FRESHMAN, JACOB, D.D.—Born in Hungary, 1845; son of a Jewish rabbi; was converted to Christianity; had been carefully educated by his father; was ordained in the Methodist Church; joined New York Presbytery and did a noble work among the Jews of New York. Died February 2, 1898, while serving as stated supply to West Avenue Church, Buffalo, N.Y.

GREENLEAF, JOSEPH.—Born at New York city, November 8, 1838; was fitted for college in the school of Dr. Charles Anthon; graduated from Columbia College, 1860, and Princeton Theological Seminary, 1863; ordained by the Presbytery of New York, 1863; pastor at Palisades, N.Y., 1863-66; Bordentown, N.J., 1866-71; New Canaan, Conn. (Congregational), 1871-86; Washingtonville, N.Y., 1886-98. Died February 5, 1898.

Married, November 9, 1863, Miss Mary Ritch, of New York, who, with a brother and two sisters, survives him. Their only child, a daughter, died when a little more than seventeen years of age.

MARKS, L., D.D.—Born, Hancock county, W. Va., 1833; graduated from Franklin College, 1856, and Allegheny U. P. Theological Seminary, 1860; ordained by the Presbytery of Monongahela, U. P., 1860; pastor, Union Church, Allegheny county, Pa., 1860-67; U. P. Church, Fifteenth and Master streets, Philadelphia, Pa., 1867-69; Hanover Church (Presbyterian), Wilmington, Del., 1869-98. Died January 5, 1898, at Wilmington, Del.

Married, July 4, 1860, Isabella Quigley, Calcutta, O.; Elizabeth C. Nevin, Allegheny City, Pa., September 4, 1877.

SHRIVER, S. J.—Born at Uniontown, Pa., in 1822; studied at Allegheny Theological Seminary; pastor, Presbyterian Church, Heightstown, N.J., 1862-70; Lebanon, Pa., 1870-76; for five years pastor of Mount Alto Mission, near Baltimore, Md.; ill-health obliged him to give up all active labor. Died February 25, 1898.

Married Miss Caroline McCluskey, who died about two years ago. Two daughters and four sons survive.

VINCENT, WM. R., D.D.—Born at Canonsburg, Pa., May 23, 1825; graduated from Jefferson College, 1849; ordained by the Presbytery of St. Clairsville, June 23, 1853; pastor, Crab Apple, O., 1853-66; Island Creek, 1866-74; Dell Roy and New Cumberland, 1874-82; stated supply, Bethlehem and Waynesburg, 1882-86, Superior, Neb., 1886-89; Axtell and Baileyville, Kans., 1890-93; Alexandria, Neb., 1893-97. Died at Chicago, Ill., December 17, 1897.

Married, October 25, 1853. His wife died before him. Two sons are living. One a minister at Dysart, Iowa, another a student in Coe College.

WOODHULL, G. T., D.D.—Born near Freehold, N.J., February 18, 1827; graduated from Princeton College, 1852, and Princeton Theological Seminary, 1855; ordained by the Presbytery of North River, November 10, 1857. As pastor his charges were at May's Landing, N.J., 1855-57, and at Fishkill, N.Y., 1857-67. He was Professor of Latin in Lincoln University, 1869-71, and since then has been Professor of Greek and New Testament Literature in the same institution. Died February 11, 1898.

Married, May 14, 1862, Miss Elizabeth Waldo, who survives him. He also leaves a son and four daughters.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF FEBRUARY, 1897 AND 1898.

	*CHURCHES.	* WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1897	$20,001 52	$13,805 30	$5,298 56	$6,277 24	$45,382 62
1898	17,019 97	12,024 82	8,776 04	5,705 25	43,526 08
Gain			$3,477 48		
Loss	$2,981 55	$1,780 48		$571 99	$1,856 54

COMPARATIVE STATEMENT OF RECEIPTS FOR ELEVEN MONTHS ENDING FEBRUARY 28, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC	TOTAL.
1897	$245,417 88	$184,526 44	$73,763 61	$56,196 98	$559,904 91
1898	164,676 09	172,734 44	87,450 07	46,173 84	471,034 44
Gain			$13,686 46		
Loss	$80,741 79	$11,792 00		$10,023 14	$88,870 47

RECEIPTS FOR THE BOARD OF HOME MISSIONS, FEBRUARY, 1898.

ATLANTIC. — *Atlantic*—Berean, 2.18; *East Florida*—Green Cove Springs (sab.-sch., 1.60), 12.14. *South Florida*—Altoona, 1; Auburndale sab.-sch., 1.27; Bartow, 3; Dunnelton, 6.09; Paola, 1.70; Tarpon Springs, 3; Titusville, 5.62. 36 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 250; — Boundary Avenue, 92.66; — Brown Memorial (sab.-sch., 27.77), 263.45; — Fulton Avenue, 20; — Park, 19.46; Barton sab.-sch., 4.57; Churchville sab.-sch., 6; Falston sab.-sch., 70 cts.; Frederick City, 22.25; Govanstown Jr. C.E., 1; Lonaconing sab.-sch., 30; Sparrows Point, 2.50. *New Castle*—Buckingham, 32.35; New Castle C.E., 3; Pencader, 14. *Washington City*—Manassas, 6.60; Washington City 4th, 25.50; — Assembly (for debt), 30.13; — Covenant, 181.31; — Gunton Temple Memorial, 22.01. 1,027 49

CALIFORNIA. — *Benicia* — Bay Side Calvary, 2.15; Blue Lake, 5; Fulton and sab.-sch., 8.60; Kelseyville C.E., 8.60; Point Arena, 15; Ukiah, 5.25. *Los Angeles*—Azusa, 6.50; Banning, 5; Elsinore, 9; Los Angeles Boyle Heights, 18.55; Olive sab.-sch., 3.25; Redlands, 112.57; Tustin (sab.-sch., 4.50), 7.85. *Oakland* — Alameda, 64.16; Concord sab.-sch., 3; Golden Gate sab.-sch., 6.13; Pleasanton, 6.15; San Leandro, 9; Valona sab.-sch., 8.35. *Sacramento* — Dixon, 5.20; Elko, 9.20; Ione (sab.-sch., 3), 13; Red Bluff, 10; Wells, 3.65. *San José*—Highlands, 11.10; Watsonville, 25; Wrights, 2.40. *Stockton*—Oakdale, 9; Stockton sab.-sch., 9.77. 402 43

CATAWBA.—*Yadkin*—Faith Chapel, 1; Mt. Airy, 1. 2 00

COLORADO. — *Boulder* — Brush, 10; Fort Morgan, 6.20; Fossil Creek L. M. S., 7; La Salle, 11.10; Longmont, 34; Virginia Dale, 11. *Denver*—Denver South Broadway (for debt), 14.30; — York Street, 10; Golden, 95.76; Idaho Springs, 29.30; Littleton, 5. *Gunnison*—Lake City, 10. *Pueblo*—Cañon City (sab.-sch., 14), 265; Huerfano Cañon, 5; Pueblo Westminster (sab.-sch., 2.50), 28.10; Rocky Ford, 1; Trinidad 2d, 2; Victor C.E., 1.25. 546 01

ILLINOIS.—*Alton*—Carlinville, 8.90. *Bloomington*—Gibson City, 46.02. *Cairo*—Flora sab.-sch., 1. *Peoria*—Princeville sab.-sch., 21.14. *Springfield*—Winchester sab.-sch., 2.70. 79 76

INDIANA.—*Fort Wayne*—Albion, 10. *Indianapolis*—Bloomington 1st, 44.10; Brazil sab.-sch., 5.25. *Logansport*—Michigan City sab.-sch., 16.66. *New Albany*—Bethel sab.-sch., 2.61. 78 62

INDIAN TERRITORY. — *Oklahoma*—Chandler, 2.81; Stillwater Ladies, 6. *Sequoyah*—Barren Fork, 4.81; Nuyaka, 28; Vinita (sab.-sch., 2.50), 20. 61 62

IOWA —*Cedar Rapids*—Cedar Rapids 3d (C.E., 5), 8.95; — Bohemian (C.E., 3), 13; Marion, 53; Wyoming, 5.74. *Corning* — Shenandoah sab.-sch., 8.90. *Council Bluffs* — Atlantic, 43.76; Neola sab.-sch., 3. *Des Moines*—Albia, 19; Centreville, 11.13; Dallas Centre sab.-sch., 5; Des Moines Central, 200; Dexter (C.E., 5), 34; Garden Grove, 19.25; Grand River, 4; Grimes C.E., 5; Laurel, 2.02. *Dubuque*—Manchester C.E. (debt), 10; Otterville, 12.65. *Fort Dodge*—Boone, 32.20; Fonda (sab.-sch., 1), 8; Gilmore City sab.-sch., 1.65; Irvington, 6; Pomeroy sab.-sch., 3. *Iowa*—Burlington 1st, 20; Fort Madison Union, 49.93; Montrose, 5.40; Morning Sun, 93.80; Mount Pleasant German and sab.-sch., 15. *Iowa City*—Crawfordsville, 24.85; Davenport 1st, 100; — 2d, 5.50; Le Claire, 10; Malcom, 4; Marengo (Jr. C.E., 2.50), 10.74; Red Oak Grove C.E., 2.50; Summit sab.-sch. primary class, 1.35; West Liberty C.E., 15. *Sioux City*—Hosper's 1st Holland, 30.25; Odebolt C.E. (debt), 2. *Waterloo*—Aplington C.E., 3; Cedar Falls, 31; Clarksville C.E. (debt, 1.75), 2.75; Janesville, 5.01; Tama (Mis. Soc., 68 cts.), 4.24; Toledo, 7.25. 952 82

KANSAS. — *Emporia*—Burlingame, 6.50; El Paso, 18.45; Geuda Springs, 4.15; Howard, 25; Oxford, 5.50; Peotone, 3. *Highland*—Horton, 40.25. *Larned*—Dodge City, 3; Garden City sab.-sch., 4.68; Sterling, 7.50. *Neosho* — Cherryvale, 2.88; Independence, 12; Osage 1st, 25.05; Parsons C.E., 5; Walnut, 4. *Osborne* — Phillipsburg sab.-sch., 1.45; White Lily, 3. *Solomon*—Carlton, 1.23; Dillon, 8.92; Glasco sab.-sch., 3; Harmony, 4; Mt. Pleasant, 5.41; Union, 11.33. *Topeka* — Argentine, 12; Clinton, 9; Leavenworth 1st, 256; Oakland, 8; Rossville, 2; Seymour, 4; Sharon, 7.10; Wakarusa, 6.14. 509 54

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

KENTUCKY. — *Transylvania* — Columbia, 9.31; Ebenezer, 7.35. 16 66

MICHIGAN.—*Detroit*—Detroit Immanuel, 4.75; — Trumbull Avenue (sab.-sch., 25), 125.50; — Westminster, 196.57; Wyandotte Westminster League, 2. *Flint* — Caro, 45; Elk, 5; Sanilac 1st, 3.60. *Kalamazoo*—Niles (estate of J. C. Larimore), 24; Three Rivers, 14.73. *Lake Superior*—Iron River, 1; Negaunee C.E., 3; Stambaugh Christ, 1. *Lansing* — Battle Creek sab.-sch., 8; Brooklyn C.E., 4.26; Delhi, 5. *Monroe*—Monroe sab.-sch., 4.50. *Petoskey*—Boyne Falls, 4; Fife Lake (debt), 2; Lake City, 7.64; returned by a Missionary, 75. *Saginaw* — Bay City 1st, 60.91; Calkinsville, 4; Ithaca, 18.97; Tawas, 5. 625 43

MINNESOTA. — *Duluth* — Sandstone C.E., 5; Tower St. James, 3. *Mankato* — Beaver Creek sab.-sch., 5.65; Easter Y.P.M.S., 5; Heron Lake, 5; Lakefield, 17. *Minneapolis*—Minneapolis Shiloh (sab.-sch., 4.69), 8.64; — Stewart Memorial, 23.60; — Westminster, 400. *Red River* — Alliance, 4; Crookston (sab.-sch., 1.35), 12. *St. Paul*—Knox, 8.15; St. Paul House of Hope, 150; Warrendale, 2; White Bear, 2.15. *Winona*—Ebenezer, 5.13; La Crescent, 13.31; Owatonna (sab.-sch., 3.32), 20.92; Sheldon, 2. 692 55

MISSOURI.—*Kansas City*—Kansas City 2d, 261.45; Sharon, 2.80. *Ozark*—Carthage, 5; — Westminster, 50; Conway, 8; Ebenezer, 7.50; Springfield 2d, 28; — Calvary, 78.35; White Oak, 8.55. *Palmyra*—Canton, 2.08; Centre, 3; Glasgow sab.-sch., 55 cts.; Hannibal, 25; La Grange, 1.52; Milan, 9. *Platte*—Craig, 13; Marysville 1st, 56; Oak Grove, 1; Tarkio, 93. *St. Louis* — Ironton, 5; St. Louis 1st German, 15; — Cote Brilliante (C.E., 2), 12.56; — Mizpah Mission, 5; — Tyler Place (Ladies' Aid Soc., 10.02), 26.59. *White River*—Cotton Plant Westminster (W. M. S., 2; sab.-sch., 2; C.E., 1), 5. 722 95

MONTANA. — *Butte* — Anaconda C.E., 5. *Great Falls* — Stanford, 10. *Helena*—Helena Central, 7.25; Manhattan 2d Holland, 10. 32 25

NEBRASKA. — *Box Butte* — Crowbutte, 2.05; Gordon, 6; Union Star, 4; Valentine C.E., 5; Willow Creek, 2. *Hastings* — Champion, 3.50; Hastings 1st (debt, 4.27), 38.26; Kensaw, 5; Minden, 20; Oxford, 2.65; Verona, 2. *Kearney*—Buffalo Grove (Mr. August Buchholz, 7.50; C.E., 6.60), 14.10; Lexington, 12; Litchfield, 4.85. *Nebraska City*—Bennett, 9.40; Goshen C.E., 1.50; Lincoln 3d, 3; Nebraska City, 7.50; Palmyra sab.-sch., 5.71; Panama, 1.56; Plattsmouth, 10; Seward C.E., 1.25; Tecumseh C.E. (debt 5), 10; Utica (sab.-sch., 2.07; C.E., 4.50), 9.30. *Niobrara*—Bethany, 2; Emerson, 17; Inman, 2; Lambert, 5; Madison (C.E., 1.55), 16; Wayne, 9.40. *Omaha*—Omaha Clifton Hill C.E., 10; Waterloo, 12. 254 03

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Batanga, 2; Benita 1st, 3; —2d, 1; Corisco, 1; Evune, 1; Gaboon, 2; Nyuma, 1. *Elizabeth*—Basking Ridge, Self-Denial, 27.30; Elizabeth 1st Murray Mis. Soc., 40.24; Roselle C.E., 10. *Jersey City*—Garfield, 10; Jersey City Claremont, 12; Paterson 2d sab.-sch., 40; a Christian Endeavorer, 10. *Monmouth*—Beverly sab.-sch., 10; Cranbury 2d, 27.17; Englishtown (C.E., 13.50; sab.-sch., 10.68), 24.18; Hightstown sab.-sch., 16.25; Manasquan C.E., 6.58; Manchester, 6; Moorestown C.E., 2; Mount Holly, 6; New Gretna sab.-sch., 2; Plattsburgh sab.-sch., 6.30. *Morris and Orange*—East Orange 1st C.E., 5; Mendham C.E., 10; Orange Central, 200; South Orange 1st, 20; — Trinity, 186; Succasunna (Mis. Band debt, 12.50), 18. *Newark* — Arlington, 8.51; Bloomfield 1st, 108.31; Montclair 1st (debt), 5; Newark 5th Avenue, 29.73; — Calvary (sab.-sch., 10), 58; — Memorial C.E., 10; — South Park, 144.42. *New Brunswick*—Bound Brook, 30; Dutch Neck, 50; Ewing, 14.98; Kingston, 21; Lambertville, 93; Milford sab.-sch., 5.32; Trenton 1st, 19.50; — 2d, 13.68. *Newton* —Belvidere 1st (Mr. Wyckoff), 5; Blairstown, 20; Hackettstown, 100; Stewartsville, 50. *West Jersey*—Bridgeton 4th, 10; Cape May (Jr. C.E., 5; C.E., 13.40), 18.40; Cold Spring C. E., 3; May's Landing, 5. 1,530 87

NEW MEXICO. — *Rio Grande* — Jemes, 10. *Santa Fé*—La Luz, 5; Los Valles, 5. 20 00

NEW YORK. — *Albany*—Albany 3d, 43.50; — West End (C.E., 5), 29; Charlton sab.-sch., 17; Esperance (sab.-sch., 3), 19.52; Gloversville 1st sab.-sch., 21.49; Tribe's Hill, 10. *Binghamton* — Binghamton 1st C.E., 6; — Ross Memorial (debt), 10; Coventry 2d Congregational, 15.78; Nichols, 14.25; Waverly, 101. *Boston*—South Ryegate, 16; Windham sab.-sch., 2.82. *Brooklyn* — Brooklyn 2d sab.-sch. miss. soc., 25; — 5th German sab.-sch., 7; — Arlington Avenue Mission League, 4; — Duryea C.E., 8.50; — Lafayette Avenue (M. C., 21.40), 71.40; — Noble Street, 27.33. *Buffalo*—Buffalo Calvary C.E., 121.35; East Hamburg C.E., 2; Jamestown C.E., 7; Portville, 145; Silver Creek C.E., 5.75; Westfield (C.E., 2.12; sab.-sch., 13.80), 15.92. *Cayuga*—Port Byron, 15; Weedsport (Mr. P. D. Hamilton, 25; sab.-sch., 10), 118.13. *Chemung*—Elmira 1st, 124; — North sab.-sch. primary dep't., 2.50. *Columbia*—Ancram Lead Mines (sab.-sch., 2.84), 6.34; Durham 2d, 3.33; Hudson sab.-sch., 25. *Genesee*—Bergen, 41; Leroy, 1. *Geneva*—Phelps, 34.65; Romulus sab.-sch., 5.14; Seneca Falls C.E., 20. *Hudson*—Good Will, 2.79; Monticello C.E., 5; Ridgebury, 1.50. *Long Island* — Mattituck, 15; Middletown Ridge C.E., 4; West Hampton Beach sab.-sch., 4.23; Yaphank (C.E., 1.33), 5.03. *Lyons*—East Palmyra, 14.83; Lyons, 40.49; Newark Park, 37.15; Palmyra, 38.82; Sodus Centre, 1; Williamson (sab.-sch., 5), 13.40; Wolcott 1st, 8.66; — 2d C.E., 3.82. *Nassau* — Huntington 2d sab.-sch., 10. *New York*—New York 4th, 100.40; — 4th Avenue sab.-sch., 15.89; — 5th Avenue (add'l), 5; — 13th Street C.E., 9.60; — Central, 1500; — Harlem, 13.30; — Morrisania 1st, 6.66; — University Place sab.-sch., 50; — West, 602.25. *Niagara* — Holley, 19; Medina C.E., 25. *North River*—Amenia South Wassiac (C.E., 1), 15.17. *Otsego*—Delhi 1st, 200; East Guilford sab.-sch., 7; Milford (L. M. S., 3; Sr. C.E., 1.25), 4.25; New Berlin C.E., 5; Oneonta sab.-sch., 50; Otego, 5; Richfield Springs sab.-sch., 1.21. *Rochester* — Charlotte, 7.28; Geneseo 1st sab.-sch., 14; Groveland, 7.21; Mount Morris sab.-sch., 20.11; Ossian, 9; Sparta 2d C.E., 7; Springwater, 6.60; Wheatland, 16.05. *St. Lawrence*—Le Ray, 1; Oswegatchie 2d, C.E., 7.50; Sackett's Harbor (sab.-sch., 5), 7.50; Watertown 1st, 110.52. *Steuben*—Andover, 4.25; Hornellsville 1st sab.-sch., 25. *Syracuse*—Canastota C.E., 10; Constantia, 15; East Syracuse, 18; Fayetteville sab.-sch., 8; Manlius Trinity, 2; Marcellus (sab.-sch., 8), 62; Syracuse 1st C.E., 38.64; — East Genesee (sab.-sch., 13), 28.50. *Troy*—Brunswick C.E., 70 cts.; Caldwell C.E., 2; Hoosick Falls sab.-sch., 5.50; Melrose, 6.60; Pittstown, 2.46; Troy Second Street C.E. (debt), 10; — Westminster, 34.50; — Woodside C.E., 23.68; Whitehall (sab.-sch., 10; C.E., 7), 37.40. *Utica*—Alder Creek and Forestport, 13.25; Augusta, 2; Walcott Memorial (Jr. C.E., 5; C.E., 4.70), 9.70; White Lake, 5. *Westchester*—Darien, 35; Greenburgh sab.-sch., 25; Huguenot Memorial, 33; Mt. Vernon 1st C.E., 25; New Haven 1st, 13.30; New Rochelle 2d sab.-sch., 5; Sing Sing, 500; South Salem C.E., 2.50. 5,199 90

NORTH DAKOTA. — *Minnewaukon* — Bottineau sab.-sch., 5.33; Devil's Lake Westminster C.E., 6.65. *Pembina* — Minot Knox, 12.91; Osnabruck, 4. 28 89

OHIO. — *Athens*—Beech Grove (debt), 1. *Cincinnati*—Cincinnati 1st sab.-sch., 25; — 7th C.E., 3; — Central, 70.77; — Clifton, 18.88; — Linwood Calvary C.E., 1; — Walnut Hills sab.-sch., 17.83; Lebanon sab.-sch., 8.13. *Cleveland*—Cleveland 1st (debt, 70), 274.43. *Columbus* — Columbus Broad Street sab.-sch., 37.50; Westerville sab.-sch. class (debt), 1. *Dayton* — Dayton 3d Street sab.-sch., 15.31; — Park, 14. *Huron* — Sandusky sab.-sch. (in memory of Miss Alta M. Dewitt), 3. *Mahoning* — Alliance, 30.94; Columbiana, 11; Lisbon 1st sab.-sch., 40.36; Youngstown, 5.65. *Steubenville*—East Liverpool 2d Jr. C.E., 1.50; Pleasant Hill C.E., 2.65; Toronto C.E., 10. *Wooster*—Ashland C.E., 10; Hopewell, 15; Mansfield (Mrs. J. J. King), 5; Wooster Westminster (Mrs. J. T. Houston, 5), 62.57. 685 52

OREGON.—*East Oregon*—La Grande, 25; Umatilla, 5.75. *Portland* — Portland Calvary, 125. *Southern Oregon*—Jacksonville, 5.30; Marshfield, 25. *Willamette*—Mill City, 2.75. 188 80

PENNSYLVANIA. — *Allegheny* — Bridgewater, 16; Sharpsburg, 80.19. *Blairsville*—Beulah sab.-sch., 20; Blairsville, 150; Parnassus, 55.60. *Butler*—Concord sab.-sch., 20; Great Belt Union sab.-sch., 9; Jefferson Centre sab.-sch., 3; Mount Nebo, 8; New Hope, 8; North Washington, 21; Plain Grove, 17.50; Summit, 7.50. *Carlisle*—Silver Spring sab.-sch., 3. *Chester*—Clifton Heights, 40; East Whiteland, 1.25; Middletown, 21.30. *Clarion*—Beech Woods (a member), 64 cts.; Mill Creek, 4.10; Mount Tabor, 7.50; Tylersburg, 2. *Erie*—Cambridge sab.-sch., 5; Conneaut Lake, 5.11; Corry, 20; Garland, 5; Harmansburg, 5; North East, 85; Titusville, 221.09; Union, 20; Utica, 50; Wattsburg, 4.42. *Huntingdon* — Bellefonte C.E., 4.31; East Kishacoquillas, 35; Houtzdale, 6.20; Lost Creek, 10.09; Upper Tuscarora sab.-sch., 6; West Kishacoquillas (Allenville sab.-sch., 10; Shiloh sab.-sch., 4.50; Belleville sab.-sch., 10), 24.50. *Kittanning*—Bethel sab.-sch., 10; Cherry Tree, 3.03; Elder's Ridge, 26.41; Gilgal, 1.15; Jacksonville, 8; Middle Creek, 4; Rayne, 2; Saltsburg, 50; Slate Lick, 2.25; Tunnelton (a Sabbath-school class), 4.46; West Lebanon sab.-sch., 12.08. *Lackawanna*—Camptown, 4; Duryes, 5.71; Kingston sab.-sch., 32.76; Nicholson C.E., 3; Scranton Green Ridge Avenue C.E., 6.25; Susquehanna sab.-sch., 5; Sylvania, 5; Ulster, 3; Ulster Village, 11; Wysox sab.-sch., 1.50. *Lehigh*—Allen Township, 12; Mountain, 6.50; Pottsville 1st, 5.10; Shenandoah, 5; Summit Hill 50; White Haven, 11. *Northumberland* — Buffalo sab.-sch., 5; Grove sab.-sch., 45; New Berlin, 20; Renovo 1st (debt), 10; Watsontown, 30. *Parkersburg* — Parkersburg 1st C.E., 5; Sistersville, 35. *Philadelphia* — Philadelphia 4th C.E., 6; — Arch Street C.E., 7.50; — Central, 47; — Cohocksink sab.-sch., 8.60; — Gaston C.E., 10; — McDowell Memorial, 24.70; — Mariners', 5; — Olivet, 62.17; — Patterson Memorial, 12; — Trinity, 8. *Philadelphia North* — Bridesburg, 10; Calvary (sab.-sch., 2.30; C.E., 6.25), 8.55; Carversville C.E., 5; Chestnut Hill 1st, 25; Fox Chase Memorial, 20.34; Mount Airy, 28; Newtown sab.-sch., 18.72; Norristown 1st C.E., 1.20; Pottstown, 4.35; Reading 1st sab.-sch., 50. *Pittsburgh* — Caraopolis,

2.50; Duquesne, 3; Oakdale, 84; Pittsburgh East Liberty, 82.33; — Highland, 25.75; — McCandless Avenue, 3.31; — Shady Side, 45.76; Wilkinsburg (Reed Fund, 49.25), 174.25. *Redstone*—Laurel Hill, 3.50; Leisenring sab.-sch., 13; Mount Pleasant, 49.88; Rehoboth C.E., 3.23; Sewickley, 5. *Shenango* — Hopewell, 9.40; Transfer, 7; Volant, 4. *Washington* — Mount Prospect sab.-sch., 30; Washington 2d (debt), 75. *Wellsboro* — Farmington C.E., 3; Port Alleghany, 2.87. *Westminster* — Centre sab.-sch. (Christmas offering, 37.75), 52.75; Lancaster 1st sab.-sch., 31.58; — Memorial (C.E., 5; Int. C.E., 6), 12; Marietta, 60; PineGrove, 5; Slate Ridge, 5; Stewartstown C.E., 3.74; Union (sab.-sch., 18.54). 58.54; York Calvary, 30.88. 2,690 90

SOUTH DAKOTA. — *Aberdeen* — Castlewood, 16; Langford, 20. *Central Dakota* — Bethel, 2.08; Beulah, 1; Colman, 50 cts.; Huron sab.-sch., 40; Miller, 12; St. Lawrence, 2; Wentworth, 4.08; Wolsey, 6.45; Woonsocket, 15.31. *Dakota* —Poplar, 2.35; Porcupine, 5. *Southern Dakota*—Brule Co. 1st Bohemian, 5; Dell Rapids C.E., 3.75; Tyndall 1st Bohemian, 5.60. 141 12

TENNESSEE. — *Holston* — St. Johns, 1. *Kingston*—Ensley, 3; Huntsville (debt, 1). 11. *Union*—Knoxville Belle Avenue sab.-sch., 2; — Lincoln Park, 7; New Prospect, 3; South Knoxville, 3; Spring Place, 3; Westminster, 9. 42 00

TEXAS.—*Austin*—Alpine, 2; San Antonio Madison Square, 103; Shaftar Station, 5; Taylor sab.-sch., 5.10. *North Texas* —Denison, 27; Jacksboro sab.-sch., 65 cts.; Wichita Falls, 5. *Trinity*—Mary Allen Seminary sab.-sch. and C.E., 15.10. 162 85

UTAH.—*Boise*—Bellevue, 10; Boise City 1st C.E., 4.85; Lower Boise, 8.50. *Kendall*—Malad (sab.-sch., 4.03), 8.03. *Utah*—Saint Anthony, 2. 33 38

WASHINGTON.—*Alaska*—Chilcat, 5. *Olympia*—Carbonado 1st, 10; Enumclaw Calvary, 75 cts.; Stella, 10; Tacoma 1st, 15.65; — Immanuel, 7.72; — Westminster, 4.99. *Puget Sound* —Ballard, 9; Everett, 20.25; Snohomish, 18.85. *Spokane*— Cortland sab.-sch., 2.67; Fairfield, 6; Waterville, 10. *Walla Walla*—Prescott, 2.50; Starbuck, 2.50. 125 88

WISCONSIN. — *Chippewa* — Bayfield, 5.47; Glenwood, 1. *La Crosse* — Greenwood, 5.64. *Madison* — Bryn Mawr, 5; Cottage Grove, 12.05; Madison Christ, 25; Pierceville, 3.70; Verona, 2.48. *Milwaukee* — Beaver Dam Assembly Jr. C.E., 3; Melnik Hope Bohemian, 2.41; Milwaukee Immanuel C.E., 5.14; Rev. H. H. Benson, 2. *Winnebago* — Fond du Lac, 5.40; Green Bay French, 5; Oconto, 100. 183 29

$17,073 56

Less amount refunded, viz.: *Mattoon*—Vandalia, 26.45. *Cleveland* — Cleveland Madison Avenue, 15.20; sab.-sch., 11.94. ..... 53 59

Total received from churches..... $17,019 97
Woman's Board of Home Missions..... 12,024 82

LEGACIES.

Legacy of Samuel F. Hinckley, late of Chicago, Ill., 33.33; S. B. Van Duzee, late of Elmira, N.Y., 100; Geo. B. Hill, late of Shelbyville, Ill., 996; Ephraim Leach, late of Omaha, Neb., 7.20; Rev. Francis V. Warren, late of Erie Co., Pa., 425; Joseph S. Brewster, late of Philadelphia, Pa., 102.80; Mary Ann Crane, late of Canandaigua, N.Y., 3000; Wm. M. Kincaid, late of Puyallup, Wash., 272.41; Rebecca Frey, late of Baltimore, Md., 1789.97; Geo. E. Dexter, late of Floyd Co., Iowa, 2045.33: Mrs. Mira L. Mount, late of Bordentown, N.J., 4..... $8,776 04

INDIVIDUALS, ETC.

"A Friend," 2000; Rev. Reuben Hahn, Alva, O.T., 1; Rev. Robert Barbour, Mt. Vernon, N.Y., 20; C. H. Kelsey, East Orange, N.J., 75; Rev. Alfred H. Kellogg, D.D., Philadelphia, Pa., 10; Miss Eva Hengy, Houston, Texas, for debt, 5; Raymond H. Hughes, Altoona, Pa., 4; "A Friend," 15; "Cash," for debt, 50 cts.; "O," 5; Presbyterian Relief Association of Nebraska, 67.15; G. P. Reevs, Yonkers, N.Y., 10; C. W. Loomis, Binghamton, N.Y., 30; Mrs. J. S. Bean, Ogdensburg, N.Y., 100; "A Friend," 5; Rev. J. W. Hill and wife, Lexington, Neb., 15; Katharine A. Barndollar, Fairfield, Iowa, 2; Rev. Chas. Herron, Troy, Ohio, 15; Miss Hetty Smith and Mother, New Castle, Del., for debt, 35; Mrs. T. J. Moore, Plattsburg, N.Y., for debt, 10; "L," 5; "Cash," 750; Rev. Abram Steed, El Dorado Springs, Mo., 2; "P. A. C.," 25; "C. Penna.," 14; "A. E. McN.," New York, 5; Mrs. W. H. Pallette, Kansas City, Mo., 1; E. J. Norton, Vernon Centre, N.Y., 250; Mrs. M. D. S. Blackford, West Lafayette, Ohio, 10; Mrs. W. H. Atkinson, Ashland, Ore., for debt, 15; Rev. R. Arthur, Logan, Kan., 8; Rev. W. H. Moore, Brooksville, Ind. (debt, 2), 5; J. C. Simington, Rochester, Ind., 5; S. A. Davidson, Newville, Pa., 10; "A Presbyterian," 2; Miss Mary B. Cratty, Bellaire, Ohio, 5; Daughters of Mr. Wm. Goessling, Union, Mo., 10; Rev. Henry Marcotte, Astoria, Ore., for debt, 25; Chalmers Martin, Princeton, N.J., 10; Wm. M. Elliott, Princeton, N.J., debt, 60 cts.; Rev. J. S. Lord, Laingsburg, Mich, for debt, 1; Mrs. C. T. Fox, Prentise, Wis., 1; Mrs. Cyrus Dickson, 200; J. J. Hardenbrook, Columbus Grove, Ohio, 10; Francis L. Slade, New York, N. Y., 500; "Loyalty," for debt, 10; Rev. D. M. Davenport, Lebanon, Ore., 5; S. Mills Ely, Binghamton, N.Y., 14; Rev. S. W. Pringle, for debt, 75; "A Friend," Ilion, N.Y., for debt, 20; Mrs. C. A. Bullock, Buckhead, Ga., for debt, 100; "Valley Cottage," 1; W. N. Hunter, Loyalsock, Pa., 4; Mrs. Emeline Barker, Homer, Mich., 150; Mrs. G. W. Ford, New York, 5; Miss Doggett, 5; Rev. Wm. M. Carle and wife, Philadelphia, Pa., thank offering, 5; Miss Lillian Dudley, Marion, Kan., 10; Rev. W. S. Young, Los Angeles, Cal., 1.50; "Home Friends," 25; Mrs. Hester Ayres, Himrods, N.Y., 30; Rev. Joseph S. Pomeroy, for debt, 1; Rev. S. P. Herron, Winchester, Va., 2; Miss Lucy A. Mitchell, Montgomery, Ohio (debt, 1), 5; Rev. H. Keigwin, Orlando, Fla., for debt, 5; R. Van Winkle, Paterson, N.J., 2; Mrs. Sarah S. Davidson, Chicago, Ill., for debt, 10; "M. & W.," 20; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 3.50; Miss Lenora Pitts, Platteeville, Wis., 4; Thomas S. Adams, Larchmont, Ireland, 100; Rev. James D. Fitzgerald, Sunbury, Pa., 10; Mrs. J. H. Hunter, New Castle, Pa., 1; "H," 5; Mrs. C. M. Arnold, Sing Sing, N.Y., 300; Mrs. G. V. L., per "Presbyterian," 4; James Evans, McKeesport, Pa., 100; John Wallace, Marquette, Mich., 20; Interest on Chas. R. Otis Fund, 30; Interest on Permanent Fund Sustentation, 10.50; Interest on Cornelia B. Strong Fund, 250; Interest on General Permanent Fund, 45; Interest on General Permanent Fund through Mrs. A. I. Bulkley of Brooklyn 1st church, 22.50, $5,705 25

Total received for Home Missions, February, 1898.. $43,526 08
Total received during same period last year..... 45,382 62
Total received since April 1, 1897..... 471,034 44
Total received during same period last year..... 559,904 91

H. C. OLIN, *Treasurer*,

Madison Square Branch P.O., Box 156, New York, N. Y.

RECEIPTS OF TREASURER OF NEW JERSEY SYNODICAL HOME MISSION FUND FROM OCTOBER 1, 1897, TO MARCH 7, 1898.

Presbytery of Elizabeth.—Clinton, 72; Connecticut Farms, 46; Elizabeth 2d sab.-sch., 210; — Westminster, 180; Metuchen, 43.71; Springfield, 20. Total, $571.71.

Presbytery of Jersey City. —Claremont, 15; Englewood, 73.16; Jersey City 2d, 39.10; — Scotch, 12; — Westminster, 23; Norwood, 2.20; Passaic 1st sab.-sch., 25; Paterson Church of the Redeemer, 76.55; Rutherford 1st, 86.15; West Hoboken, 50; West Milford, 20. Total, $422.16.

Presbytery of Monmouth.—Barnegat, 4.95; Beverly Y. P. S. C.E., 5; Beverly sab.-sch., 2; Burlington, 70.29; Forked River, 2.75; Freehold, 30.22; New Gretna, 25 cts.; Oceanic, 20.43; Plumstead, 2. Total, 137.89.

Presbytery of Morris and Orange.—East Orange Elmwood Chapel Y.P.S.C.E., 3; Mt. Freedom, 13; Orange 1st, 260; Schooley's Mountain, 20; —Y.P.S.C.E., 2; South Orange 1st, 90; Sterling, 6.62; —Millington Circle, 2.50; Summit Central, 150.60. Total, $547.72.

Presbytery of Newark.—Bloomfield 1st, 225; —Westminster, 150; Montclair 1st, "Aid," 10; Newark 1st, 300; — 2d, 150; — Calvary, 13; — Central, 25; — Forest Hill, 40; — Emanuel German, 7.85; — Memorial, 7; — South Park, 150. Total, $1,077.85.

Presbytery of New Brunswick.—Amwell 2d, 4.25; Dutch Neck, 25; Flemington, 150; Lambertville, 47; Princeton 1st, 26.60; Trenton, East Trenton Chapel, 15; — 3d, 90.18; "A Friend," 100. Total, $458.03.

Presbytery of Newton.—Delaware, 6; Hackettstown, 75; Knowlton, 3; Oxford 2d sab.-sch., 6.37; Stewartsville, 16.25; Stillwater, 5.25; The Presbytery of Newton, 30 cts. Total, $112.17.

Presbytery of West Jersey.—Bridgeton 2d, 51; Camden 2d, 8.91; Cape May City, 28; — sab.-sch., 21.21; May's Landing, 27; Millville, 11.31; Salem 1st, 50; — 1st sab.-sch., 17.88; Woodbury, 43.39; William Aikman, 10. Total, $268.70.

Total receipts from all sources from October 1, 1897, to March 7, 1898, $3,596.23.

W. M. LANNING, *Treasurer*,
P. O. Box 183, Trenton, New Jersey.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, FEBRUARY, 1898.

ATLANTIC.—*East Florida* — Green Cove Springs, 10.54, sab.-sch., 2.60. *Fairfield*—Bethlehem 1st, 1; Little River, 1; Nazareth, 1. *McClelland*—Westminster, 2. *South Florida*—Seneca, 2; Sorrento, 6.

BALTIMORE.—*Baltimore*—Baltimore 2d, 50; — Boundary Avenue, 20, sab.-sch., 8.46; — Brown Memorial sab.-sch., 174.16; — Covenant, 6, sab.-sch., 3; — Fulton Avenue, 40; Churchville sab.-sch., 6; Cumberland sab.-sch., 15.40; Ellicott City, 10.35; Emmittsburg, 29; Lonaconing, 17; Sparrows Point, 4. *New Castle*—Felton, 9.50; Harrington, 10.50; New Castle, 10, sab.-sch., 3.95; Pitt's Creek, 25; Port Penn, 16; Wilmington Rodney Street, 62.59. *Washington City*—Manassas, 5; Washington City 4th, 50.29; — Gunton Temple Memorial, 129.65.

CALIFORNIA.—*Benicia*—Kelseyville, 1.75; Lakeport, 7.65; Napa, 325; Point Arena, 4; Santa Rosa, 43; St. Helena, 16. *Los Angeles*—Alhambra, 6.75, sab.-sch., 3.52; Azusa, 5; Burbank sab.-sch., 8.75; Graham Memorial, 9; Los Angeles 2d, 10.08; — 3d sab.-sch., 6; — Knox, 2, sab.-sch., 2.35; Orange, 15; Pomona, 41.19; Riverside Arlington, 66.13; Santa Ana, 31; Tustin, 6.80; Westminster sab.-sch., 3.11. *Oakland*—Fruitvale, 9; Golden Gate, 9; Newark, 5. *Sacramento*—Dixon, 5; Placerville, 5; Redding, 6; Sacramento 14th Street, 17. *San José*—Boulder Creek, 11. *Santa Barbara*—Carpenteria sab.-sch., 5. *Stockton*—Columbia, 1.60; Modesto, 10.55; Sonora, 3.10, sab.-sch., 1.45.

CATAWBA. — *Catawba* — Westminster, 5. *Yadkin* — Faith Chapel, 1.55; Mt. Airy, 1.

COLORADO.—*Boulder*—Berthoud, 50.50; Boulder, 55, sab.-sch., 5; Fort Morgan, 11.60; Virginia Dale, 10. *Denver*—Denver 1st Avenue, 42.57; — Central sab.-sch., 5.98; — North, 12. *Gunnison*—Salida, 4. *Pueblo*—Canon City, 1500; Durango, 16, sab.-sch., 10; Monte Vista, 30; Monument, 5; Pueblo Fountain, 2.60, sab.-sch., 1.75; — Mesa, 30.

ILLINOIS.—*Alton*—Bethel, 3.10; Brighton, 4.30; Chester, 2; Elm Point, 2.05; Moro, 6.25; Sugar Creek, 3; Trenton, 5; Waveland, 2. *Bloomington*—Bement, 31.26; Champaign, 85.93; Clinton Y. P. S., 100; Cooksville sab.-sch., 6.52; Danville 1st, 150; El Paso, 36.60; Farmer City, 8; Gibson City, 74.55; Minonk, 5.26; Onarga, 117; Waynesville, 5; Wenona, 10. *Cairo*—Carbondale, 17.80; Carmi, 118; Centralia, 13.20, sab.-sch., 2.43; Golconda, 14, sab.-sch., 5; Harrisburg, 5; Pisgah, 6; Shawneetown, 17.38, sab.-sch., 5; Sumner, 2; Tamaroa, 13.33; Wabash, 6. *Chicago*—Arlington Heights, 4.46; Austin, 37; Chicago 1st sab.-sch., 14.70; — 3d, 215.20; — 4th, 2142.24; — Central Park, 85.02; — Christ Chapel, 5.97; — Hyde Park, 259.37, sab.-sch., 50; — West Division Street, 6, sab.-sch., 5.01; — Woodlawn Park sab.-sch., 20; Hinsdale sab.-sch., 2; Manteno, 91; Wilmington, 47. *Freeport*—Belvidere, 25.50; Freeport 2d, 8; Galena 1st, 50; Hanover, 30, sab.-sch., 2; Rockford Westminster sab.-sch., 4.80; Woodstock, 6.25. *Mattoon*—Charleston, 16.55; Pana, 12.01; Taylorville, 6; Vandalia, 23.01. *Ottawa*—Au Sable Grove, 24; Earlville, 8.65; Elgin House of Hope, 7. *Peoria*—Deer Creek, 17.30; Delavan, 5.90; Eureka, 25.81; Galesburg, 65.32; Oneida, 23; Peoria 1st, 25.78; Princeville sab.-sch., 25.38. *Rock River*—Beulah, 13.65; Coal Valley, 9; Ladd, 1.25; Milan, 26.25; Norwood, 67.25; Pleasant Ridge, 3.33; Rock Island Broadway, 187.55; Viola, 6. *Schuyler*—Bethel, 10.70; Burton Memorial, 9, sab.-sch., 4; Bushnell, 28.16; Carthage, 32; Kirkwood, 33; Macomb, 128. *Springfield*—Chatham, 4; Jacksonville State Street, 72.34; Winchester, 15.02, sab.-sch., 2.70.

INDIANA.—*Crawfordsville*—Beulah, 5; Lexington, 30; Oxford, 8; Rock Creek, 6; Rockfield, 2; Thorntown, 57. *Fort Wayne*—Lima, 34.64; Warsaw, 19. *Indianapolis*—Franklin Y. P. S., 15; Greenwood, 5.50; Indianapolis 2d, 10; — 7th sab.-sch., 9; — 12th, 5; — Memorial sab.-sch., 11.22; — Mt. Moriah sab.-sch., 1; — Olive Street sab.-sch., 1.38; Spencer 2, sab.-sch., 1.76. *Logansport* — Bethlehem, 5; Rensselaer, 9.02. *Muncie* — Albany 1st sab.-sch., 3.28; Hopewell, 2; Marion, 45; New Hope, 2; Shiloh, 3; Xenia, 6. *New Albany*—Bedford, 27.46; Hanover, 44.04; North Vernon, 12.95; Seymour, 7.90; Walnut Ridge, 22 cts. *Vincennes*—Evansville Grace sab.-sch., 33.84; Petersburg sab.-sch., 3.01; Worthington, 3. *White Water*—Boggstown, 1.65; Brookville sab.-sch., 5; Ebenezer, 2; Harmony, 6; Lawrenceburg, 10.10; Mount Carmel, 12.59.

INDIAN TERRITORY. — *Choctaw* — Atoka sab.-sch., 5; McAlester, 6. *Cimarron*—Anadarko, 10.68; El Reno, 18; Purcell, 13. *Oklahoma* — Newkirk, 3.75; Stillwater, 7. *Sequoyah*—Fort Gibson, 15.15; Tablequah, 17; Tulsa, 20.50.

IOWA.—*Cedar Rapids*—Bellevue, 7.50; Cedar Rapids 2d, 41.75; — 3d, 5.65; — Bohemian, 4; Garrison, 4.96; Mechanicsville, 10; Onslow, 9; Wyoming, 3.98. *Corning*—Clarinda, 67.66; Corning. 3.63; Emerson, 8.15; Malvern, 60.38; Norwich, 5; Red Oak, 20.06; Sharpsburg, 10.40; Shenandoah sab.-sch., 8.90; Sidney, 26.55; Yorktown, 10.27. *Council Bluffs*—Adair, 3.30, sab.-sch., 2.43; Council Bluffs 1st, 52. *Des Moines*—Adel, 6.05; Albia, 16.45; Dallas Center sab.-sch., 5; Derby, 7; Des Moines Central Y. P. S., 35.50; — Highland Park, 14; Perry, 14.60. *Dubuque*—Cascade, 8.50; Lime Spring, 21.45; Otterville, 8; Wilson's Grove, 4. *Fort Dodge*—Carroll, 20; Dana, 1.65; Fonda sab.-sch., 1.50; Glidden, 16.62; Grand Junction, 4.08; Pomeroy, 8; Wallingford, 2. *Iowa*—Burlington 1st, 20; Fort Madison Union, 20.51; Martinsburg, 23.31; Mediapolis, 61; Mount Pleasant German, 7.50, sab.-sch., 7.50. *Iowa City*—Brooklyn, 5.98; Crawfordsville, 27.15; Davenport 1st, 100; Le Claire, 6; Princeton, 25; Sigourney, 3.47; Summit sab.-sch., 1.50. *Sioux City*—Highland, 3; Odebolt, 9; Schaller, 39.80. *Waterloo*—Holland German, 55; Marshalltown, 32.64; Tama Y.P.S., 69 cts.; Toledo, 3; Williams, 2.20.

KANSAS.—*Emporia*—Burlingame, 29, sab.-sch., 15; Council Grove, 43; Florence, 17.50, sab.-sch., 5; Mulvane, 11.16; Wichita Lincoln Street, 2.36; — Oak Street, 10. *Highland*—Highland sab.-sch., 2.06. *Larned*—Arlington, 6.80; Geneseo, 2; Hutchinson, 31.76. *Neosho*—Cherryvale, 12; Chetopa, 20; Fort Scott 1st, 31; Miliken Memorial, 4; New Albany, 1.35; Pittsburg, 9.50; Pleasanton, 2.25; Walnut, 4. *Solomon*—Bennington, 8.50; Bridgeport, 2.10; Cawker City, 11.56; Clyde, 18; Miltonvale, 6; Minneapolis, 12.95; Salina, 24. *Topeka*—Baldwin, 2; Black Jack, 5; Clinton, 7; Junction City sab.-sch., 9; Manhattan, 22.31; Perry sab.-sch., 66 cts.; Riley, 2.95; Sedalia, 2.21; Seymour, 3; Topeka Westminster, 10.55; Vinland sab.-sch., 6; Wamego, 2.40.

KENTUCKY. — *Ebenezer*—Flemingsburg, 10.31; Paris 1st, 15. *Louisville*—Louisville Central, 241.01.

MICHIGAN.—*Detroit*—Detroit 2d Avenue sab.-sch., 12.41; — Central, 46, sab.-sch., 18.20; — Immanuel, 7.25; — Jefferson Avenue, 254.72; — Trumbull Avenue sab.-sch., 56.90; — Westminster, 47.26; Springfield, 4.25; White Lake, 20; Ypsilanti, 8. *Flint*—Bridgehampton, 2.85; Caro sab.-sch., 5. *Kalamazoo*—Richland, 4.04; Schoolcraft, 5; Three Rivers, 4.55. *Lake Superior*—Menominee, 12.43. *Lansing*—Battle Creek sab.-sch., 8; Delhi, 3; Jackson sab.-sch.. 4.66. *Monroe*—Erie, 14; Palmyra sab.-sch., 5.36; Quincy, 11.60. *Petoskey*—Lake City, 24.51. *Saginaw*—Bay City 1st sab.-sch., 15.62; Midland, 19.63, sab.-sch., 3.37; Saginaw West Side, 43, sab.-sch., 10; — West Side Immanuel, 3; St. Louis, 11.81; West Bay City Covenant, 11.40.

MINNESOTA.—*Duluth*—Duluth Glen Avon, 6.96; Otter Creek, 2; Tower St. James, 2; Virginia Cleveland Avenue, 2; Willow River, 2. *Mankato*—Amiret, 6.30; Balaton, 4; Blue Earth City, 17.11; Easter, 4.20; Lakefield, 1.10; St. James, 7.55; St. Peter's Union, 56.50; Tracy, 49.70; Windom, 25. *Minneapolis*—Buffalo, 14.87; Crystal Bay, 2; Minneapolis Andrew, 49.76; — Highland Park, 19.74; — Westminster, 300. *Red River*—Western, 4. *St. Cloud*—Greenleaf, 3.50. *St. Paul*—Faribault, 3.50; Knox, 8.90; St. Paul Dayton Avenue sab.-sch., 27.50; — House of Hope, 100; Warrendale, 2 50; White Bear, 8, sab.-sch., 1.20; Miscellaneous, 12.05. *Winona*—Albert Lea sab.-sch., 4.85; Hope, 3.

MISSOURI.—*Kansas City*—Appleton City, 16.30; Fairview, 3.25; Holden, 16; Raymore, 24.77; Sedalia Central, 29.60, sab.-sch., 12.95; Sunny Side, 3.45. *Ozark* — Conway, 4; Ebenezer, 6.06; Springfield Calvary, 75.18; Webb City, 8; Westminster, 3; White Oak, 18.65. *Palmyra*—Kirksville, 12.85; Macon, 3.26; Moberly, 6 50; New Providence, 2. *Platte*—Bethel, 2; Fairfax, 20, sab.-sch., 10; King City, 16; Marysville 1st, 48.40; Oak Grove, 1; Oregon, 21.76; Savannah, 10.40; St. Joseph Westminster, 121.46; Union, 6. *St. Louis*—Kirkwood sab.-sch., 19 85; St. Charles, 68.25; St. Louis 2d sab.-sch., 50; — 1st German, 15; — Carondelet, 28.50; — Clifton Heights, 31.25; — Cote Brilliante, 8; — Lafayette Park sab.-sch., 5; — Leonard Avenue sab.-sch., 3.25; — Westminster, 10.

NEBRASKA.—*Hastings*—Edgar, 15.78, sab.-sch., 3.07; Hastings German sab.-sch., 2; Holdredge, 20.50; Ong, 8.90; Oxford, 6.10, sab.-sch., 75 cts.; Verona, 1.20. *Kearney*—Buffalo Grove, 7.50; North Platte, 23.33. *Nebraska City*—Auburn sab.-sch., 3.95; Gresham, 8.90; Hebron, 17.55; Humboldt, 5.50; Nebraska City, 10 50; Palmyra sab.-sch., 5.70; Staplehurst sab.-sch., 3.85; Sterling, 10.80; Table Rock, 18. *Niobrara*—Ponca, 11.75; Winnebago Indian, 11.50. *Omaha*—Bellevue, 25.30; Omaha Clifton Hill sab.-sch., 6.91; — Knox, 19.50, sab.-sch., 7.50; South Omaha, 7.50; Waterloo, 12.

NEW JERSEY.—*Corisco* — Angom, 1; Bata, 1; Batanga, 1; Benita, 8; — 2d, 1; Corisco, 4; Evune, 1; Gaboon, 3; Nyuma, 1. *Elizabeth*—Clinton, 70; Cranford, 151.01; Elizabeth Greystone, 28.65; — Westminster, 628.74, sab.-sch., 86.66; Metuchen, 55.25; Roselle, 250; Springfield, 21; Woodbridge, 15.66. *Jersey City*—Jersey City Claremont, 8;

Passaic, 125; Paterson 2d sab.-sch., 40; West Hoboken, 9. *Monmouth*—Burlington, 75.23, sab.-sch., 19.70; Lakewood, 25; Manchester, 6. *Morris and Orange*—Boonton, 189.36; East Orange 1st, 516.85; — Arlington Avenue, 6; Elmwood Chapel, 5.25; Madison, 451.65, sab.-sch., 100; Morristown South Street sab.-sch., 112.50; Orange Central, 1000; Parsippany, 25.97; South Orange 1st, 110; Succasunna, 5.50. *Newark*—Arlington sab.-sch., 7.50; Bloomfield 1st, 135; — German, 20; — Westminster, 914.50; Montclair Trinity, 25; Newark 5th Avenue sab.-sch., 31.45; — Calvary sab.-sch., 10; — Fewsmith Memorial, 1.70. *New Brunswick*—Bound Brook, 4; Dutch Neck, 50; Frenchtown, 39; Kingston, 21; Princeton 1st, 595.35; Trenton 1st, 48.50; — 4th, 97.75; — Prospect Street sab.-sch., 31.09. *Newton*—Asbury, 10; Blairstown, 382.63, sab.-sch., 33.34; Hackettstown, 100; Harmony, 18.87; Phillipsburg Westminster, 30.45, sab.-sch., 7.18; Stewartsville, 50. *West Jersey*—Atlantic City German, 8, sab.-sch., 2.50; Cape May, 43.43, sab.-sch., 19.66; Fairfield, 7.25; Haddonfield, 1.60; May's Landing, 5; Pittsgrove, 32; Salem, 80.

New Mexico.—*Arizona*—Sacaton Indian River, 5.

New York.—*Albany*—Charlton, 39.50; Corinth, 1.45; Esperance sab.-sch., 3; Jefferson, 15.81; Tribe's Hill, 10. *Binghamton*—Binghamton Floral Avenue sab.-sch., 2; — North, 16.32; Coventry 2d sab.-sch., 15 80; Lordville, 3.42; Nichols, 14.10. *Boston*—Boston Scotch, 5; East Boston, 34.53; South Ryegate, 20. *Brooklyn*—Brooklyn 1st, 35; — 2d, 390.28; — 5th German sab.-sch., 5; — Duryea, 145; — Lafayette Avenue, 2328; — South 3d Street, 51.88, sab.-sch., 41.97; — Westminster sab.-sch., 14; West New Brighton Calvary, 60.81, sab.-sch., 38. *Buffalo*—Allegany, 4.25; Buffalo Covenant, 53.59; East Hamburg sab.-sch., 20; Olean sab.-sch., 11.62; Sherman, 28 50. *Cayuga*—Auburn 2d, 17.25; Ithaca sab.-sch., 44.99; Meridian, 21.03. *Champlain*—East Constable, 12.25; Plattsburg 1st, 119.93; Port Henry sab.-sch., 20.15. *Chemung*—Elmira 1st, 132; — North sab.-sch., 19 cts.; Mecklenburg, 5. *Columbia*—Ancram Lead Mines sab.-sch., 2.84; Hudson sab.-sch., 60. *Genesee*—Perry sab.-sch., 9. *Geneva*—Bellona, 21, sab.-sch., 4; Canandaigua, 24.28; Geneva 1st, 26.56; Penn Yan, 78.94, sab.-sch., 25.60; Seneca Castle, 15.30; Seneca Falls Y. P. S., 8.66; Shortsville 1st sab.-sch., 5. *Hudson*—Chester, 27.10; Good Will, 2 97; Monticello, 24; Palisades, 25; Ridgebury, 9. *Long Island*—Bridgehampton, 32.87; West Hampton sab.-sch., 4.23; Yaphank, 9. *Lyons*—Lyons, 76.65; Sodus, 24.30; Williamson sab.-sch., 5; Wolcott 1st, 10.42. *Nassau*—Babylon, 15; Newtown sab.-sch., 10. *New York*—New York 1st Union, 24.71; — 4th Avenue Y. P. S., 20; — 5th Avenue, 105; — Brick sab.-sch., 100; — De Witt Memorial sab.-sch., 41; — Harlem, 25.82; — Phillips, 50; — Puritans, 153 87, sab.-sch., 40; — Rutgers Riverside, 513.77; — Scotch, 272.87. *Niagara*—Lockport 1st, 200. *North River*—Hughsonville, 21.39, sab.-sch., 2.33; Newburg Calvary, 15.34; New Hamburg, 68; Poughkeepsie sab.-sch., 150. *Otsego*—Guilford Centre, 15.55; Margaretville sab.-sch., 50 cts; Middlefield, 2.18; Unadilla, 6.33. *Rochester*—Geneseo 1st, 31, sab.-sch., 6; Geneseo Village, 58; Ossian, 9; Rochester Central Y. P. S., 49.45; — St. Peter's, 68.46; Sparta 1st, 10, sab.-sch., 10. *St. Lawrence*—Adams, 8.50; Heuvelton. 3.60, sab.-sch., 1.40; Ox Bow, 20, sab.-sch., 4.25; Sacketts Harbor sab.-sch., 5; Miscellaneous, 2.30. *Steuben*—Campbell, 52.84; Canisteo, 39; Jasper, 15. *Syracuse*—Baldwinsville, 6.18; Canastota, 57.77; Constantia, 15; Fayetteville sab.-sch., 8; Mexico, 79.19; Wampsville, 3. *Troy*—Cambridge, 13.02; Green Island, 58.30; Johnsonville, 7.81; Melrose sab.-sch., 3.51; Salem, 20.13; Schaghticoke, 20; Tomhannock sab.-sch., 1.03; Troy 2d sab.-sch., 27.78; — Mt. Ida Memorial, 30.10; — Oakwood Avenue, 32.93; — Westminster sab.-sch., 35. *Utica*—Holland Patent, 57; Little Falls, 50; Lyons Falls, 18.43; Utica Westminster, 110. *Westchester*—Bridgeport 1st, 132.31; Croton Falls, 101.34; Darien, 35; Gilead, 20; Mt. Vernon 1st sab.-sch., 63; New Rochelle 2d, 60; Peekskill 1st, 102.95, sab.-sch., 100; Rye sab.-sch., 10.62; Sing Sing, 500; South Salem, 30.23; Yorktown, 46.

North Dakota.—*Fargo*—Hunter, 8; Sanborn, 2.25. *Pembina*—Canton, 12; Crystal, 13.

Ohio.—*Athens*—Beech Grove, 6.85; New England, 2.60. *Bellefontaine*—Belle Centre, 52.72; Bucyrus, 20; Nevada, 4; Upper Sandusky, 5.25; Urbana, 15.83. *Chillicothe*—Hillsboro, 40.10; Pisgah, 50. *Cincinnati*—Avondale, 201.84; Cincinnati 1st sab.-sch., 25; — 3d, 26; — Clifton, 23.97; — Mount Auburn, 94.26; — North, 4.40; Lebanon, 3; Montgomery sab.-sch., 11.35; Morrow, 25; Norwood, 42; Pleasant Ridge, 23.30; Silverton, 4; Westwood, 10; Williamsburg, 8.25. *Cleveland*—Akron 1st, 5; Cleveland 1st, 276.49; — Calvary sab.-sch., 100; — Case Avenue, 30; — Wilson Avenue, 21; East Cleveland, 2; Milton, 2.50; Willoughby, 15. *Columbus*—Central College, 10; Columbus Broad Street sab.-sch., 37.50; — West Broad Street, 4; — Westminster, 13. *Dayton*—Blue Ball, 9; Dayton 1st, 262.10; — 3d Street sab.-sch., 15; — Memorial, 27; Hamilton Westminster, 35; Middletown 1st, 74.89; New Carlisle, 9, sab.-sch., 6.34; South Charleston, 42; Springfield 3d, 52.10. *Huron*—Bloomville, 4; Huron, 20.75; Melmore, 1; Norwalk, 20; Republic, 1.75; Sandusky, 47.80. *Lima*—Blanchard, 81, sab.-sch., 8.15; Harrison sab.-sch., 2; McComb, 3.45; Middlepoint, 8.25; Rushmore, 2.50; Venedocia, 7.10. *Mahoning*—Canton, 31.71; — Calvary, 8.05; Lisbon 1st sab.-sch., 47.55; North Jackson, 9; Youngstown, 34.97. *Marion*—Delaware, 133, sab.-sch., 50; Liberty, 1; Pisgah, 10.20; Radnor and Thompson, 3.45; Trenton, 6; West Berlin, 1. *Maumee*—Toledo 3d, 11.40; — Collingwood Avenue sab.-sch., 11.47; Tontogony, 9, sab.-sch., 5; Waterville, 4; Weston, 9. *Portsmouth*—Manchester, 21, sab.-sch., 4; Mount Leigh, 16.50. *St. Clairsville*—Bannock, 15; Caldwell, 11; Kirkwood, 84.73; Mount Pleasant, 25.42; Rock Hill, 27; Sharon, 16; Short Creek, 20. *Steubenville*—Bacon Ridge, 3.50; Bakersville, 9; Bethel, 25; East Liverpool, 1st, 118.17, sab.-sch., 32.12; Long's Run, 9.70; Madison, 9.55; Monroeville, 4.18; Nebo Y. P. S., 2.10; Newcomerstown, 3.75; Steubenville 2d, 57.13; — 3d sab.-sch., 3; Toronto, 10; Yellow Creek, 5. *Wooster*—Ashland Y. P. S., 10; Belleville, 2.82; Canal Fulton, 3; Congress, 3.06; Creston, 24.39; Hopewell, 15; Nashville, 10; Perrysville, 2; Savannah, 38.46; Wayne, 12; Wooster Westminster, 15, Y. P. S., 4.60. *Zanesville*—Coshocton, 61; Fairmount, 2.55; Fredericktown, 13; Newark 2d, 40; Tunnel Hill, 8.70; Zanesville 1st, 75.

Oregon.—*East Oregon*—La Grande, 12; Monkland, 6; Moro, 6; Umatilla, 5.75. *Portland*—Bethel, 25 cts.; Forest Dale, 2; Oregon City, 300; Smith Memorial, 2; Springwater, 1. *Southern Oregon*—Marshfield, 10. *Willamette*—Dallas, 6.30; Eugene, 15; Octorara, 3; Sinslaw, 5.55.

Pennsylvania.—*Allegheny*—Allegheny 1st, 66.88; — 2d, 11; — Central, 1108.13, Y. P. S., 30; — North sab.-sch., 50; — Westminster, 21.10; Bakerstown sab.-sch., 11.35; Beaver, 45; Bellevue, 54.63; Bridgewater, 18; Highland, 17.23; Leetsdale, 96.89; Pine Creek 2d, 9.30; Rochester, 32; Tarentum, 14.85, sab.-sch., 5.11. *Blairsville*—Beulah sab.-sch., 20; Fairfield, 55.46; Jeanette, 76.10; Johnstown, 244; Latrobe, 120; McGinnis, 15; Murrysville, 15.03; New Florence, 32.30; New Salem, 27.07; Unity, 47.75; Vandergrift 1st, 5.66. *Butler*—Centreville, 8; Concord sab.-sch., 15.50; Harlansburg, 7; Portersville, 16.11; Summit, 6.10. *Carlisle*—Carlisle 1st, 88; Chambersburg Central, 55; — Falling Spring, 75, sab.-sch., 31.56; Gettysburg, 80.23; Middle Spring sab.-sch., 100; Monaghan, 31.50; Robert Kennedy Memorial, 9.60; Silver Spring, 12. *Chester*—Ashmun, 10; Bryn Mawr sab.-sch., 30; Chester 2d sab.-sch., 25; Fagg's Manor, 72; Glen Riddle, 11.41, sab.-sch., 1.36; Great Valley, 5; Kennett Square, 16; Ridley Park, 41.75, sab.-sch., 32.28. *Clarion*—Beech Woods, 64 cts.; Punxsutawney, 17.34; Reynoldsville sab.-sch., 3.50; Tionesta, 25. *Erie*—Bradford, 79.27, sab.-sch., 20; East Greene, 1; Fairview, 9.03; Georgetown, 10; Kerr's Hill, 6.23, sab.-sch., 64 cts.; North Clarendon, 9.73; Springfield, 5.50; Sugar Creek Memorial, 4; Union, 15; Utica, 65; Wattsburg, 3.52. *Huntingdon*—Alexandria, 57.25; Allensville sab.-sch., 10; Bellefonte, 260; Belleville sab.-sch., 16.50; East Kishacoquillas, 53; Houtzdale, 6.60; Huntingdon sab.-sch., 56.76; Logan's Valley, 17; Lost Creek, 10.19, sab.-sch., 3.12; Lower Tuscarora, 22.50; Mann's Choice, 3; Milesburg, 8.25; Moshannon and Snow Shoe, 7; Mount Union, 27, sab.-sch., 21; Orbisonia, 15; Pine Grove, 20.41; Shirleysburg, 15; State College, 18.86; Upper Tuscarora sab.-sch., 6; Warrior's Mark, 99.63. *Kittanning*—Cherry Tree, 3.23; Elder's Ridge, 25.98; Jacksonville, 8; Rayne, 2; Saltsburg, 50; Slate Lick, 63.80; Srader's Grove, 31.50; West Glade Run, 15.50; West Lebanon, 6.73, sab.-sch., 2.08. *Lackawanna*—Camptown, 5; Canton, 32; Carbondale sab.-sch., 29.50; Columbia Cross Roads, 1.25; Duryea, 4.50; Harmony, 36.40; Langcliffe, 141.02; Montrose, 75; Moosic, 31.79; Scranton 1st, 346.21; — German, 25, sab.-sch., 20; — Petersburg German, 14.80; — Washburn Street, 45; Susquehanna, 11; Sylvania, 3.75; Tunkhannock, 38.07; Ulster, 2; Ulster Village, 9. *Lehigh*—Allentown, 106.57; Allen Township, 10; Hazleton sab.-sch., 25; Mahanoy City sab.-sch., 18; Middle Smithfield sab.-sch., 4.38; Portland, 43.28, sab.-sch., 5; Pottsville 1st, 214.30, sab.-sch., 18.92; South Easton, 11, sab.-sch., 2; Summit Hill, 50; Upper Mount Bethel, 20, sab.-sch., 10. *Northumberland*—Buffalo, 51.25; Elysburgh, 5; Great Island, 80; Grove sab.-sch., 45; Jersey Shore sab.-sch., 12.20; Mifflinburg, 15; New Berlin, 18, sab.-sch., 6; Sunbury, 53, sab.-sch., 47. *Parkersburg*—Bethel, 5.50; Clarksburg, 5.90; Du Bree, 2; Sistersville, 35. *Philadelphia*—Philadelphia 1st, 436.68; — 2d, 100; — 10th sab.-sch., 25; — Bethany sab.-sch., 8.50; — Calvary sab.-sch., 43.67; — Cohocksink sab.-sch., 8.85; — Covenant sab.-sch., 30; — Emmanuel, 31.45; — Gaston, 54.54; — McDowell Memorial, 25.18; — Olivet, 56.51; — Scots, 9.64; — Tabernacle, 40, sab.-sch., 70.18; — Woodland, 388.08. *Philadelphia North*—Bridesburg, 20; Bristol, 12.68; Calvary, 15; Chestnut Hill 1st, 91; Fox Chase Memorial, 31.77; Germantown Wakefield, 103.65; — West Side sab.-sch., 50; Lower Merion, 11.50; Mount Airy sab.-sch., 21.25; New Hope, 10.93; Newtown, 105.66, sab.-sch., 22.89; Norristown 1st, 250; — 2d, 10; Pottstown, 19.10; Reading 1st, 2, sab.-sch., 50; Roxborough, 10; Summit, 72.13. *Pittsburg*—Bethany, 50; Caraopolis, 4; Concord, 7, sab.-sch., 1; Finleyville sab.-sch., 4.20; Forest Grove, 20, sab.-sch., 8; Lebanon, 5.35; Long Island, 48.77; McKee's Rocks, 16.85,

sab.-sch., 11.15; Miller's Run, 12.10; Mount Pisgah, 10, sab.-sch., 10; Pittsburg, 3d, 200; — East Liberty, 102.91; — Highland, 57; — McCandless Avenue, 23; — Shady Side, 1879.50; — South Side, 51.60; Raccoon, 95.45, sab.-sch., 3.99; Sheridanville, 10.56; Wilkinsburg, 381.23. *Redstone*—Dunbar, 47, sab.-sch., 8; Leisenring sab.-sch., 14; Mount Moriah, 1.70; Mount Pleasant Reunion, 14.15; Sewickley, 5; Suterville, 15.25; Uniontown 1st, 297.26; — Central, 19.16. *Shenango*—Slippery Rock, 17; Unity, 22. *Washington*—Burgettstown 1st, 30.88; — Westminster, 11.10; Claysville, 23.33; Cove, 10.75; East Buffalo, 29.22; Fairview, 11; Mill Creek sab.-sch., 15; Mount Prospect sab.-sch., 30; Unity, 4; Wellsburg, 41.40; West Liberty, 8; Wheeling 1st, 21.05. *Wellsboro*—Beecher Island, 6, sab.-sch., 1; Galeton, 2; Tioga, 6.70. *Westminster*—Centre sab.-sch., 52.25; Columbia, 66, sab.-sch., 25; Lancaster 1st sab.-sch., 31.58; Marietta, 42; Middle Octorara, 15.32; Slate Ridge, 10; Union, 40, sab.-sch., 18.55; York 1st, 256.46.

South Dakota.—*Aberdeen*—Gary, 2; Groton, 17.63, sab.-sch., 11.65; La Grace, 14. *Central Dakota*—Blunt, 3.65; Huron sab.-sch., 40; Miller sab.-sch., 10. *Dakota*—Porcupine, 5. *Southern Dakota*—Parker sab.-sch., 19.92.

Tennessee.—*Holston*—Hendersonville, 1; St. Johns, 1. *Kingston*—Thomas 1st, 13; Welsh Union, 2.25. *Union*—Knoxville Belle Avenue, 10, sab.-sch., 2; New Market, 17.72; Spring Place, 2.

Utah.—*Boise*—Boise City 1st sab.-sch., 2.11; Nampa, 4.50. *Kendall*—St. Anthony, 3. *Utah*—Hyrum Emmanuel, 4.15.

Washington.—*Alaska*—Chilcat, 1. *Olympia*—Enumclaw Calvary, 33; Stella, 10; Tacoma 1st, 16 24; — Immanuel, 5.86. *Puget Sound*—Ballard, 6, sab.-sch., 2; Bellingham Bay sab.-sch., 10; Deming, 3; Natches, 5; North Yakima, 1.25; Snohomish, 28.55.

Wisconsin.—*Chippewa*—Bayfield, 27.50. *Madison*—Baraboo, 16.43, sab.-sch., 2.66; Platteville German, 5.25; Poynette sab.-sch., 2.86. *Milwaukee*—Alto Calvary, 5; Milwaukee Holland, 11.27, sab.-sch., 1.73; — Westminster sab.-sch., 3.72; Racine 1st sab.-sch., 6.28; Waukesha sab.-sch., 23. *Winnebago*—Neenah, 20.67.

LEGACIES.

Estate of H. D. Cunningham	$16 13	
" Rev. Francis V. Warren	425 00	
" J. S. Brewster	102 80	
" Laura R. Pugh	470 69	
" William M. Kincaid	272 41	
		$1,287 03

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	$12,304 20	
Woman's Presbyterian Board of Missions of the Northwest	13,277 17	
Women's Board of Foreign Missions of the Presbyterian Church	5,500 00	
Woman's Occidental Board of Foreign Missions	25 60	
		31,106 97

Contributions from Y. P. Societies through the Women's Boards included in this amount.

MISCELLANEOUS.

F. C. Warman, support of native preacher, "Jewan," 24; "A Friend, 1st Presbyterian Church, Montclair," 100; J. Robertson, 100; Miss Hilma Anderson, 30; John S. Merriman, 1; Alfred H. Kellogg, 10; Alida Beyer, for work in China, 2; Alida Beyer, support of a child in India, 1.50; Rev. Robert Barbour, 20; "Bronx," 6.50; Charles Bird, U. S. A., support of Mr. Chun, 6; "A Friend," 15; Parsons College Y. M. and Y. W. C. Association, support of Rev. W. G. McClure, 14; Mary B. Cratty, 5; J. M. Smith, 3; M. L. R., Brooklyn, support of Ganga Ram, 12; Mrs. J. S. Bun, 75; D. Turpit and E. R. Hill, support of Devi Dutta, 19; G. H. Switzer and E. R. Hill, support of Du Ping Shing, 15; Mrs. A. H. Bauman, 3; "A Friend of the Board," 5; "Two little girls," 1.70; Missionary Conference, Pittsburg, 2.81; "A Friend, through T. J. F.," 750; Rev. S. G. Anderson, and wife and Mr. Rhines, toward support of Rev. S. Mussar of Syria, 20; "A Friend, through R. H. Milligan," for two boys in school at Elate, Africa, 10; McCormick Seminary, support of Rev. T. G. Brashear, 110; "A Friend," toward support of Mr. Fraser and Dr. Johnson, 83.34; "Cash from Bridgehampton," 50 cts.; George Hutchins, 4; "Special, through Mr. Henry Kerr," 50; John Sutherland, 4; "Cash," 50 cts.; Elsie Henry, 1; Robert Carter, support of Miss Fanny Jessup, 400; W. E. Hunt, support of Chlatri Lal, 5; J. C. Simington, 5; Anna S. Cratty, 5; "Alpha," for work in North Laos, 10; Elias F. Morrow, 25; Mrs. A. J. DeWitt, for Chinese work, 1; Mr. and Mrs. Herbert E. Bailey, support of native helper in Tungchow, 15; Francis Louis Slade, 500; "O. E.," 100; "R. J. M.," for Robert Mateer's work, 20; "S. E. H.," for Robert Mateer's work, 15; G. R. Reeves, 25; Samuel L. Smith, 45; Rev. John McC. Holmes, 25; Sale of watch, J. B. L., 16; William M. Hall, 10; "A Friend," support of Mr. Massey, 6; Mrs. Thomas Kenney, for Jumna High School, 10; Mrs. Emmeline Barker, 150; Readers of the *Christian Herald*, 7; "Valley Cottage," 1; Walter McDougall, 25; William N. Hunter, 4; James Evans, 100; Some Friends, 100; Miss Jessie Stewart, 5; "Interest from the estate of J. H.," 50; John N. Bixler, 6; Mrs. Hester Ayres, 40; Miss F. C. Bascom, 19; L. L. Jewell, support of Mrs. E. H. Braddock, India, 25; Mrs. and Miss Craighead, 100; Mrs. James W. Hawkes, 150; from a friend through pastor of Newtown Church, 10; "C. Penna.," 22; "A. E. McN.," 5; Mrs. W. H. Pallett, 50 cts.; E. J. Norton, 300; "N. C. and W.," 20; Mrs. M. J. Quigley and daughter, 3.50; Miss Sadie McDonald, 3.50; Leona Pitts, 4; John Wallace, 20; Thomas S. Adams, 100; Rev. A. P. Hopper, 200; Rev. S. W. Pringle, 75; Mrs. E. H. Braddock, 75; "Friends," Rev. C. R. Callender, 8 ..... $4,371 35

Total received during the month of February, 1898 ..... $81,647 70

Total received from May 1, 1897, to February 28, 1898 ..... 443,345 38

Total received from May 1, 1896, to February 28, 1897 ..... 420,103 61

Charles W. Hand, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR THE BOARD OF EDUCATION, FEBRUARY, 1898.

Baltimore. — *Baltimore* — Frederick City, 7.75. *New Castle*—Buckingham, 7.26; Manokin, 3. *Washington City*—Washington City 4th, 19.29.

California.—*Los Angeles*—Azusa, 2; Los Angeles Boyle Heights, 6.22. *Oakland* — Elmhurst, 2.75. *San José*—Cayucos, 2.

Catawba.—*Cape Fear* — Franklinton Mt. Pleasant, 4. *Yadkin*—Faith Chapel, 3.75; Mt. Airy, 1.

Colorado.—*Boulder*—Fort Morgan, 1.20. *Denver*—Idaho Springs, 8. *Pueblo*—Cañon City (sab.-sch., 3), 53.

Illinois.—*Bloomington*—Clinton, 10; Gibson City, 11.38; Rankin, 4. *Cairo*—Cobden, 5.65; Golconda, 4; Metropolis, 4.50. *Chicago*—Arlington Heights, 1.20; Chicago 2d sab.-sch., 15.97; — 3d, 50; — 4th, 330; — Belden Avenue, 5.53; — West Division Street, 1.98. *Mattoon*—Assumption, 14; Taylorville, 4.50. *Peoria*—Knoxville, 35; Washington, 4. *Rock River*—Alexis, 11.03.

Indiana.—*Crawfordsville*—Romney, 3.34. *Indianapolis*—Columbus, 12; Whiteland Bethany, 2.10. *New Albany*—Bedford, 4.60; Jefferson, 1; Paoli, 6.40. *Vincennes*—Evansville Grace, 30.

Indian Territory.—*Cimmarron*—El Reno, 5. *Oklahoma*—Norman, 2.

Iowa.—*Cedar Rapids*—Atkins, 2.57; Cedar Rapids 1st, 44.51; — Central Park, 2.80; Central, 2.85; Mechanicsville, 10; Vinton, 6.10; Wyoming, 73 cts. *Council Bluffs*—Neola, 2. *Des Moines*—Colfax, 1.95; Grimes, 4.10; Oskaloosa, 5; Ridgedale, 3. *Dubuque*—Volga, 3. *Iowa City*—Crawfordsville, 3; Le Claire, 2. *Waterloo*—Waterloo, 5.

Kansas.—*Emporia*—Eldorado, 2; Waverly, 11.88; Wellington, 5. *Highland*—Highland, 4.50. *Neosho*—Girard, 9; Independence, 3. *Osborne*—Osborne, 4. *Topeka* — Clay Centre, 8.14.

Kentucky.—*Louisville*—Kuttawa (Hawthorn Chapel), 1.

Michigan.—*Detroit* — Ann Arbor, 35.46. *Kalamazoo*—Schoolcraft, 2.

Minnesota.—*Duluth*—Ely, 2; Otter Creek, 1.50; Tower St. James, 2; Virginia Cleveland Avenue, 2; Willow River, 1.50. *Mankato*—Redwood Falls, 10. *Red River*—Tabor Bohemian, 1. *St. Paul*—St. Paul House of Hope, 50. *Winona*—Rochester, 12.75.

Missouri.—*Ozark*—Conway, 4; Springfield 2d, 1. *Platte*—Parkville sab.-sch., 2.25; Tarkio, 9. *St. Louis*—Ironton, 1; St. Louis 1st German, 5; — Cote Brilliante, 7.25.

Montana.—*Helena*—Basin, 1; Wickes, 1.

Nebraska.—*Nebraska City*—Adams, 3.08; Hebron, 8.70; Pawnee, 9.24; Plattsmouth, 5; *Niobrara*—Winnebago Indian, 10. *Omaha*—Waterloo, 2.

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita, 2; Corisco, 1; Evune, 1; Gaboon, 1; Nyuma, 1; Benito 2d, 1. *Elizabeth*—Clinton, 9. *Jersey City*—Jersey City Claremont, 3. *Monmouth*—Manalapan, 5.95; New Gretna, 3. *Morris and Orange*—Mendham 1st, 11.17; Orange Central, 50. *New Brunswick*—Bound Brook, 16; Dutch Neck, 20; Kingston, 8. *Newton*—Hackettstown, 25; Stewartsville, 10. *West Jersey*—May's Landing, 1; Merchantville, 3; Wenonah, 26.50.

NEW YORK.—*Albany*—Albany 3d, 20.66; Tribe's Hill, 3; West Galway, 2. *Boston*—New Boston, 2.80. *Cayuga*—Meridian, 6.50. *Chemung*—Elmira 1st, 24. *Columbia*—Greenville, 1.55; Hunter, 3.90. *Genesee*—Byron, 3.25. *Geneva*—Ovid, 10.82; Romulus, 3. *Hudson*—Good Will, 54 cts.; Haverstraw Central, 30; Port Jervis, 13.88. *Long Island*—Yaphank, 1.50. *Lyons*—Lyons, 20.43; Williamson, 3.05. *New York*—New York Fifth Avenue, 855.10. *Niagara*—Barre Centre, 1; Knowlesville, 6; Lockport 1st, 29.48. *North River*—Newburg Calvary, 20.05. *Rochester*—Gates, 1; Rochester Brick, 50. *St. Lawrence*—Oswegatchie 2d, 6.04. *Troy*—Mt. Ida Memorial, 2.65. *Utica*—Lowville, 6.45; Sauquoit, 6.13; Turin, 4. *Westchester*—Patterson, 7; Thompsonville, 12.10.

OHIO.—*Cincinnati*—Cincinnati Clifton (add'l), 1. *Cleveland*—Cleveland 1st, 36.18; — Euclid Avenue, 45; Kingsville, 3. *Columbus*—Central College, 2. *Dayton*—Dayton Park, 6.21; — Westminster, 5; New Jersey, 5.32; Riley, 3. *Huron*—Huron, 4; Sandusky, 6.10. *Lima*—Enon Valley, 3; New Stark, 1. *Mahoning*—Canton Calvary, 3; Lowell, 3.50. *Marion*—Richwood, 3.32. *Maumee*—Toledo 5th, 9.25; — Westminster, 10.88. *St. Clairsville*—Martin's Ferry, 11.39; Nottingham, 5.10. *Steubenville*—East Liverpool 1st, 49.39; Ridge, 10; Steubenville 1st, 7.83; Toronto, 4. *Wooster*—Apple Creek, 3; Congress, 1.28; Cresston, 6.10; Wayne, 6.25. *Zanesville*—Brownsville, 8.70; Dresden, 5; Muskingum, 7.

OREGON.—*East Oregon*—Umatilla, 1. *Portland*—Bethel, 25; Portland Mizpah, 1.25; Springwater. *Willamette*—Eugene, 5; Octorara, 2.25.

PENNSYLVANIA.—*Allegheny*—Bridgewater, 7; Sharpsburg, 17.41. *Blairsville*—Blairsville, 37. *Butler*—Mount Nebo, 3; Prospect, 3; Summit, 3.80. *Carlisle*—Duncannon, 10. *Chester*—Nottingham, 1.64; Upper Octorara, 33. *Clarion*—Beech Woods (a member of), 64 cts.; Tylersburg, 1. *Erie*—Union, 5.57; Utica, 5; Waterford, 4; Wattsburg, 1.96. *Huntingdon*—Clearfield (sab.-sch., 2.86), 24.58; Houtzdale, 1.20; Logan's Valley, 6. *Kittanning*—Cherry Tree, 59 cts.; Jacksonville, 4; Srader's Grove, 4.50. *Lackawanna*—Camptown, 3; Montrose, 20; Taylor, 1.90; Tunkhannock, 13.87; Ulster Village, 2. *Lehigh*—Allen Township, 10. *Northumberland*—Elysburg, 4; Rush, 3. *Parkersburg*—Bethel, 2; Kanawa, 20; Sistersville, 7. *Philadelphia*—Philadelphia 1st, 217.90; — 2d, 186.52; — Bethany, 50; — South Broad Street, 2.60; — West Hope, 13.10. *Philadelphia North*—Fox Chase Memorial, 3.93; Germantown 1st, 202.89; — West Side, 10; Norristown 1st, 18.49; Oak Lane, 2; Summit, 5.70; Wissahickon, 10. *Pittsburgh*—Pittsburg East Liberty, 20.58; — McCandless Avenue, 1.09; — Shady Side, 33.12. *Redstone*—Sewickley, 3. *Washington*—Mill Creek, 6.70; Wheeling 1st, 26.42. *Westminster*—Slate Ridge, 5.

SOUTH DAKOTA.—*Central Dakota*—Miller, 1. *Southern Dakota*—Parkston, 2.

TENNESSEE.—*Holston*—Jonesville St. John's, 1. *Union*—Bethel, 1; St. Luke's, 1.

TEXAS.—*Trinity*—Albany (Ladies' Miss. Soc.), 5.

UTAH.—*Utah*—Smithfield Central, 1.

WASHINGTON.—*Alaska*—Chilkut, 1. *Olympia*—La Camas St. John's, 1. *Puget Sound*—Friday Harbor, 2.

WISCONSIN.—*Chippewa*—Bayfield, 2.15. *Madison*—Kilbourne City, 2. *Milwaukee*—Cedar Grove, 15. *Winnebago*—Merrill 1st, 2.

Receipts from churches in February	$3,776 08
" " sab.-schs. and C.E. Societies	24 08

LEGACY.

Estate of Catharine A. Stretch, St. Paul	50 00

MISCELLANEOUS.

Rev. A. H. Kellogg, D.D., 10; Rev. H. H. Maynard, Kewanee, Ill., 1; Miss Elizabeth Chester, Washington, D.C., 25; Cash, Cooperstown, N.Y., 5; J. N. Skaife, Zena, Ore, 2; Rev. Jos. D. Smith, Delta, Pa., 5; Cash, 5; Rev. Ed. Baech, Ind., 5; Mrs. Sarah S. Davidson, Chicago, 5; C. Penna, 2; Mrs. M. J. Quigley and daughter, Dorchester Ill., 50 cts.; "B.," 5	70 50

INCOME ACCOUNT.

165, 62.50, 100, 104.70, 6, 100, 54.31, 36.54, 75	704 05
Total receipts in February	$4,624 71
Total receipts from April 15, 1897	45,722 49

JACOB WILSON, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR FEBRUARY, 1898.

BALTIMORE.—*Baltimore*—Baltimore 2d sab.-sch., 47.45; Frostburgh, 2. *Washington City*—Washington City Covenant sab.-sch., 6.90. 56 35

CALIFORNIA.—*Los Angeles*—Azusa, 2; Los Angeles Boyle Heights, 2.70. 4 70

CATAWBA.—*Cape Fear*—Franklinton Mt. Pleasant, 1. 1 00

COLORADO.—*Boulder*—Fort Morgan, 1.20; Holyoke sab.-sch., 81 cts. *Pueblo*—Canon City ch. and sab.-sch., 7. 9 01

ILLINOIS.—*Bloomington*—Danville 1st sab.-sch., 10; Rossville sab.-sch., 11. *Cairo*—Galum, 1.60; Golconda, 5; Mount Carmel, 3. *Chicago*—Arlington Heights, 1.70; Chicago 4th, 215; Libertyville sab.-sch., 5. *Freeport*—Galena South, 10.30. *Ottawa*—Grand Ridge sab.-sch., 6.21. *Schuyler*—Bethel sab.-sch., 3.45. *Springfield*—Pisgah, 5.21. 277 47

INDIANA.—*Crawfordsville*—Dayton sab.-sch., 3. *Fort Wayne*—Hopewell, 1. *Indianapolis*—Columbus, 12. *New Albany*—Bedford, 4.92; Grantsburg sab.-sch., 2. 22 92

IOWA.—*Cedar Rapids*—Clinton, 40; Wyoming, 73 cts. *Council Bluffs*—Woodbine, 14.04. *Des Moines*—Milo, 3.23. *Dubuque*—Independence 1st, 18.56; Manchester, 7.32. *Iowa City*—Crawfordsville, 2; Le Claire, 1. *Sioux City*—Cherokee, 2.55. *Waterloo*—Albion, 10.50; Salem, 7; Tranquility, 9. 115 93

KANSAS.—*Emporia*—Peotone, 3. *Neosho*—Pleasant Hill sab.-sch., 5.50. *Osborne*—Colby sab.-sch., 5.30. 13 80

KENTUCKY.—*Louisville*—Kuttawa (Hawthorne Chapel), 1. 1 00

MICHIGAN.—*Detroit*—Detroit Memorial sab.-sch., 15.73. *Flint*—Elk, 5; Sanilac Centre, 2. *Kalamazoo*—Schoolcraft, 2. *Monroe*—Clayton, 4.13; Dover, 3.60. 32 46

MINNESOTA.—*Minneapolis*—Minneapolis Westminster, 35.20. *Red River*—Tabor Bohemian sab.-sch., 10. *St. Cloud*—Spicer 1st, 69 cts. *St. Paul*—Merriam Park sab.-sch., 13.75; St. Paul Bethlehem German sab.-sch., 2.87; — House of Hope, 50. 112 51

MISSOURI.—*Kansas City*—Kansas City 2d, 11.66. *Ozark*—Springfield 2d, 1. *Palmyra*—Centre, 3. *Platte*—Parkville sab.-sch., 2.25. *St. Louis*—St. Louis 1st German, 5. 22 91

MONTANA.—*Butte*—Anaconda, 8. 8 00

NEBRASKA.—*Kearney*—Lexington C.E.S., 3; St. Edwards, 7.65. 10 65

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita, 1; — 2d, 1; Corisco, 1; Evune, 1; Gaboon, 1; Nyuma, 1. *Elizabeth*—Clinton, 10. *Jersey City*—Jersey City Claremont, 3; Paterson 2d, 30. *Monmouth*—New Gretna sab.-sch., 3.35. *Newton*—Stewartsville, 15. 69 35

NEW YORK.—*Champlain*—Port Henry, 20.50. *Chemung*—Elmira 1st, 24. *Geneva*—Manchester sab.-sch., 5. *Hudson*—Good Will, 54 cts.; Monticello sab.-sch., 11.92; Palisades, 2.38. *Long Island*—Remsenburg, 31.76; Yaphank, 2. *Lyons*—Lyons, 14.84. *Nassau*—Hollis sab.-sch., 4.82. *Otsego*—Delhi 1st, 25; Otego sab.-sch., 9.30. *Rochester*—Ossian, 1.44. *Steuben*—Hornellsville Hartshorn, 5. *Syracuse*—Amboy, 3. *Utica*—Litchfield sab.-sch., 4.50. 166 00

OHIO.—*Cincinnati*—Cincinnati Central, 4.18; Loveland, 7.76. *Cleveland*—Cleveland 1st, 36.18; — Euclid Avenue, 45. *Mahoning*—Kinsman, 4. *Marion*—Delaware, 15. *Maumee*—Toledo Westminster, 6.24. *Steubenville*—Island Creek (sab.-sch., 75 cts.), 5.55; Yellow Creek, 7. *Wooster*—Congress, 1.65. *Zanesville*—Jersey sab.-sch., 1.77. 134 33

OREGON.—*East Oregon*—La Grande, 5; Umatilla, 1. 6 00

PENNSYLVANIA.—*Allegheny*—Rochester sab.-sch., 7.33; Sharpsburg, 22.51. *Butler*—Summit, 4.60. *Chester*—Bryn Mawr C.E.S., 10; Chester 1st, 50. *Clarion*—Beech Woods, 16.15; Tionesta ch. and sab.-sch., 3.98. *Erie*—Union, 10. *Huntingdon*—Duncansville sab.-sch., 6.26; Houtzdale, 1.20; Lost Creek, 3.11. *Kittanning*—Cherry Tree, 59 cts.; Elder's Ridge, 16.40; Jacksonville, 4; Rayne, 4. *Lackawanna*—Camptown, 3. *Lehigh*—Pottsville 1st, 35 cts.; Shawnee, 6. *Northumberland*—Elysburgh, 2; Rush, 2. *Parkersburg*—Sistersville, 5; Terra Alta, 5. *Philadelphia*—Philadelphia 9th C.E.S., 25; — 10th, 25; — Bethlehem sab.-sch., 3.25; — Cohocksink sab.-sch., 8.95; — Covenant, 13. *Philadelphia North*—Bridesburg, 5; Falls of Schuylkill (ch., 11; Jr. C.E., 7.64), 35.50; Germantown West Side, 10; Oak Lane, 2. *Pittsburgh*—Pittsburgh East Liberty, 8.23. *Redstone*—Mount Pleasant, 24.37; Sewickley, 3. *Washington*—Burgettstown 1st sab.-sch., 8.32; Limestone, 3.85. *Westminster*—Pine Grove, 7; Slate Ridge (sab.-sch., 5), 10. 375 95

SOUTH DAKOTA.—*Central Dakota*—Miller, 3. *Dakota*—Porcupine, 1.50. *Southern Dakota*—Ebenezer, 2. 6 50

TEXAS.—*Austin*—Galveston 4th, 5. *Trinity*—Albany, 19.66. 24 66

UTAH.—*Utah*—Smithfield Central, 1. 1 00

WASHINGTON.—*Alaska*—Chilkat, 1. *Olympia*—Chehalis sab.-sch., 1.30; Olympia, 5; Tacoma Westminster, 1.54; Tenino, 1; Wilkeson, 3.70. 13 54

WISCONSIN.—*Winnebago*—Depere, 9.14. 9 14

MISCELLANEOUS.

People's sab.-sch., Pa., 1; Clarconia sab.-sch., Fla., 1.40; Jones' Chapel sab.-sch., Ky., 2.10; collections per R. Mayers, 2.54; collections per Wm. Davis, 25 cts.; collections per John Redpath, 1; sab.-sch. No. 48, Surnan county, Neb., 2.13; Elsmere sab.-sch., Del., 2; Clara City sab.-sch., Minn., 1.71; Independence sab.-sch., Minn., 66 cts.; Irving sab.-sch., Minn., 1.20; collections per Thos. Scotton, 1; collections per R. H. Rogers, 20; collections per R. Mayers, 3; collections per Geo. Perry, 6.25; collections per W. J. Hughes, 4.05; collections per R. Ferguson, 50 cts.; collections per W. D. Reaugh, 60; collections per F. G. Westphal, 50 cts.; collections per G. V. Albertson, 75 cts.; collections per S. A. Blair, 4; collections per C. R. Lawson, 1.83; collections per Chas. Shepherd, 50 cts.; collections per G. T. Dillard, 2.25; collections per H. M. Henry, 1.05; collections per M. S. Riddle, 1.55; Vance Mem. sab.-sch., W. Va., 2.50; Huntspur sab.-sch., Mich., 2.59; Elm Grove sab.-sch., Ills., 3.15; collections per L. P. Berry, 1.40; McConnellsville sab.-sch., S.C., 1; collections per A. R. O'Brien, 30 104 46

INDIVIDUAL CONTRIBUTIONS.

Rev. W. L. Tarbet and wife, 5; Mrs. C. L. Hogg, 25; Dr. W. A. Newman Dorland, 5; Samuel W. Brown, 300; Mrs. C. de Heer, Benito Congo Francais, Afrique Occidentale, 3; A member of Beechwood Ch., Pa., 64 cts.; David O. Cunningham, 20; A. W. Paull, Jr., 2; Calvin De Witt, 10; C. Penna., 1; Mrs. M. J. Quigley and daughter, 50 cts. 372 14

Contributions from Churches	$1,253 75
Contributions from Sabbath-schools	345 89
Contributions from individuals	372 14
Contributions for February, 1898	$1,971 78
Previously acknowledged	78,919 40
Total since April 1, 1897	$80,891.18

CLOTHING ACKNOWLEDGED.

Ladies' Home Miss. Soc., Parsons, Ills., 25; Edinboro Ch., Pa., 26.70; Woman's Home Miss. Soc. 1st Ch., Plainfield, N.J., 50; Hyattsville Ch., Ohio, 23.10; Ambler Ch., Pa., 42: Vernon Centre Ch., N.Y., 23; Home Miss. Soc. Tylersburg Ch., Pa., 40; Valparaiso Ch., Ind., 15; Princeton Ch., Kans., 15; Ladies of Rochester Ch., Ind., 24; Mechanicstown Ch., Ohio, 16; Irvine Ch., Pa., 30; Parma Ch., Mich., 24; Woman's Home and Foreign Miss. Soc. of Cutchogue, N.Y., 45.46; Ladies of Ashtabula Ch., Ohio, 50; Jacksonville Ch., Pa., 25; Ladies' Miss. Soc. Manalapan, N.J., 68 50; Ladies' Miss Soc., Conemaugh, Pa., 42.

C. T. MCMULLIN, *Treasurer*,
Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, FEBRUARY, 1898.

BALTIMORE.—*Baltimore*—Chestnut Grove sab.-sch., 4; *New Castle*—Manokin, 2; New Castle 1st, 115.09; Perryville, 1; Port Penn, 1.50. *Washington City*—Tacoma Park, 9; Washington City Assembly, 10. 142 59

CALIFORNIA.—*Benicia*—Lakeport, 2.35; San Rafael (sab.-sch., 11.20), 13.70. *Los Angeles*—Azusa, 2.50; Long Beach, 12; Los Angeles 2d, 50; — Chinese, 10.15; — Grand View, 2.50; Rivera, 11.45; San Gorgonia (sab.-sch., 90 cts.), 4.60. *Oakland*—Alameda, 31.50; Elmhurst, 2.50. *Sacramento*—Colusa, 1. *San José*—Cayucos, 4; San José 1st, 56.50. *Santa Barbara*—Montecito, 100. 304 75

CATAWBA.—*Southern Virginia*—Hope, 1. *Yadkin*—Faith Chapel, 1; Mt. Airy, 1. 3 00

COLORADO.—*Boulder*—Fort Morgan, 1.20. *Denver*—Georgetown, 5. *Pueblo*—Alamosa, 5.50; Canon City 1st (sab.-sch., 3), 66; Colorado Springs 1st sab.-sch., 25; Monte Vista Y. P. S. C. E., 25. 127 70

ILLINOIS.—*Alton*—Baldwin, 2; Chester, 2. *Bloomington*—Clarence, 3; El Paso, 7.30. *Cairo*—Du Quoin, 8; Metropolis, 5.50; Mount Vernon (sab.-sch., 1), 3; Shawneetown (Y.P.S. C. E., 2), 12.37. *Chicago*—Arlington Heights, 2.10; Chicago 2d sab.-sch., 15.98; — 3d, 300; — 4th (add'l), 629.61; — 5th, 5.12; — Woodlawn Park, 20. *Freeport*—Rockford Westminster, 8.69. *Mattoon*—Arcola, 3.70; Bethel, 2.50. *Ottawa*—Earlville, 2.05; Morris, 3. *Peoria*—Peoria 2d, 25.32. *Rock River*—Edgington, 7; Kewanee, 1; Morrison, 59.16; Viola, 3. *Springfield*—Irish Grove, 1.40. 1132 80

INDIANA.—*Crawfordsville*—Bethany, 5; Dayton, 14.60; Lexington, 20; Waveland, 10. *Fort Wayne*—Fort Wayne 1st, 35.56; Hopewell, 2; Warsaw, 9. *Indianapotis*—Columbus, 12; Hopewell, 14.35. *Logansport*—Crown Point, 5.80. *Muncie*—Marion, 10. *New Albany*—Bedford, 5.77; Charlestown, 4.56; Orleans, 5.46; Paoli, 5.20; *White Water*—Rising Sun, 5. 154 30

INDIAN TERRITORY.—*Oaklahoma*—Norman, 2. *Sequoyah*—Muskogee, 14. 16 00

IOWA.—*Cedar Rapids*—Wyoming 1st, 72 cts. *Corning*—Conway, 1. *Council Bluffs*—Guthrie Centre, 5; Neola, 2. *Des Moines*—Des Moines Highland Park, 4.60; Dexter, 4; Newton, 3.43. *Dubuque*—Dubuque 1st, 20. *Fort Dodge*—Carroll, 7.50; Fonda (C.E., 2.60), 8; Spirit Lake, 4.05. *Iowa*—Hedrick, 60 cts.; Martinsburg, 4.40; West Point, 3.40. *Iowa City*—Crawfordsville, 3; Le Claire, 1. *Sioux City*—Alta, 13.10; Inwood, 5; Le Mars, 15; Lyon Co. German, 5; Manilla, 2.75; Mt. Pleasant, 5; Sac City, 10; Sioux City 1st, 10; — 2d, 25; Woodbury Co. Westminster, 2.50. 166 05

KANSAS.—*Topeka*—Clay Centre, 6.53; Kansas City Central, 2.31. 8 84

MICHIGAN.—*Detroit*—Pontiac, 1st, 35.60; several churches, 31.35. *Lansing*—Brooklyn, 6.10. *Monroe*—Clayton, 4; Dover, 3.40; Raisin 1st, 2. *Petoskey*—Mackinaw City, 1.25. 83 70

MINNESOTA.—*Duluth*—McNair Memorial, 1. *Mankato*—Balaton 1st, 3; Delhi, 3.40; Mankato 1st, 20.25; Pilot Grove, 3.75; Pipestone, 5; Wells, 5. *Minneapolis*—Buffalo, 3.27; Oak Grove, 2.70. *St. Paul*—St. Paul Dayton Avenue, 5. *Winona*—Havana, 2; Hope, 3.10; Oronoco, 3. 60 47

MISSOURI.—*Ozark*—Carthage 1st, 6.73. Springfield 2d, 2. *Palmyra*—Bethel, 3.40; Hannibal, 15. *Platte*—Gaynor City, 1; Hopkins, 2; Parkville sab.-sch., 2.25. *St. Louis*—Ironton, 1; St. Louis 1st German, 5. 38 38

MONTANA.—*Helena*—Manhattan 2d Holland, 4.18. 4 18

NEBRASKA—*Omaha*—Columbus, 2. 2 00

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita 1st, 1; — 2d, 1; Corisco, 1; Evune, 1; Gaboon, 1; Kribi, 1; Nyuma, 1; Ubênjê, 1. *Elizabeth*—Basking Ridge, 51.36; Maurers German, 1; Pluckamin sab.-sch., 4.87. *Jersey City*—Jersey City Claremont, 4. *Monmouth*—Freehold 1st, 18.02; Hightstown (sab-sch., 3), 8; Moorestown, 12; New Gretna, 2. *Morris and Orange*—Schooley's Mountain, 7. *Newark*—Arlington, 4.75; Newark Fifth Avenue, 12.81. *New Brunswick*—Alexandria 1st, 3; Amwell 1st, 3; Dutch Neck, 15; Trenton Prospect Street sab.-sch., 8.17. *Newton*—Belvidere 1st, 3.35; Marksboro, 4; Newton 1st, 50; Phillipsburgh 1st, 7.21; Stewartsville, 5. *West Jersey*—Wenonah, 26.50. 261 04

NEW YORK.—*Albany*—Albany 2d, 46.90: Ballston Spa, 4.08; Galway, 3. *Boston*—Windham, 2.57. *Brooklyn*—Brooklyn Greene Avenue, 6.75; West New Brighton Calvary, 25. *Buffalo*—Clarence, 3; Ripley, 2. *Cayuga*—Aurora, 9.69. *Chemung*—Burdett, 2.05; Elmira 1st, 24. *Genesee*—Castile, 27.65; Pike, 2; Warsaw, 10.50. *Hudson*—Florida, 3.60; Good Will, 54 cts.; Hamptonburg, 7; Otisville, 2. *Long Island*—Yaphank, 1.50. *Lyons*—Lyons, 16.64; Palmyra, 5. *New York*—New York Puritans, 25. *Niagara*—Lockport 1st, 28.09. *Otsego*—Cooperstown, 40.25; Delhi 1st, 15; Hobart, 4. *Rochester*—Brockport, 3.36; Gates, 1; Groveland, 7.56; Ossian, 1.44. *St. Lawrence*—Gouverneur, 12.64; Potsdam, 14. *Syracuse*—Oneida Valley, 1.30. *Troy*—Brunswick, 2.81; Schaghticoke, 4; Troy Woodside, 15.65. *Utica*—Waterville, 1.59; West Camden, 2.57. *Westchester*—Bridgeport 1st sab.-sch., 9.65; Peekskill 2d, 11.68; West Farms, 3; Yonkers Westminster, 15.85. 425 91

OHIO.—*Athens*—Veto, 6.40. *Cincinnati*—Cincinnati 1st, 5.75; — Calvary Y.P.S.C.E., 1; — Clifton, 9.75; Glendale, 27.42. *Cleveland*—Cleveland 1st, 36.18; — Euclid Avenue, 45. *Dayton*—Dayton Park, 6.20; New Carlisle, 3. *Mahoning*—Clarkson, 5; Columbiana, 10; Youngstown 1st, 27.03. *Marion*—Brown, 2; Richwood, 2.25. *Portsmouth*—Manchester, 5. *St. Clairsville*—Crab Apple, 7.02; Pleasant Valley, 1.25. *Steubenville*—East Liverpool 2d, 5.25; Irondale, 6; Pleasant Hill, 3; Steubenville 2d, 16 20; Wellsville 2d, 6. *Wooster*—Ashland 1st, 9.23. *Zanesville*—Madison, 7.70. 253 63

OREGON.—*East Oregon*—Umatilla, 1. *Portland*—Astoria, 40.15; Bethel, 25 cts.; Springwater, 1. *Willamette*—Albany, 41.28. 83 68

PENNSYLVANIA.—*Allegheny*—Clifton, 3.74; Leetsdale, 50.17. *Blairsville*—Latrobe, 18; Plum Creek, 12; Wilmerding, 4.50. *Butler*—New Hope, 2; West Sunbury, 5.45. *Carlisle*—Bloomfield, 8.98; Harrisburg Covenant, 9.65;

Mechanicsburg, 5.52; Paxton, 11; Petersburg, 2.15; Shermansdale, 3.44. *Chester*—Bethany, 2; Chichester Memorial, 4; Nottingham, 50 cts.; Unionville, 2. *Clarion*—Academia, 2.70; Brockwayville, 8.25; Clarion, 17; New Rehoboth, 2.88; Reynoldsville, 13.75. *Erie*—Cambridge, 7; Corry, 5.50; Hadley, 1; Meadville 1st, 11; North Warren, 2; Oil City 1st, 21.19; Pittsfield, 1.50; Union, 5; Venango, 1.44. *Huntingdon*—Altoona 3d, 6.16; Hollidaysburg, 19.85; Houtzdale, 1.20; Logan's Valley, 6; Mann's Choice, 1. *Kittanning*—Cherry Tree, 58 cts.; Indiana, 25.75; Srader's Grove, 2.80. *Lackawanna*—Brooklyn, 2; Camptown, 3; Carbondale 1st, 25; Elmhurst, 1; Honesdale, 11.62; Kingston, 15 50; Montrose, 15; Moosic, 8.12; Mountain Top, 2.35; Orwell, 1; Rushville, 2.09; Scranton Washburn Street, 15; Stevensville, 1.18; Towanda, 20. *Lehigh*—South Bethlehem 1st, 15; South Easton (Y.P.S.C.E., 1; sab.-sch., 1.10), 5.10. *Northumberland*—Elysburgh, 2; Lycoming Centre, 5; Mahoning (sab.-sch., 13.23), 44.33; Shamokin 1st, 3.14. *Parkersburg*—French Creek, 10; Lebanon, 1; Sistersville, 7. *Philadelphia*—Philadelphia 2d, 192.39; — Gaston, 22.12; — Kensington 1st, 12; — Princeton, 152.09; — Walnut Street, 23.17. *Philadelphia North*—Conshohocken, 4.03; Fox Chase Memorial, 4.04; Germantown West Side, 10; Morrisville, 10; Norristown 1st, 18.49; Central sab.-sch. 25. *Pittsburgh*—Canonsburg 1st, 12.07; Edgewood, 23.08; Mansfield, 16.39; Montour, 3; Pittsburgh Central Chapel 1st Ch., 4.52: — East Liberty (add'l), 20.58; — Highland, 10; — Homewood Ave., 7.50; — McCandless Avenue, 2; — Shady Side, 13.25; — South Side, 2.30. *Redstone*—Mount Pleasant, 22.80; — Reunion, 7.20. *Shenango*—Slippery Rock, 3.80; Transfer, 2.45. *Washington*—Burgettstown 1st (sab.-sch., 7.58), 15.39; Lower Buffalo, 5.72. *Wellsboro*—Galeton, 1. *Westminster*—Cedar Grove, 5; Chanceford, 4.55; Little Britain, 5; Slate Ridge, 3; Union, 25; Wrightsville, 5.77. 1218 78

SOUTH DAKOTA.—*Black Hills*—Rapid City, 4.50. *Central Dakota*—Miller, 1; Wessington, 1.50. *Dakota*—Porcupine, 1.50. *Southern Dakota*—Ebenezer German, 8; Harmony, 5.50; Parker, 75: Parkston, 10.25; Sioux Falls, 4; Union Centre, 5.35; White Lake, 10. 126 60

TENNESSEE.—*Holston*—College Hill, 1. *Kingston*—Huntsville, 11. *Union*—Marysville 2d, 2. 14 00

UTAH.—*Kendall*—Soda Springs, 1.20. *Utah*—Smithfield Central, 1. 2 20

WASHINGTON.—*Alaska*—Chilkat, 1. *Olympia*—St. John, 1. *Spokane*—Cœur d'Alene, 4. 6 00

WISCONSIN.—*Madison*—Baraboo, 8; Kilbourne City, 4; Lancaster German, 2; Pleasant Hill, 3. *Milwaukee*—Milwaukee Immanuel, 98.62; Somers, 5. *Winnebago*—Merrill 1st, 3. 123 62

Total received from churches and Sabbath-schools.. $4,770 22

PERSONAL.

D. T. Steele, Cherokee, Ia., 5; Mary A. Crissman, Del Norte, Colo., 5; H. W. Gilchrist, 5, W. J. Clark, 1, W. A. Groom, Monte Vista, Colo., 75 cts.; Rev. W. J. Chichester, D.D., Chicago, Ill., 100; W. H. Kelso, Inglewood, Cal., 25; Rev. H. A. Lewis, Los Angeles, Cal., 10; Rev. H. B. Gage, Riverside, Cal., 50 cts.; Rev. A. Haberly, Elk Grove, Cal., 2; Rev. T. F. Burnham, Vallejo, Cal., 5; Mrs. E. W. Jeffrey, Azusa, Cal., 5; Dr. S. S. Salisbury, Los Angeles, Cal., 25; Rev. Alex. Parker, Orange, Cal., 4; Paul Fortmiller, Newark, N.J., 5; H. W. Corbett, Portland, Ore., 15.20; W. H. Davis, Albany, Ore., 10.85; Rev. A. J. Montgomery, Oregon City, Ore., 2; Mrs. S. K. Curry, 1200, Rev. A. A. Dinsmore, D.D., Los Angeles, Cal., 50; J. P. Barber, Manilla, Ia., 5; Rev. T. S. Bailey, D.D., Cedar Rapids, Ia., 10; Rev. S. R. Ferguson, Marion, Ia., 10; Rev. A. H. Kellogg, D.D., Philadelphia, Pa., 5; C. H. Kelsey, East Orange, N.J., 100; Mrs. William Thaw, Pittsburgh, Pa., 250; Dr. A. C. Wedge, Albert Lea, Minn., 40; Rev. Mr. Anger, collections, 115.75; D. Hurd, 25, H. D. Brown, Albert Lea, Minn., 40; Judge Vanderburgh, Minneapolis, Minn., 100; "A Member," Beechwood, Pa., Ch., 64 cts.; Rev. Edward Baech, Indianapolis, Ind., 5; Heere Heibult, 7.40, W. G. Heibult, Chancellor, S.D., 3 80; Miss Emma S. Fair, 10, Mrs. C. L. Haddock, Philadelphia, Pa. 50; O. T. Johnson, 500; Gail Bordon, 500; Mr. Kelso, 50; D. W. Eldridge, 50; Rev. Jos. Platt, Davenport, Ia., 25; "C. Penna.," 3..... $3,381 89

PROPERTY FUND.

"Friends" in Washington, D.C., 25; First Ch., Baltimore, 20; Mrs. Emily H. Weir, New York, 1000..... 1,045 00

REPLACEMENT FUND.

Rev. G. W. Wright, 3.50. Rev. G. B. Laird, 10, Rev. C. A. Lippincott, Chicago, 5; Rev. Herbert McHenry, Delhi, Minn., 10; Rev. Albert Erdman, D.D., Morristown, N.J., 10; Rev. G. P. Williams, 25, Rev. T. D. Wallace, D.D., Chicago, 20; Vincent W. Andrees, Normal Park, Ill., 5; Rev. W. R. Reynolds, St. Peter, Minn., 5; John W. Mason, Milwaukee, Wis., 2; Rev. Herrick Johnson, D.D., 100, Rev. S. J. McPherson, D.D., Chicago, 100; Rev. Henry L. Brown, Somers, Wis., 5; Forty-eighth Avenue Church, Chicago, 5; Rev. C. C Hoffmeister, Lake Crystal, Minn., 2; Miss Frederika Skinner, 50, Miss Elizabeth Skinner, Chicago, 50; Rev. Thomas C. Winn, Kansas City, Mo., 25; George Rutherford, Toulon, Ill.; 10; Mrs. Nettie F. McCormick, Chicago, 5000; Mr. B. Thaw, Pittsburgh, Pa., 100; James Fentress, Chicago, 50; Rev. T. E. Spilman, Du Quoin, Ill.. 5; Moorestown, N.J., Church, 5..... 5,602 50

TRANSMISSIONS. 3 14

Total receipts February, 1898..... $14,802 75
Previously acknowledged..... 40,444 89

Total receipts since April 1, 1897..... $55,247 64

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, FEBRUARY, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*South Florida*—Altoona, 2. 2 00

BALTIMORE.—*Baltimore*—Boundary Avenue, 43.57. *New Castle*—Lower Brandywine, 5; Pencader, 3; Wilmington East Lake, 1. *Washington City*—Washington City Assembly, 15; — Covenant sab.-sch., 8.49; — Gurley Memorial, 6.60; — North, 6.16. 88 82

CALIFORNIA.—*Benicia*—††Point Arena Manchester Chapel, 6. *Los Angeles*—Azusa, 2.50; Lakeside, 1.60; Los Angeles 2d, 9.80; — Knox, 2.50. *Oakland*—Almeda 1st, 17.20. *San José*—Templeton, 3. *Santa Barbara*—Carpenteria, 6.50. 49 10

CATAWBA.—*Yadkin*—Faith, 1.75; Logan, 1; Mt. Airy, 1; New Centre, 1. 4 75

COLORADO.—*Boulder*—Brush Rankin, 8; Fort Morgan, 1.20. *Denver*—Littleton, 2.50. *Pueblo*—Cañon City (sab.-sch., 5), 89. 100 70

ILLINOIS.—*Bloomington*—Clarence, 4; Gibson City, 9.30. *Cairo*—Cobden, 8.61; Golconda, 4. *Chicago*—Chicago 3d, 25; — 4th, 185; — 41st Street, 40.24; Libertyville sab.-sch., 5. *Rock River*—Garden Plain, 4.25; Kewanee, 1.59; Norwood, 12.12. *Schuyler*—Ebenezer, 4.64; Rushville, 9. *Springfield*—Pisgah, 6. 318 75

INDIANA.—*Crawfordsville*—Eugene Cayuga, 2. *New Albany*—Charlestown, 5.32. 7 32

IOWA.—*Cedar Rapids*—Wyoming, 73 cts. *Corning*—Malvern, 7.60; Villisca, 5.40. *Council Bluffs*—Guthrie Centre, 5; Neola, 2. *Dubuque*—Farley, 2.25; Independence 1st, 19.45 ††Otterville, 7. *Iowa City*—Crawfordsville, 3; Le Claire, 1; Unity, 5.50. *Waterloo*—Dows, 1.50; Waterloo, 15. 75 43

KANSAS.—*Emporia*—Florence, 1.50; Winfield, 12. *Highland*—Clifton Parallel, 5.35. *Neosho*—Walnut, 2.50. *Solomon*—Carlton, 1.21; Dillon, 3.60; Saltville, 1.45. *Topeka*—Argentine, 10. 37 61

KENTUCKY.—*Louisville*—Kuttawa Hawthorn Chapel, 5. 5 00

MICHIGAN.—*Flint*—Mundy, 4. *Grand Rapids*—Big Rapids Westminster, 6. *Kalamazoo*—Schoolcraft, 2. *Petoskey*—Alanson, 1.26. 13 26

MINNESOTA.—*Duluth*—McNair Memorial, 2; Otter Creek, 2; Tower St. James, 3; Willow River, 2. *Minneapolis*—Minneapolis Westminster, 60. *Red River*—Maine, 3.45; Maplewood, 2. *St. Paul*—St. Paul House of Hope, 30. 104 45

MISSOURI.—*Kansas City*—Westfield, 2.50. *Ozark*—Carthage Westminster, 8; Springfield 2d, 3. *Palmyra*—Centre, 3. *Platte*—Craig, 2.25; Fairfax, 5; Graham, 3.06; Maitland, 3.26; Parkville sab.-sch., 2.25; Tarkio, 11.50. *St. Louis*—St. Louis 1st German, 5; — Tyler Place, 7.75. 56 57

NEBRASKA.—*Hastings*—Nelson, 8; *Kearney*—Clontibret, 3; Salem, 2.40; Shelton, 3.60. *Nebraska City*—Hebron, 10. *Niobrara*—Hartington, 5.50. *Omaha*—Omaha Lowe Avenue, 2.75; Waterloo, 3. 38 25

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Batanga, 1; Benita 1st, 1; — 2d, 1; Corisco, 1; Evune, 1; Gaboon, 1; Nyuma, 1. *Jersey City*—Hoboken, 4.75; Jersey City Claremont, 3. *Monmouth* — Allentown, 16; Burlington, 22.57. *New Brunswick* — Amwell 1st, 7. *Newton* — Newton, 50; Oxford 2d sab.-sch., 7.07; Stewartsville, 10. *West Jersey*—May's Landing, 1. 130 39

NEW MEXICO.—*Arizona*—Sacaton Puna Indian, 5. 5 00

NEW YORK. — *Boston*—Holyoke, 7. *Brooklyn*—Brooklyn 5th German sab.-sch., 5; — South 3d Street, 65.34. *Cayuga*—Genoa 1st, 8. *Chemung*—Elmira 1st, 24. *Columbia*—Hudson sab.-sch., 25. *Geneva* — Canandaigua, 9.65; Geneva North (sab.-sch., 12.06), 56.56. *Hudson*—Good Will, 54 cts.; Hopewell, 6.84. *Long Island*—Yaphank, 1.50. *Lyons*—Lyons, 17.93; Palmyra, 8.30. *New York*—New York 1st, 221.77; — 4th, 65.30; — 4th Avenue (incl. sab.-sch., 7), 100; — Puritans, 75. *North River* — Highland Falls, 5. *Otsego* — Hobart, 4. *Rochester* — Gates, 1; Ossian, 1.44; Rochester Brick, 50; — Westminster, 24. *St. Lawrence* — Gouverneur, 18.88; Waddington Scotch, 19.02. *Steuben*—Avoca, 2.80; Hornellsville Hartshorn, 3. *Utica*—Lowville, 6.39. 833 26

NORTH DAKOTA.—*Fargo*—Casselton, 4.05. 4 05

OHIO.—*Bellefontaine*—Huntsville, 3. *Chillicothe*—Waverly, 3. *Cleveland*—Akron 1st, 2; Cleveland 1st, 36.18; — Euclid Avenue, 45. *Columbus* — Columbus 2d, 19.71. *Huron* — Huron, 4. *Lima* — Enon Valley, 10; Middlepoint, 2; New Stark, 5. *Mahoning* — Coitsville, 2.50; Lowellville, 2.50. *Marion* — West Berlin, 1. *Maumee* — Toledo Westminster, 1.75. *Steubenville* — Ridge, 7. *Wooster* — Congress, 1.32; Mt. Eaton, 2; Wayne, 4. *Zanesville*—Newark 2d, 15.50. 167 46

OREGON. — *East Oregon* — Umatilla Indian, 1. *Southern Oregon*—Marshfield, 5. *Willamette*—Octorara, 1.55. 7 55

PENNSYLVANIA.—*Allegheny*—Bridgewater, 6; Sharpsburg, 15.39. *Butler*—Summit, 5.65. *Chester*—Asbmun, 10; Bryn Mawr, 73.80; Fagg's Manor, 22; †Lansdowne 1st, 50; Nottingham, 2.82; Toughkenamon, 1.70. *Erie* — Union City, 5. *Huntingdon* — Clearfield (sab.-sch., 3.42), 33.42; Houtzdale, 1.20; Lost Creek, 2.25; Mount Union (sab.-sch., 8.59), 23.68. *Kittanning*—Cherry Tree, 59; Gilgal, 1; Jacksonville, 4; Rural Valley, 9. *Lackawanna*—Camptown, 2; Montrose, 20. *Lehigh*—Allen Township, 5; Hokendauqua (sab.-sch., 3.11), 6.23. *Parkersburg*—Sistersville, 7. *Philadelphia*—Philadelphia Central, 18; — Covenant, 10; — North 10th Street, 14.32. *Philadelphia North*—Fox Chase Memorial, 6.04; Hermon, 25; Oak Lane, 2. *Pittsburgh*—Pittsburgh East Liberty, 20.58; — Highland, 10; — McCandless Avenue, 1; — Shady Side, 26.50. *Redstone*—Mount Pleasant, 19.25; Sewickley, 3. *Westminster*—Slate Ridge, 4. 467 42

SOUTH DAKOTA. — *Aberdeen*—Gary, 2. *Central Dakota*—Miller, 3; St. Lawrence, 1. 6 00

TENNESSEE.—*Kingston*—Chattanooga Park Place, 3.07. 3 07

TEXAS.—*North Texas*—Jacksboro, 5.05. 5 05

WASHINGTON.—*Alaska*—Chilkat, 1. *Olympia*—St. John's, 2; Tacoma Westminster, 52 cts. 3 52

WISCONSIN.—*Milwaukee*—††Racine Bohemian, 40 00

Contributions from churches and Sabbath-schools, $2574 78

OTHER CONTRIBUTIONS.

A member of Beechwood Church, Pa., 64 cts; Rev. Robert Barbour, Mt. Vernon, N. Y., 20; Cash, Fort Monroe, Va., 15; Rev. Alfred H. Kellogg, Philadelphia, Pa., 5; "C. Penna.," 4; J. N. Skaif, Zena, Ore., 1; Rev. W. L. Tarbet and wife, 5 ..... 50 64

$2625 42

MISCELLANEOUS.

Premiums of insurance, 759.44; Total losses collected from insurance company, 1000; Sales of church property, 1895.35; interest on Life Interest Funds, 225; Permanent Fund interest, 87.50; Legal expenses, 5 ..... 3972 29

SPECIAL DONATIONS.

NEW YORK.—*Boston*—Lawrence First German, 20; *New York* — New York 14th Street Fourth, 2; *Utica* — Forestport, 4.60; Hamilton College, 5. PENNSYLVANIA.—*Pittsburgh*—Pittsburgh Third, 75 ..... 106 60

$6704 31

Church collections and other contributions, April 11–February 28, 1898 ..... $33,035 83

Church collections and other contributions, April 11–February 28, 1897 ..... 32,162 62

LOAN FUND.

Amounts collected on loans	$825 00	
Interest	809 75	
		$1634 75

MANSE FUND.

MISCELLANEOUS.

Installments on loans	$1602 85	
Interest	70 05	
Premiums of insurance	37 10	
		$1710 00

SPECIAL DONATIONS.

Rev. E. M. Atwood, Larimore, N. Dakota 5 00

$1715 00

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, FEBRUARY, 1898.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 15.25; Bel Air 1st, 5. *New Castle*—Gunby, 5.96; Makemie Memorial, 10.82; Red Clay Creek, 8. *Washington City*—Clifton, 3; Washington City West Street, 72.86. 120 89

CALIFORNIA.—*Los Angeles*—Azusa 1st, 2; Lakeside, 2.55; Los Angeles Boyle Heights, 1.75; Tustin, 2.45. *Oakland*—Oakland Brooklyn (sab.-sch., 5.95), 54.40. *Santa Barbara*—Carpenteria 1st, 10. 73 15

CATAWBA.—*Cape Fear*—Franklinton Mt. Pleasant, 2. *Yadkin*—Faith Chapel, 1; Mt. Airy, 1. 4 00

COLORADO.—*Boulder*—Fort Morgan 1st, 1.20. *Denver*—Littleton, 2. *Pueblo*—Canon City 1st (sab.-sch., 4), 79; Las Animas 1st, 4. 86 20

ILLINOIS. — *Bloomington* — Danville 1st, 22.63. *Cairo*—Metropolis 1st, 10; Tamaroa, 4.73. *Chicago*—Chicago 4th, 190; — Covenant, 500; — Woodlawn Park sab.-sch., 5. *Freeport*—Foreston Grove Grove, 17. *Mattoon*—Assumption 1st, 15.20; Grandview, 2.80; Tower Hill, 5.25; Vandalia, 5. *Ottawa*—Grand Ridge 1st, 8.78; Ottawa 1st, 8.25. *Peoria*—Knoxville, 25. *Rock River*—Kewanee 1st, 1.22. 820 86

INDIANA.—*Crawfordsville*—Dayton, 18.15; Frankfort 1st, 40. *Indianapolis*—Columbus, 12; Edinburg, 4. *New Albany*—Bedford, 13.25; Jefferson, 2; Salem, 6. *Vincennes*—Oakland City, 7.55. *White Water*—Connersville 1st, 25.16; Mount Carmel, 2.76; New Castle, 5. 135 87

INDIAN TERRITORY.—*Choctaw*—McAlester, 3. *Oklahoma*—Norman, 2. 5 00

IOWA.—*Cedar Rapids*—Cedar Rapids Bohemian, 3; Wyoming 1st, 73 cts. *Corning*—Villisca, 7.20. *Council Bluffs*—Neola, 2. *Des Moines*—Centreville, 10.90. *Fort Dodge*—Lake Park, 1.38. *Iowa City*—Crawfordsville, 3; Le Claire, 1. 29 21

KANSAS.—*Highland* — Frankfort, 1.85. *Neosho*—Walnut 1st, 2.50. *Osborne*—Smith Centre, 3.65. *Solomon*—Dillon, 2.50. *Topeka*—Clay Centre 1st, 7.56. 18 06

KENTUCKY.—*Ebenezer*—Newport, 10. 10 00

MICHIGAN.—*Detroit*—Detroit Memorial sab.-sch., 17.33; Unadilla, 5.22. *Kalamazoo*—Niles (J. C. Larimore est.), 24; Schoolcraft, 2. 48 55

MINNESOTA.—*Minneapolis*—Minneapolis Shiloh, 5.40. *Red River*—Tabor Bohemian, 1. *St. Cloud*—Bethel, 2.28; Brown's Valley, 2.40. *St. Paul*—St. Paul Dayton Avenue (add'l), 5; — House of Hope, 50. 66 08

MISSOURI.—*Ozark*—Bolivar 1st, 6.30; Carthage Westminster, 9; Springfield 2d, 3; — Calvary, 53.31. *Platte*—Craig, 4; Parkville sab.-sch., 2.25. *St. Louis*—St. Louis 1st German, 20; — Carondelet, 2; — Cote Brilliante, 8.95. *White River*—Allison Chapel, 2.50. 111 31

MONTANA.—*Helena*—Helena 1st (sab.-sch., 3.95), 52.95. 52 95

NEBRASKA.—*Hastings*—Oxford, 1. *Nebraska City*—Alexandria, 4.15; Fairbury, 8.40; Hebron, 10.25; Palmyra, 9.35; Staplehurst, 7.16. *Niobrara*—Wakefield, 42.50. *Omaha*—South Omaha 1st, 18.46; Tekamah, 6.20; Waterloo, 4. 111 47

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita 1st, 2; — 2d, 1; Corisco, 1; Evune, 1; Gaboon, 2; Nyuma, 1. *Elizabeth*—Elizabeth 1st (add'l), 55; Plainfield Crescent Avenue sab.-sch., 25; Roselle, 110; Springfield, 14. *Jersey City*—Jersey City Claremont, 5. *Monmouth*—Allentown, 16; Burlington, 38.57; Manalapan, 5.58; New Gretna, 3. *Morris and Orange*—East Orange Arlington Avenue, 50; — Bethel, 37.10; Orange 1st German, 10. *New Brunswick*—Amwell 1st, 7; —United 1st, 5; Dutch Neck, 20; Pennington 1st, 22.25;

Trenton 1st, 96.02. *Newton*—Belvidere 1st, 5; Oxford 2d sab.-sch., 5.38; Stewartsville, 15. *West Jersey*—Fairfield, 4.27; May's Landing, 3; Merchantville, 3. 565 17

NEW MEXICO.—*Arizona*—Sacaton Indian River (Pima 1st), 5. *Rio Grande*—Las Cruces 1st (add'l), 10. 15 00

NEW YORK.—*Albany*—Amsterdam Emanuel, 6; Greenbush, 8.30; Johnstown, 40; Tribe's Hill, 3. *Binghamton*—Nineveh, 17.89. *Boston*—Londonderry, 3; Roxbury sab.-sch., 3.17; South Boston 4th, 35.30. *Buffalo*—Silver Creek, 5.31. *Cayuga*—Auburn 2d, 6.35. *Champlain*—Chazy, 16.16. *Chemung*—Elmira 1st, 24. *Columbia*—Hudson sab.-sch., 20. *Geneva*—Canoga, 4.30; Seneca sab.-sch., 8. *Hudson*—Chester, 13.51; Good Will, 8.54; Livingston Manor, 1; Milford, 14; Montgomery, 7.68; Palisades, 10. *Lyons*—Lyons, 21.88. *New York*—New York Brick (add'l, 200), 521.25. *North River*—Highland Falls, 8.50; Matteawan, 34.93. *Otsego*—Stamford, 10. *Rochester*—Gates, 9; Rochester Brick, 150; — Westminster, 23; Tuscarora Y.P.S.C.E., 2. *St. Lawrence*—Sackett's Harbor, 1.88. *Steuben*—Addison, 19.52; Hornellsville Hartshorn, 3. *Syracuse*—Constantia, 10. *Troy*—Cohoes (add'l), 5; Green Island, 10. *Utica*—Glendale, 2.02; Martinsburg, 3.78; North Gage, 2.75; South Trenton, 2; Utica Memorial, 14. *Westchester*—Huguenot Memorial, 20. 1130 02

NORTH DAKOTA.—*Fargo*—Blanchard, 8.06. *Pembina*—Cavalier, 3.10. 11 16

OHIO.—*Athens*—Beverly, 5.25. *Bellefontaine*—Kenton 1st, 23.52. *Cincinnati*—Cincinnati Central, 20.43; Norwood, 8. *Cleveland*—Cleveland 1st, 38.18; — Case Avenue, 10; — Euclid Avenue, 45. *Columbus*—Worthington, 2. *Dayton*—Bethel, 2.61; Dayton Park, 14; Piqua, 61.66. *Huron*—Huron, 4.50. *Lima*—Enon Valley, 3, Middlepoint, 4 20; New Stark, 3. *Maumee*—Bryan 1st, 6.25; Toledo Westminster, 23.37; Tontogony, 6. *St. Clairsville*—Wheeling Valley, 1.86. *Steubenville*—Corinth, 8. *Wooster*—Belleville (add'l), 1; Congress, 1.14; Creston, 8.60; Wayne, 5; Wooster Westminster, 2. *Zanesville*—High Hill, 2. 310 57

OREGON.—*East Oregon*—Umatilla, 1. *Portland*—Bethel, 25 cts.; Springwater, 1. *Willamette*—Eugene 1st, 5. 7 25

PENNSYLVANIA.—*Allegheny*—Bridgewater, 8; Sharpsbnrg, 18.75. *Blairsville*—Blairsville, 38. *Butler*—Scrub Grass, 10; Summit, 3.40. *Carlisle*—Upper Path Valley, 3; Waynesboro, 19.21. *Chester*—Nottingham, 3.14; Trinity (Berwyn), 13; West Chester Westminster, 25. *Clarion*—Beech Woods (a member), 64 cts.; Scotch Hill, 1; Tylersburg, 3. *Erie*—Sugar Creek, 5.16; Union, 6.50; Utica, 4. *Huntingdon*—Houtzdale, 1.20; Lost Creek, 2.25; Mann's Choice, 1; Robertsdale, 1; State College, 10.68. *Kittanning*—Cherry Tree, 59 cts.; Glade Run, 7; Jacksonville, 6; Rayne, 1; Rural Valley, 7. *Lackawanna*—Ashley, 21.13; Brooklyn, 3; Camptown, 4; Harmony, 10.70. *Lehigh*—Allen Township, 10; Summit Hill 1st, 25. *Parkersburg*—Sisterville, 7; Terra Alta, 6. *Philadelphia*—Philadelphia 1st, 134.42; — Tenth (sab.-sch., 25), 1158.09; — Central, 22; — Chambers Wylie, 5; — Northminster, 152.91. *Philadelphia North*—Fox Chase Memorial, 13.16; Jenkintown Grace, 12.51; Langhorne, 8; Oak Lane, 2. *Pittsburgh*—Oakdale 1st, 25.10; Pittsburgh Forty-third Street, 12.35; — East Liberty, 24.70, McCandless Avenue, 3; — Shady Side, 26.50. *Redstone*—Long Run, 6.55; Mount Pleasant, 23.65; Sewickley, 3. *Shenango*—Leesburg, 4.82. *Washington*—Upper Buffalo, 18. *Westminster*—Slate Ridge, 10; Union, 14; Wrightsville, 10. 1976 11

SOUTH DAKOTA.—*Aberdeen*—Raymond, 1.55; Sisseton, 3. *Black Hills*—Edgemont, 1. *Central Dakota*—Madison, 1.85; Miller, 4. *Dakota*—Porcupine, 2.50. *Southern Dakota*—Canistota, 3. 16 90

TENNESSEE.—*Holston*—College Hill, 1; St. John's, 1. *Kingston*—Bethel sab.-sch., 14.40. *Union*—Knoxville 2d, 48.50; Westminster, 1. 65 90

UTAH.—*Utah*—Gunnison, 3.20; Smithfield Central, 3. 6 20

WASHINGTON.—*Alaska*—Chilkat, 1. *Olympia*—La Camas St. John's, 3. *Puget Sound*—Snohomish, 4.67. *Spokane*—Fairfield, 1 9 67

WISCONSIN.—*Chippewa*—Ellsworth, 1.89; Hager City, 2.06; Hartland, 2.34. *La Crosse*—La Crosse 1st, 12.01. *Madison*—Eden Bohemian C.E., 1; Lodi 1st, 8.70. *Milwaukee*—Cambridge W. M. Soc., 5. *Winnebago*—Fort Howard, 7; Wausau 1st, 112. 152 00

Total from the churches and Sabbath-schools..... $5,959 55

INDIVIDUALS.

Rev. Alfred H. Kellogg, D.D., Philadelphia, 10; Rev. William Pelan, Spokane, Wash., 10; Rev. J. M. Smith, Marion, Iowa, 2; Miss G. V. Gould, Montrose, Pa., 4; Rev. F. A. Shearer, Aledo, Ill., 25; Mrs. E. J. Edwards, Orient, N.Y., 15; "Miss E. M. E.," 50; "Interested Friends," 50; Mrs. John Roberts, Anaheim, Cal, 1; Rev. W. H. Moore, Brookville, Ind., 3; Rev. John W. Quay, Burlington, Kan., 5; J. N. Skaife, Zena, Oregon, 2; "A Friend," Minn., 5; "M. L. F.," 5; Misses Edith and Esther M. Smith, N.Y., 5. Mrs. Cyrus Dickson, Philadelphia, 50; S. R. Speer, Pittsburgh, Pa., 4; Rev. H. H. Benson, Wauwatosa, Wis., 2; John J. Swesey, Mocksville, Kan., 5; S. C. Elliott, Pittsburgh, Pa., 20; Louise T. Shields, Highland, Kan., 5; Rev. Edward Baech, Indianapolis, Ind., 5; "J. B.," Coventy, N.Y., 5; Miss Catherine R. Watt, West Point, Miss., 3; "C. Penna.," 6; "A. E. McN.," 1; Rev. Juan Y. Martinez, 5; Mrs. M. J. Quigley and daughter, Dorchester, Ill., 1; Thomas S. Adams, Larchmont, Ireland, 25; John Wallace, Marquette, Mich., 10; Alice C. Patterson, Glendale, O., 10; Miss Maria O. Callendar, Mont Alto, Pa., 5; William N. Follansbee, Pittsburgh, Pa., 25..... 379 00

Interest from invested funds..... 4,159 75

$10,498 30

Unrestricted legacies..... 3,806 39

Total receipts in Febuary, 1898..... $14,304 69

Total for current fund, less unrestricted legacies, from April 1, 1897, to March 1, 1898..... $125,450 28

Total for current fund same period last year..... 120,799 64

Increase..... $4,650 64

W. W. HEBERTON, *Treasurer*,
507 Witherspoon Building, Philadelp hia

RECEIPTS FOR THE BOARD OF FREEDMEN, JANUARY, 1898.

ATLANTIC.—*Fairfield*—Camden 2d, 2.50; Liberty Hill, 2.50; Cheraw, 1; Ebenezer, 1.25. 7 25

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue sab.-sch. Mis. Soc., 1.54; Calvary, 1; Deer Creek Harmony, 3.28; Mill Run, 1; Zion, 3. *New Castle*—Dover, 9.47 (sab.-sch., 3.18), 12.65; Pitt's Creek, 6; Port Penn, 3.10; St. George's, 2. *Washington City*—Takoma Park, 5; Washington City Western, 20. 58 57

CALIFORNIA.—*Benicia*—San Rafael, 16.75 (sab.-sch., 11.25), 28; Santa Rosa 1st, 18. *Los Angeles*—Los Angeles Grand View, 3.10; North Ontario 1st, 13; San Gorgonia sab.-sch., 80 cts. *Sacramento*—Colusa, 1; Sacramento 14th Street, 8.85. *San Francisco*—San Francisco Howard, 6; — Mizpah, 1; — Westminster, 8.65. *San José*—Monterey 1st sab.-sch., 1. 89 40

CATAWBA.—*Cape Fear*—Sloan's chapel, 2; Snow Hill, 2; La Grange 2d, 1. *Southern Virginia*—Bethesda sab.-sch., 1.55; Ogden chapel, 1. 7 55

COLORADA.—*Boulder*—Fort Morgan, 72 cts.; Greeley 1st, 5; Valmont, 45 cts. *Gunnison*—Aspen 1st sab.-sch., 10. *Pueblo*—Monte Vista, 20; Pueblo Mesa, 12; Rocky Ford, 5. 53 17

ILLINOIS.—*Alton*—Brighton 1st, 1.62; Carlinville, 4.90. *Bloomington*—Clinton, 11; Danville 1st sab.-sch., 30; El Paso, 8.80; Gilman sab.-sch., 4.50; Jersey, 5; Mahomet, 3; Minonk, 2.26. *Cairo*—Bridgeport, 2; Pisgah, 3; Wabash, 3. *Chicago*—Chicago 3d, 75; — 7th, 1.38; — Central Park, 17.14; Evanston 1st, 36; Wheeling Zion, 3. *Freeport*—Cedarville, 4; Freeport 1st, 25; Rockford 1st, 18.41; Rock Run, 1. *Ottawa*—Earlville, 2.13. *Peoria*—Galesburg, 10; Lewistown sab.-sch., 12.74; Washington, 5. *Rock River*—Milan, 5; Pleasant Ridge, 2; Princeton, 6.40; Rock Island Broadway, 19.85. *Schuyler*—Bushnell 1st, 6.36; Monmouth, 1.86; Perry, 2. *Springfield*—Buffalo Hart, 87 cts.; Irish Grove, 1.82; Jacksonville Westminster, 30; Sweet Water, 1.51; Williamsville Union, 1.02. 368 57

INDIANA.—*Crawfordsville*—Attica, 2; Beulah, 5; Dana, 2; Delphi, 9.15; Williamsport, 2. *Indianapolis*—Franklin 1st, 13; Greenwood, 2.90; Hopewell, 26.37; Indianapolis East Washington Street, 2.75. *Logansport*—La Porte, 43.95. *Muncie*—Elwood, 5; Marion 1st, 7. 121 12

INDIAN TERRITORY—*Oklahoma*—Chandler, 1; Clifton, 1; Edmond, 3.30; Heron, 1.11. *Tuskaloosa*—Mt. Gilead 1 (sab.-sch., 50 cts.), 1.50; Hebron, 1; New Hope, 75 cts.; Sandy Branch, 60 cts. 10 26

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 43.43; Marion, 13.56; Monticello, 3. *Corning*—Afton, 5; Conway, 3.50; Sharpsburg, 4.02. *Des Moines*—Dexter, 3; Jacksonville, 2.12; Leon, 5; Mariposa, 1; Osceola, 6; Perry, 10 (Y. P. S., 1.50; sab.-sch., 3.50), 15; Plymouth, 4; Russell, 4.15. *Dubuque*—Cono Centre, 1; Pine Creek, 9.36; Rowley 1st, 1; Volga, 5; Walker, 1. *Fort Dodge*—Glidden, 10.77. *Iowa*—Keokuk Westminster, 9.10; West Point, 4.80. *Sioux City*—Manilla, 1; Sioux City 3d, 2.16. *Waterloo*—Waterloo 1st, 20. 177 97

KANSAS.—*Emporia*—Newton, 10. *Highland*—Blue Rapids, 5; Washington 1st, 9.25 (sab.-sch., 4.35), 13.60. *Larned*—Geneseo, 1. *Neosho*—Osage 1st, 11.45. *Osborne*—Phillipsburg, 3. *Solomon*—Belleville, 1.76; Brideport, 1; Fort Harker, 1; Minneapolis 1st, 4.81; Scotch Plains, 25 cts.

Topeka—Junction City 1st, 20; Kansas City Western Highlands, 8.35; Topeka Westminster, 3.92; Wakarusa, 2. 87 14

KENTUCKY.—*Louisville*—Louisville 4th, 2.55. 2 55

MICHIGAN.—*Detroit*—Brighton, 90 cts.; Detroit Westminster, 41.24. *Grand Rapids*—Grand Rapids Immanuel, 4. *Kalamazoo*—Plainwell, 5. *Lansing*—Jackson, 6; Oneida, 2.18; Parma, 1. *Monroe*—Raisin, 2; Tecumseh sab.-sch., 18. *Saginaw*—Taymouth 1st, 5. 85 32

MINNESOTA.—*Mankato*—Lake Crystal, 4.60. Luverne, 7. *Minneapolis*—Buffalo, 2.47; Minneapolis Bethlehem, 5.75; — Franklin Avenue, 6.71; — Oliver, 6.74. *St. Cloud*—Litchfield 1st, 10. *Winona*—Rochester 1st, 14.77. 58 04

MISSOURI. — *Kansas City* — Raymore, 6.85. *Palmyra*—Enterprise, 2; New Providence, 5. *Platte*—Gaynor City, 1; Hopkins, 2; Lathrop 1st, 2.61; Oregon, 8; Parkville, 16.21 (sab.-sch., 2.25), 18.46; St. Joseph 3d Street, 5; St. Joseph Westminster, 20.80. *St. Louis*—Moselle, 75 cts.; St. Louis Carondelet, 8; — Memorial Tabernacle, 4; — Westminster, 3.60. *White River*—Hot Springs 2d, 12. 100 07

MONTANA.—*Helena*—Manhattan 2d Holland, 3.08. 3 08

NEBRASKA.—*Hastings*—Edgar, 7.94 (sab.-sch., 3.06), 11; Holdredge 1st, 8.55; Ong, 4; Wilsonville, 2.60. *Kearney*—Central City, 8; Cozad W. H. M. S., 1. *Nebraska City*—Nebraska City 1st, 5.50; Sterling, 2.75. *Niobrara*—Atkinson, 2; Winnebago Indian, 6.54. *Omaha*—Lyons 1st, 4.35; Monroe, 4.80; Omaha Knox, 3 (sab.-sch., 3), 6. 67 09

NEW JERSEY.—*Corisco*—Ubēnjê, 1; Kribi, 1. *Elizabeth*—Elizabeth 1st, 3.10; Lamington, 5; Maurers German, 1; Pluckamin sab.-sch., 6.46; Rahway 1st German, 2; Woodbridge 1st, 12.38. *Jersey City*—Passaic 1st sab.-sch., 5; Jersey City Heights 1st, 105.07. *Monmouth*—Lakewood 1st, 50; Moorestown 1st, 5.75; Plumstead, 4. *Morris and Orange*—Mt. Freedom, 4. *Newark*—Bloomfield 1st, 68.33; Caldwell 1st, 16.47; Newark 2d, 18.98; — Memorial, 3.50; — Roseville sab.-sch., 50; — South Park, 24.10. *New Brunswick*—Dayton, 4.32; Kingston, 5; Pennington, 12.60; Stockton 1st, 4. *Newton*—Belvidere 2d sab.-sch., 10.89; Branchville, 12. *West Jersey*—Atlantic City German, 5 (sab.-sch., 1.30), 6.30; Bridgeton 2d, 7.50. 449 75

NEW MEXICO.—*Rio Grande*—Las Cruces 1st, 3. 3 00

NEW YORK.—*Binghamton*—Masonville, 1.60. *Brooklyn*—Brooklyn Ebenezer German, 2; — Throop Avenue sab.-sch., 25. *Buffalo*—Akron, 1; Buffalo Westminster, 26.86. *Cayuga*—Ithaca 1st sab.-sch., 31.24. *Champlain*—Belmont, 1.80; Burke, 2.60; Malone 1st, 18.64. *Columbia*—Hudson 1st, 25; Hunter, 6.55. *Genesee*—Wyoming sab.-sch., 8.26. *Geneva*—Gorham, 3.87; Seneca Castle, 4.40; Seneca Falls 1st, 47.80. *Hudson*—Cochecton, 3; Florida, 3.60; Middletown 2d, 33.89; Ridgebury, 3 25. *Lyons*—Newark Park sab.-sch., 25. *New York*—New York Westminster West 23d Street, 17. *Niagara*—Medina, 11; Middleport, 3; Wright's Corners, 6.01. *North River*—Highland Falls, 9.42; Hughsonville, 5.50 (sab.-sch., 1.50), 7; New Hamburg, 22. *Otsego*—Springfield, 4.80; Stamford, 13. *Rochester*—Brockport 1st, 6; Geneseo 1st, 12; Groveland, 17.19; Livonia 1st, 2; Pittsford, 7. *St. Lawrence*—Hammond, 10. *Steuben* — Avoca, 3.88. *Syracuse*—Baldwinsville 1st, 3; Chittenango, 30; Fayetteville, 4.58; Marcellus, 8. *Troy*—Cambridge, 9.67; Troy 2d sab.-sch., 8.77. *Utica*—Augusta, 1.04; Knoxboro, 3; Oneida 1st, 26.75; Turin 1st sab.-sch., 2; Utica Bethany, 4.05 (sab.-sch., 7.36), 11.41; Old Forge Miss., 2. *Westchester*—Gilead, 14.20; Peekskill 1st, 51.36; West Farms, 5. 607 44

NORTH DAKOTA—*Minnewaukon*—Minot, 4. *Pembina*—Ardoch, 2.50 6 50

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2.95; Upper Sandusky, 1; Urbana 1st, 3.08. *Chillicothe*—Salem, 8. *Cincinnati*—Cincinnati 1st, 5.93; — 2d, 134.49; — 7th, 16.93; — Central, 8.95. *Cleveland*—Guilford 1st, 4.92; Northfield, 3. *Columbus*—Columbus Westminster, 8.60; London, 4. *Dayton*—Greenville 1st, 17; Middletown Oakland, 2; Piqua, 48.18; Springfield 3d, 18.47. *Lima*—Blanchard, 15; Lima Market Street, 15; McComb, 14.50; Rockford, 4; Van Buren, 2. *Mahoning*—Kinsman 1st, 10.50. *Marion*—Jerome, 2; Liberty, 2; Mount Gilead, 9.05; Trenton, 3. *Maumee*—Toledo 1st, 9. *Portsmouth*—Johnston Sheridan Miss., 1; Portsmouth 2d, 10.45. *St. Clairsville*—St. Clairsville, 8. *Steubenville*—Bakersville, 3.40; East Liverpool 1st sab.-sch., 25; Madison, 5; New Philadelphia, 5. *Wooster*—Fredericksburg, 10.40 (sab.-sch., 9.71), 20.11; Savannah, 10.92. *Zanesville*—Fairmount, 2.71; Fredericktown 1st, 8; Mt. Vernon, 4.70; Mt. Zion, 3.50; Newark 2d, 16; Utica, 9.84; Zanesville 1st, 31.29. 538 47

OREGON—*East Oregon*—Umatilla Indian, 1. *Portland*—Tualitin Plains, 2. *Southern Oregon*—Bandon, 2. *Willamette*—Lafayette, 1. 6 00

PENNSYLVANIA. — *Allegheny* — Allegheny 1st sab.-sch., 32.40; Aspinwall, 9.31; Beaver, 4; Clifton, 4.62; Concord, 2; Freedom 1st, 6; Hoboken, 2; New Salem, 2.80; Pine Creek 2d, 9.20; Vanport, 3. *Blairsville*—Greensburg Westminster, 39.84; Harrison City, 5.46; Jeanette 1st, 29.51; Manor, 2.50; Murrysville, 7.62; Pine Run, 13. *Butler*—Amity, 5; Buffalo, 2; Grove City, 12.64; Martinsburg, 14; Westminster, 4. *Carlisle*—Bloomfield, 6.36; Dickinson, 2; Monaghan, 5.25; Shermansdale, 2.33. *Chester*—Avondale, 2.25; Bethany S. Chester, 1; Glenolden, 3.10; Great Valley, 5; Middletown, 6.30; Ridley Park, 4.35. *Clarion*—Brookville, 21; East Brady, 8.75; New Rehoboth, 2.91; Punxsutawney 1st, 9; Rockland, 3.35. *Erie*—Bradford 1st, 34.40 (sab.-sch., 5.86), 40.26; Coal Spring, 3.87; Edinboro, 7.50; Fredonia, 8; Greenville, 19.27; Sunville, 10 cts.; Titusville 1st, 70.75; Warren 1st, 83.09. *Huntingdon*—Fruit Hill, 3; Pine Grove, 9; Spring Creek, 6.43; Spring Mills, 2; Berwindale Branch, 1. *Kittanning* — Apollo 1st, 12; West Lebanon, 3 (sab.-sch., 2.08), 5.08; Avonmore, 2. *Lackawanna*—Camptown, 3; Orwell 1st, 1; Scranton Providence, 8.76; Shickshinny 1st, 3; Stella, 3; Taylor, 1.65; Towanda 1st, 35.70; Wilkesbarre Westminster, 10. *Lehigh*—Hazleton, 25.83; Ashland, 2. *Northumberland*—Bald Eagle and Nittany, 3; Derry, 1; Elysburgh, 3; Great Island, 27; Mifflinburg 1st, 9; New Columbia, 2; Washington, 14; Washingtonville, 2. *Parkersburg*—Clarksburg, 4.27; Hughes River, 3; Weston, 2. *Philadelphia*—Philadelphia 9th, 15; — Bethany sab.-sch., 18.98; — Cohocksink sab.-sch., 9; — Covenant sab.-sch., 10; — Kensington 1st, 10; — Northern Liberties 1st, 19.18; — Northminster, 35.60; — Peace German, 4; — Princeton, 20.37; — South, 5; — Walnut Street, 72.70; — Woodland, 177.17; — East Park, 23; — West Tioga Miss., 7.05. *Philadelphia North*—Ashbourne, 10; Disston Memorial, 5; Hermon, 25; Newtown, 31.10; Norristown 2d, 5; Roxborough, 3; Springfield, 14.50; Thompson Memorial, 6. *Pittsburg*—Crafton, 27.60; Fairview, 4; Finleyville, 1; Forest Grove, 22 (sab.-sch., 11), 33; Hebron, 20; Ingram, 15.40; Mingo, 3; Pittsburg 1st, 7 (sab.-sch., 37.59), 44.59; — 3d, 265.30; — Shady Side, 55; West Elizabeth, 1; Wilkinsburg, 50.02. *Redstone*—Belle Vernon, 2.98; Brownsville, 21; Dunbar, 13 (sab.-sch., 4), 17; Jefferson, 2; Mount Moriah, 1.30; Mount Pleasant, 45.75; New Providence, 21; Pleasant Unity, 2.20; Scottdale, 19 (sab.-sch., 5), 24; Uniontown 1st, 73.75. *Shenango*—Hermon, 5; Princeton, 3; Westfield, 128 (sab.-sch., 30), 158. *Washington* — Burgettstown Westminster, 7.13; Fairview, 4; Limestone, 3.80; Mill Creek, 14.10; Three Springs, 1. *Westminster*—Mount Nebo, 9; Slateville, 12.48; Union, 25. 2231 46

SOUTH DAKOTA—*Aberdeen*—Gary, 1.50. *Central Dakota*—Bethel, 1.86; Colman, 1; Volga, 1; Wentworth, 2.14. *Southern Dakota*—Sioux Falls 1st, 2.87. 10 37

TENNESSEE. — *Holston*—Bethesda, 1.22; Greenville, 5; Jonesboro, 3; Mount Bethel, 4.50; Timber Ridge, 50 cts. *Union*-Eusebia, 1; Hopewell, 1.40; Knoxville 2d, 12; Rockford, 1; Shiloh, 5; Unitia, 1. 35 62

TEXAS.—*Austin*—Galveston 4th, 3. 3 00

UTAH—*Kendall*—Lago, 2.50. *Utah*—Hyrum Emmanuel, 2 (sab.-sch., 1), 3; Richfield, 3. 8 50

WASHINGTON.—*Alaska*—Hoonah Thlinget, 44 cts. *Olympia*—Tacoma Immanuel, 5.27. *Puget Sound*—North Yakima 1st, 1.21. *Spokane*—Davenport, 7; Larene, 4; Loomis, 5. 22 92

WISCONSIN.—*Chippewa*—Ean Claire 2d, 1. *La Crosse*—Hixton, 4.60; La Crosse 1st sab.-sch., 8.45. *Madison*—Eden Bohemian, 1; Fancy Creek, 3; Muscoda Bohemian, 1. *Milwaukee*—Beaver Dam 1st, 9.30; Milwaukee Immanuel, 10.88; Niles, 1. 40 23

Total receipts from churches during Jan., 1898. . . . $5260 41

MISCELLANEOUS.

Rev. W. H. Robinson and wife, Glen Campbell, Pa., 5; Miss Mollie Clements, Antonito, Colo., 4.16; "C. Penna.," 8; Mrs. A. R. Silvers, 1; Interest from the Barber, Kellogg and Dunning Funds, 1520; Miss Mary E. Thompson, Davenport, Ia., 50; O., 5; Day School, Wadesboro, N. C., 3 50; A Friend, Brooklyn, N. Y., 5; Anna M. Compher, Moorefield, O., 1; "Cash," Lyons, N. Y., 3; Rev. E. W. Brown, Newark, O., 3; Olivia C. Hovey, Lakewood, N. J., 25; O. A. Cramer, Monte Vista, Colo., 50; Rev. J. W. Millar, Lyons, Neb., 2.80; Lebanon Church, Ridgeway, S. C., 4.03; Mrs. Hannah Lee Sturgeon, McDonald, Pa., 35; Cuyler Mission Band, Brooklyn, N. Y., 25; Rev. H. H. Gane, Belleville, Kans., 24 cts.; Estate of Judge Noah C. McFarland, Topeka, Kans., 445.21; "A Friend of the Cause," Steubenville, O., 5; Theodore F. Pruden, Toms River, N. J., 10; House rent, Caddo, Ind. Ter., 15; Interest from Invested Funds, 370; Rev. Alfred H. Kellogg, D.D., Phila., Pa., 5; Margaret J. Cratty, Bellaire, O., 5; Rev. J. F. Tuttle, D.D., Crawfordsville, Ind., 10. . . . . $2,615 94

Woman's Board. 5,981 47

Total receipts during January, 1898 . . . . . $13,857 82
Total receipts during January, 1897 . . . . . 17,000 69
Total receipts to February 1st, 1898. . . . . 73,285 25
Total receipts to February 1st, 1897. . . . . 81,163 65

JOHN J. BEACOM, *Treasurer*,
516 Market Street, Pittsburgh Pa.

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Secretary—Rev. Charles L. Thompson, D.D.
Treasurer—Mr. Harvey C. Olin.
Superintendent of Schools—Rev. George F. McAfee.
Secretary of Young People's Department—Miss M. Katharine Jones.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board should be addressed to the *Corresponding Secretaries.*

Letters relating to the financial affairs of the Board, containing remittances of money or requests for reduced railroad rates, should be addressed to the *Treasurer.*

Applications for aid from churches should be addressed to the *Recording Secretary.*

Applications of teachers, and letters relating to the School Department, should be addressed to the *Superintendent of Schools.*

Correspondence of Young People's Societies should be addressed to the *Secretary of Young People's Department.*

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer.*

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value.* There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready.* Address the *Treasurer of the Board of Foreign Missions.*

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary.*

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work.*

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent.*

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent.*

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer.*

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. E. C. Ray, D.D.
Treasurer—E. C. Ray.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Mr. A. P. Stevens, National Savings Bank Building, Albany, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

Headache

Horsford's Acid Phosphate.

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R. I.
For sale by all Druggists.
Beware of Substitutes and Imitations.

We acknowledge

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

The proper dividing of any one audience room, be it a Sunday-school room or a church which has to be used for regular services and for other purposes, is a problem not always satisfactorily solved. For instance, in the case of a Sunday-school, scholars and teachers must unite in one gathering at the beginning of the exercises and at the close. Through the intermediate interval, of course, it is greatly to the advantage of the teachers and classes that they be divided off into separate groups. It is impossible for a teacher properly to explain the lesson to scholars who are distracted by the noise or disturbance of other classes. Church officers readily recognize the necessity for some plan by which a room can be easily divided into separate compartments. Those who have adopted the rolling partitions made by Mr. James G. Wilson have solved the problem once for all. We recommend others who are not so situated to send to Mr. Wilson, 74 West Twenty-third street New York, for particulars, regarding his partitions, which are a great convenience. They are sound-proof and air-tight and are easily operated. Blackboards are provided on some of them.

Christian Training Course.

BIBLICAL, HISTORICAL, MISSIONARY.

FOR

Young People's Societies

AND OTHER
CHURCH ORGANIZATIONS.

Commended by the General Assembly and by many of the Presbyteries.

Required Reading

FOR 1897-98.

Our Sixty-six Sacred Books..... 40c.
The Presbyterian Churches..... 25c.
The Church at Home and Abroad, one year.....$1.00

Sent postpaid by the
PRESBYTERIAN BOARD OF PUBLICATION,
PHILADELPHIA, PA.

CLYDE LINE EXCURSIONS

NEW YORK TO

FLORIDA

AND RETURN

(Including MEALS and ACCOMMODATIONS).

$35.30
Intermediate Round Trip.

$43.30
First-class Round Trip.

$3.75 additional includes round trip on the

BEAUTIFUL ST. JOHN'S RIVER.

Full particulars and Beautifully Illustrated Booklet in regard to "Florida and the South" mailed free upon application to PASSENGER DEPARTMENT.

W. H. HENDERSON, G. E. P. A., 5 Bowling Green, N. Y.

A. P. LANE, N. E. A., 201 Wash'n St., Boston, Mass.

W. H. WARBURTON, G. T. P. A., 5 Bowling Green, N. Y.

T. G. EGER, Traffic Manager, 5 Bowling Green, N.Y.

WM. P. CLYDE & CO., Gen. Agts., 5 Bowling Green, N. Y. 12 S. Delaware Ave., Phila., Pa.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

Mention this Magazine.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM **Morphine** habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**

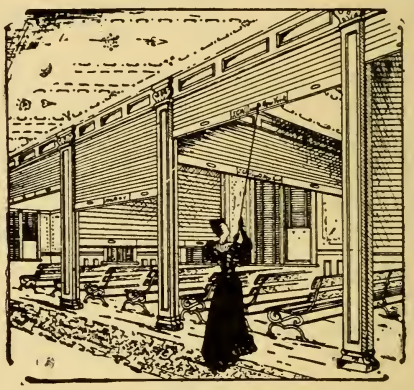
J. L. STEPHENS, M. D., Lebanon, Ohio.

Jas. Godfrey Wilson,

PATENTEE AND MANUFACTURER,

74 WEST 23d ST., NEW YORK.

Send three two-cent stamps for Illustrated Catalogue. Stamps not necessary if you mention THIS Magazine.



Rolling Partitions

for dividing Church and School Buildings. Sound-proof and air-tight. Made also with Blackboard Surface. They are a marvelous convenience, easily operated, very durable and do not get out of order. Also made to roll vertically. Over 2000 Churches and many Public Schools are using them.

VENETIAN BLINDS IN ALL WOODS.

CATARRH INHALER FREE!

Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere condemned.

The new Scientific Catarrh Inhaler of Dr. Worst's mailed **Free** to all readers of this paper.

CURES BY INHALATION,

And is the latest and best up-to-date method for curing Catarrh, Asthma, Colds, Bronchitis, Sore Throat, Headache, and is endorsed by all Physicians.

CROWN POINT, N. Y., Nov. 16, 1897.
"It cured me in three days of a stubborn cough. I believe it a God-send to the afflicted." B. F. BEVINS.

ODESSA, Mo., Oct. 18, 1897.
"It beats the world for Catarrh and Rheumatism." W. C. DANNALSON.

ISAAC MILLER, Clay City, Ind., writes: "Your Catarrh Inhaler has cured me sound and well."

[We can furnish thousands like the above.]

SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me $1.00, if not return it. Send for it now. Address,

DR. E. J. WORST, Box Ashland, Ohio

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F. ELLINWOOD, D.D., LL.D., BENJ. L. AGNEW, D.D.,
EDWARD B. HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., LL.D., E. C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Current Events and the Kingdom, . . 377
Editorial Notes (with five portraits), . . 379
The Sheldon Jackson College (with portrait of Dr. Jackson), ... 383
Rev. John Eaton, Ph.D., LL D. (with portrait) 385
The Mountain People of the South—What the Presbyterian Church is Doing for Them (three illustrations), Sara L. Conant 386
FOREIGN MISSIONS.—Notes—Calendar, . 391
Rev. J. C. R. Ewing, D.D. (with portrait), . 394
Gleanings from Annual Reports (illustration), ... 394
Missions and Politics, from *Church Missionary Intelligencer*, ... 395
How the Leaven Spread (illustration), . . 398
Concert of Prayer—Topic for May, . . . 400
Unrelieved Woes of Womanhood To-day, *James S. Dennis, D.D.*, ... 400
American Slavery of Chinese Women, . . 401
Beirut Female Seminary (with portrait of Miss Everett), *Mrs. James S. Dennis*, . . 403
True Light Seminary, Canton, China (with portrait of Miss Noyes), *Mrs. Samuel C. Perkins*, ... 404
An Inspiring Mission Letter, *Mrs. W. M. Baird*, ... 406
Crossing the Lebanon, *Rev. F. E. Hoskins*, . 407
MINISTERIAL RELIEF.—A Plea for Our Boards, *Anna E. Agnew*, ... 409
EDUCATION.—In Memory of Dr. Poor—The State University of Illinois—The University of Wooster (two illustrations), . 411
PUBLICATION AND SABBATH-SCHOOL WORK.—Children's Day—Sabbath-school Missions in Kansas (two illustrations)—Progress of the Twentieth-century Movement, ... 414
FREEDMEN.—New Barber Memorial Building (illustration)—A Lesson in Giving, . 417
CHURCH ERECTION.—The Loan Fund—Architectural Plans—A Memorial Church 419
HOME MISSIONS.—Notes, ... 421
The Old Story, ... 424
Concert of Prayer, Topic for May, . . . 425
Woman's Work (with portraits of Miss Lucy Perley, Miss Phebe H. Wheeler, Miss Florence Stephenson, Miss M. L. Allison), 425
Letters—Appointments, ... 428
COLLEGES AND ACADEMIES.—Christian *versus* Secular Education, *Rev. J. LeMoyne Danner*, ... 433
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR—Notes (with four illustrations)—A Successful Missionary Society—Jehuism, *Henry A. Nelson, D.D.*—Christian Training Course—Presbyterian Endeavorers—Mackay of Uganda, *Mrs. Albert B. Robinson*—Questions for Missionary Meeting, ... 435–448
With the Magazines, ... 449
Book Notices, ... 450
Necrology, ... 462
Receipts, ... 453
Officers and Agencies, ... 465

Sheldon Jackson College. See page 383.

THE CHURCH

AT HOME AND ABROAD.

MAY, 1898.

CURRENT EVENTS AND THE KINGDOM.

Our National Crisis.—At the date of this writing, April 12, the anniversary of Lincoln's birth, the nation is waiting. The President, having in the interest of humanity and civilization made every effort to relieve the intolerable condition of affairs in Cuba, has committed to Congress what he designates "a solemn responsibility." Patriotic citizens, while they hope that wisdom may control the deliberations of that body, are earnestly praying the God of nations so to control the issue that the inhuman policy which has resulted in barbarity, starvation and death may forever cease, and that we may be delivered from the horrors of a desolating war.

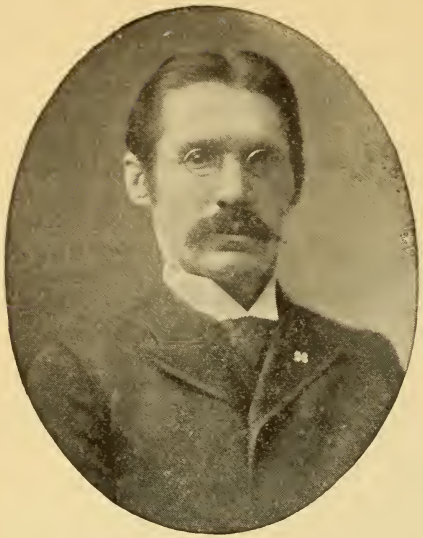
Illiterates in the Indian Territory.—There are in the Indian Territory about 300,000 white residents and about the same number of colored people. For the education of the fifty thousand children of these two races no provision exists. The Secretary of the Interior has brought these facts to the attention of the Senate, and has made a strong plea for the immediate establishment of free schools with industrial training for these neglected illiterates who are already becoming a menace to adjoining States.

Educational Influence in China.—There are now upwards of a thousand schools of various descriptions for the natives of China under foreign instruction and direction, says the *Free Church Monthly*. They range from the village day-school up to high-schools and colleges. Many of these schools have been in operation from ten to twenty years, so that the number of youthful Chinese who have been brought up under foreign educational influence of a Christian character may be safely estimated at considerably over a quarter of a million.

Progress in Temperance Reform.—A temperance society in the United States Congress, organized during the second administration of Andrew Jackson, celebrated, February 27, its sixty-sixth anniversary. Representative Dingley, of Maine, who presided and made the opening address, showed how great progress the temperance reform has made during two generations, and expressed the belief that the future of this reform is largely in the hands of mothers.

Missions in Madagascar.—The commissioners appointed by the London Missionary Society to visit Madagascar reported that Governor General Gallieni was friendly to them and promised that the society should not be hindered in its work. The girls' school in Antananarivo, which had been seized for government purposes, was restored, and a number of native pastors, arrested on suspicion, were allowed to resume their work. A letter from the commissioners to the native Christians, advising them to be loyal to the French government, was favorably received and produced a good impression.

Minister Hardy in Persia.—For the benefit of the Presbyterian Hospital in Teheran, United States Minister Arthur Sherburne Hardy planned and carried to a successful issue a concert. Aided by Persian officials and especially by the Prime Minister, whose influence he had secured, the result was more than $1000 for the good work of the hospital. The concert was repeated at the palace at the request of the



Mr. Heli Chatelain.

Shah, who at the conclusion entertained the diplomatic corps and other foreigners at his table. It is a pleasure to know that the work of the American Presbyterian Church in Persia is appreciated by those in authority, and that the representative of the United States government is so deeply interested in it.

Mr. Chatelain's Mission.—In the district of Caconda, on the tableland between Benguela and Lake Nyassa, Mr. Heli Chatelain has established his first missionary settlement. The chief purpose of the Phil-African Liberators' League, which he organized a year ago, is to found Christian colonies for liberated slaves. It hopes to commend to natives the love of God in Christ by doing for them what they can understand and appreciate—such as relieving pain, curing sickness, and showing them how to work metals, use water power and build houses. Rum, slavery, witchcraft and polygamy will be excluded from the towns into which the natives are gathered.

Material Progress and the Kingdom.—A missionary in Ceylon writes of the awakening of the Island, the opening up of the country by railways, and advance in many ways. "The currents of the world's thought and feeling, deflected to our shores by many influences, sweep by us, and we are bound to be awake, but to what? Are our eyes enlightened enough to see the relation of this material progress to the kingdom of Christ? I believe all *true* progress and achievement are his, and that every triumph of intelligence is part of his great victory. I cannot in my thoughts cut him away from inventions and discoveries, from progress of any kind. The Christian Church must make use of the world's heightened capacities and quickened intercourse, so that Christ may be the more speedily put into possession of the inheritance which is his through redemption."

The New Metlakahtla.—Readers of this magazine will remember Mr. Edward Marsden's article in June, 1897, on the Metlakahtlan exodus. To the island of Annette in southeastern Alaska, which was then without an inhabitant, Mr. Duncan's eight hundred Indians came in August, 1887. The island was given them to hold forever. They have built homes and a large beautiful church. They have a local government, are educating their children and are engaged in profitable industries. But gold has been discovered on the island, and the gold seekers would have Congress turn over to the public domain the whole island except that actually occupied by the colony. In his plea for protection, Mr. Duncan says: "We have schools, town hall, the largest church and Christian congregation in Alaska. Should the bill introduced into Congress become a law, all these substantial gains will be lost. Our youths of both sexes, brought in proximity to a mining camp, would be quickly debauched and ruined. All that we crave from the government for the natives is protection and isolation from vicious whites." Surely the guaranteed rights of these people should be protected.

Liberia in Trouble.—The American Colonization Society was formed in 1816 for the purpose of founding on the west coast of Africa a colony of emancipated Negroes, and giving them opportunities for self-improvement. A tract of land was secured by treaty with native princes, and Jehudi Ashmun acted as colonial governor from 1827 to 1828. In 1847, Liberia became an independent republic. Recently a German resident in Liberia suffered a small loss of property, for which an indemnity of $5000 is demanded. At the same time President Coleman is urged to sign a treaty

establishing a German protectorate over Liberia. Bishop Hartzell has presented to the governments of Great Britain and the United States an earnest plea from the republic for aid in its efforts to protect its independence against outside encroachments.

Light in China.—A missionary of the Southern Presbyterian Church writes the *Independent* of a representative young Chinaman, the son of an acting viceroy, who is studying all the translations he can command and professes admiration for Western methods of investigation and of imparting knowledge. "He is fully aware of and deplores the many deficiencies in Chinese character, for which their literature is so largely responsible. He thinks we of the West are more in earnest about the verities of existence, while his own nation has been too long and too much occupied with mere appearances. He has been reading

William David Coleman, President of Liberia.

the Bible and seems most impressed with two things; the first, 'all men are equal,' to quote his own words, and 'all should love —love others as themselves.' He seems to be earnestly seeking for the truth, but apparently not so much to serve as that he and his people may be served in the knowing."

Indecent Language Ruled Out.—The resolution of the National Baseball League to suspend or expel professional players who use indecent or vulgar language upon the ball field is a move in the right direction, for which many who enjoy the national game will be heartily thankful.

THE Presbyterian Historical Society now has a permanent home on the fifth floor of the Witherspoon Building, Philadelphia. It has sold its property on Race street for $20,000.

OUR Indian church at Sans Bois, I. T., is in need of a communion set. If some congregation will give an old set a great favor will be conferred upon a worthy Christian people. Address the pastor, Rev. Samuel R. Keam, at Ft. Smith, Ark.

THE first American life insurance company, the Presbyterian Ministers' Fund, was established in the city of Philadelphia in the year 1759, and is in a flourishing condition at the age of one hundred and thirty-nine years.

THE fifteenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 8–14, 1898. All foreign missionaries, retired or in active service, are eligible to membership, and entitled to free entertainment. Others who attend can obtain board at low rates. For information address Mrs. C. C. Thayer, Clifton Springs, N. Y.

THE sixth annual missionary congress of the Synod of New York, representing all the Boards of the Church, and giving special emphasis to home and foreign missions, will be held in the First Presbyterian Church, Auburn, June 7–9. These gatherings in the past have done much to spread the knowledge of the work of our Church. It is hoped that the congress this year will be of more interest and value than any that have preceded. The Rev. G. B. F. Hallock, D.D., Rochester, N. Y., is chairman of the executive committee.

THE Presbyterian Board of Publication occupied one story of the building on Wabash Avenue, Chicago, which was destroyed by fire March 16. Among those who perished in the flames were Mr. Charles H. Arms and Mr. William A. Olmstead, elders in the Hyde Park Presbyterian Church, and Mr. William Marvin, a deacon in the Ninth Church. These men, who were in the employ of the Board, were highly esteemed for their fidelity. They are sincerely mourned by the churches, where they were known for their consistent character and activity in Christian work.

THE following resolution, writes Dr. Josiah Strong in his new book, "The Twentieth-Century City," adopted by the Presbytery of New York, illustrates the larger conception of their mission which churches are gaining: "*Resolved*, That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved; and therefore we believe that the moral teachings of Christ must be applied to every sphere of life, and that the Church should bear her testimony for righteousness and purity in all human affairs."

DR. VERBECK was born in Zeist, Province of Utrecht, Netherlands, January 23, 1830. His parents, who were Lutherans, attended the Moravian church. Here he imbibed a true missionary spirit, and he retained through life a vivid impression of the missionary addresses he heard, especially those of Gutzlaff, the apostle of China.

Having come to this country, he studied theology at Auburn, N. Y., where he graduated in 1859. The same year he was sent to Japan by the Board of Foreign Missions of the Reformed Church in America.

In Nagasaki he came in contact with Wakasa, the Japanese officer who had picked up a floating copy of the New Testament and become interested in the story of Christ. This officer was baptized by Dr. Verbeck in 1866.

A number of young Samurai whom he had instructed in Nagasaki afterward became prominent in the government which succeeded the revolution of 1868, and asked for his aid in framing their new institutions. For nine years Dr. Verbeck was the confidential adviser of the leaders of the nation, and in this capacity gave shape to and supervised the Japanese system of education.

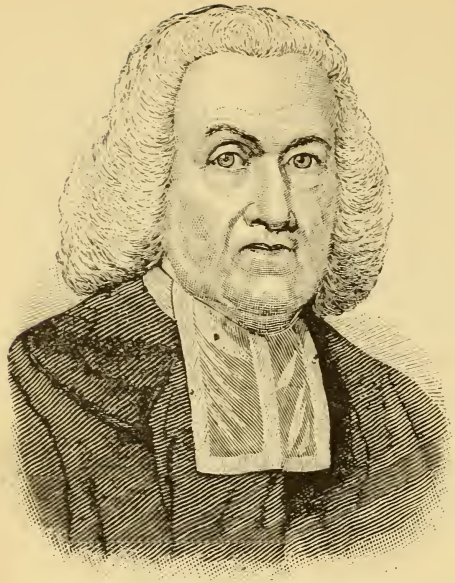
In recognition of his many services to the government and people of Japan, he was decorated with the order of the Rising Sun, which enabled him to appear at all public and court receptions, and also a passport permitting him to travel and reside anywhere within the empire. These honors had never before been conferred upon a foreigner.

Dr. Verbeck bore a conspicuous part in the work of translating the Scriptures, but the work for which he was peculiarly fitted and in which he took most pleasure was that of public lectures and evangelistic preaching. Such was his knowledge of the language, his conformity to Japanese custom and etiquette, his attractive personality and wide reputation throughout the empire, that his presence was always hailed with pleasure and welcomed with attentive audiences.

When the record of the planting of Christianity and the development of a new civilization in the "Sunrise Kingdom" is fully and truthfully written, it is probable that no name will be found more indissolubly associated with all that is best and most lasting in it than that of Dr. Verbeck.

THE editor of *The Mission Field* kindly allows us to reproduce this sketch and the portrait of Dr. Verbeck.

Guido Fridolin Verbeck, D.D.

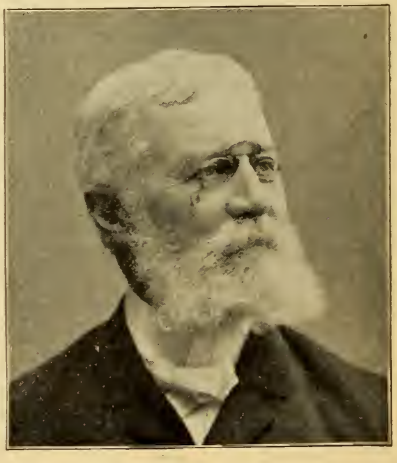


John Rodgers, D.D.

THE Presbytery of Sacramento last fall resolved to hold its spring meeting in Carson City, Nev. A few weeks before the appointed date letters began to come to Pastor Nash of Carson from brethren who had decided not to attend the meeting. In his "Plea for Nevada," in the *Occident*, Mr. Nash says: "One year ago this city was crowded to its utmost capacity by people who came thousands of miles over sea and land, at the expense of hundreds of dollars, to see one of the most brutal and degrading spectacles. Should not the children of the kingdom be equally zealous in transacting business for their heavenly King?" The Presbyterians of Nevada, he adds, "cut off from the great centres of Church work and influence, keenly feel their isolated condition and the need of companionship and fellowship. A meeting of presbytery, which means so little to those in more favored localities, means a great deal to the Presbyterian saints of Nevada, as it is the first time the Church of their choice has ever held a meeting of this kind within its boundaries. Nevada is now a little one among the thousands of Israel, but when the question of irrigation is settled this condition of things will be reversed. With the finest and most healthful climate in the world, boasting more sunny days than any State in the Union, with scenery as grand and magnificent as any on the continent, with people as true and precious as the gold and silver which abound in our mountains, with opportunities for usefulness which an angel in heaven might covet, Nevada has a future of which we shall some day be proud. Meanwhile this is the day of conflict and we need help and reinforcements. Fathers and brethren, cheer our hearts by writing that you have reconsidered your decision."

THE faces of three moderators of the General Assembly appear on these pages—John Rodgers, 1789; Samuel M. Hopkins, 1866; Sheldon Jackson, 1897. For the first we are indebted to the *Treasury*, for the last to *Forward*, while the second is supplied by the Rev. James A. Miller, Ph.D., stated clerk of the Presbytery of Steuben.

DR. W. L. P. BRYAN says of Miss Stephenson: "She deserves a place among the representative women of America." Through the kindness of the *Interior* the faces of Miss Stephenson and another devoted teacher at Asheville, Miss Goodrich, appear in connection with the article on the mountain people. The outline map is from the Berea *Quarterly*. Our American life, says Dr. Bryan, will be all the fresher, stronger and better, when we have relieved the strenuous conditions of these mountain people, and have brought them into the struggle for existence as well equipped as our own children are.

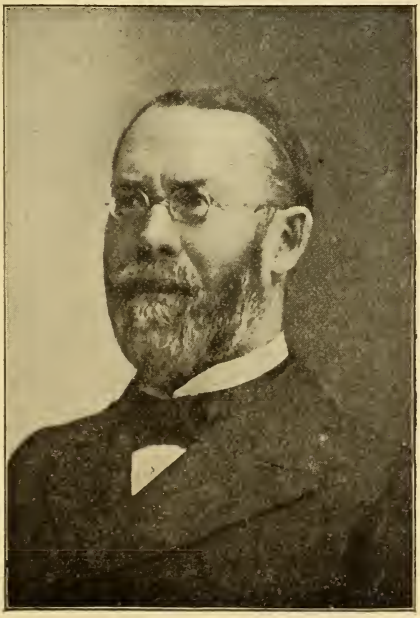


Samuel M. Hopkins, D.D.

SHELDON JACKSON COLLEGE, SALT LAKE CITY, UTAH.

To-day a college, to be assuredly Christian and harmonious in its administration, is committed to the care of a single denomination; proposing never to omit the Bible from its instruction, Sheldon Jackson College is therefore Presbyterian and bids Godspeed to all like efforts.

Whence comes a similar call for a Presbyterian college? Others stand apart in wide spaces to be the colleges for great populations and deserve more help than they receive; all their conditions are urgent here; no other Presbyterian college offers its training in the intermountain region between Denver five hundred miles east, and San Francisco seven hundred miles west, and for like great distances north and south. Located at Salt Lake City—a city already large, to which not less than five hundred thousand people now look as their metropolis, a number in the near future to increase to millions, as the rich tributary valleys are made productive by irrigation and settlement, and the varied and inexhaustible mines are developed by the new and increasing enterprises. But in addition Sheldon Jackson College stands over against Mormonism, an astute propaganda, operating secretly and claiming to control all the affairs of man, civil and religious, by the direct command of the Almighty, with three hundred thousand American followers, supreme, religiously and politically in Utah, and holding the balance of power politically in other Rocky Mountain States, and religiously active all abroad in our country through its fourteen hundred missionaries, who report tens of thousands added to its adherents during the past year. Under our national Constitution, Mormonism has the same rights as any other religion and can, as a religion, be met only by moral and Christian educational methods.



Rev. Sheldon Jackson, D.D., LL.D.

Presbyterianism, true to its traditional promotion of intelligence, has a large number of mission schools, leading up to four academies, which its wise pioneers there from the first have prayed might be crowned with a college. The attendance on these schools and academies has reached in a single year two thousand five hundred, and it is believed that not less than fifty thousand youth have come directly under their instruction, while their well-devised and improved houses and text-books and their well-qualified teachers have proved a most powerful example and stimulus in revolutionizing the methods in the public schools. But up to the present time all of the youth whose aspirations for higher education were aroused by this Christian instruction could only look forward to the State University, under Mormon control, or to going elsewhere at great expense of travel. Sheldon Jackson College naturally crowning the entire work, church and educational, undertaken by Presbyterians in Utah, adds strength to every part and binds them all together in their unity of purpose, thus adding to their efficiency.

The offer of Dr. Jackson of $50,000, or of more than its equivalent in city property, and the response of Gill S. Peyton, Esq., and his associates in the gift of eighty acres, a most beautiful site near the city limits, fifty acres for campus and thirty acres apart for the industry of students supporting themselves, affords a most encouraging start. Under the depressed conditions of the times, the moneys first assured have been used to begin instruction. The institute built and supported by Presbyterian

women doing such a noble work in Salt Lake City, under the efficient care of Prof. R. J. Caskey and his associates, offered room for the freshman class. The services of Dr. R. G. McNiece, an efficient teacher before entering the ministry, who has won confidence on all hands in his twenty years' labor in building up the First Presbyterian Church, were secured, together with those of George B. Sweasey, A.M., a young man of special talents and attainments, with missionary aspirations, and work was commenced September last. Labors were united or interchanged with the college and institute in delightful harmony, and with special economy. Thus the college and institute became at once, not in legal direction but in spirit, and economy, the college with its preparatory department, having a united attendance of some seventy students, and so foreshadowed the long-anticipated reality, to be accomplished, it is hoped legally, when the college has sufficiently advanced. All agencies directing our Church work in Utah have added to their efficiency by recognizing the exceptional character of the conditions there. The college under an independent Board of Trustees, elected by the Presbytery and duly incorporated, works in harmony with them all and is favored by them all. Looking at the diverse instruction by which the members of the first class were prepared for admission and to the influence this beginning of college work, in a small way, has had all through our academies and schools and among the youth in Presbyterian families, the result is most significant and encouraging, but the space offered in the institute for the college cannot long be sufficient. College buildings will be necessary. Besides the presence of the State University with ample means for complete equipment and the increasing aspiration of the youth of Utah for higher education emphasizes the importance of speedily making the college complete in its offer of the advantages of Christian training. Is there not here the ground for a great hope that the gift of Dr. Jackson and Mr. Peyton and his associates may eventuate early in a full formed and richly equipped college, uniting under the same management the institute as a preparatory department? Is not this hopeful view further strengthened by the probable realization of the desire that a chapel and its endowment may come from a residuary grant to missions? Moreover, are there not those, while they may not do and suffer as Dr. Jackson has done in the vineyard of the Lord, who would enjoy associating their labors with his, by sharing with him their prayers and their means in enabling this college to meet its necessities and to improve its opportunities to the fullest? Shall not our patriotism and our Christianity make ample response?

Sheldon Jackson College, economizing in all its plans and harmonizing well all coöperative conditions, needs and appeals for all that a Christian college of high standards requires.

1. For funds: (*a*) For current expenses (*b*) For erection of buildings as required—one should be speedily provided. (*c*) For aid of students needing it—special provisions are to be made to enable students to help themselves by their labor. (*d*) For endowment in all departments.

2. For equipment. (*a*) For library—the beginning has already been made. What minister will donate his library or what author his books? (*b*) For laboratories; physical, chemical, biological, etc. (*c*) For museums and other aids in study of botany, mineralogy and geology. Who will give articles for these purposes, including apparatus or maps and charts, historical and geographical, etc., etc. (*d*) For a gymnasium or the aids to physical culture.

Besides, there should not be overlooked a fact of special interest connected with this college and all located in like circumstances. The climatic conditions connected with its moderately high altitude and degree of dryness afford complete relief for many predisposed to certain throat and lung diseases. Here those who cannot study in other localities, unfavorable to these predispositions, could prosecute their studies without fear, and indeed find themselves at the end of their course confirmed in health against their natural tendencies and with the average expectation of life.

But beyond all consideration of tributary conditions, it is well to remember that Utah is the storm centre of home missions. Here are indeed the common conditions and evils which admonish patriots and Christians; but here, too, are the headquar-

ters of Mormonism, with a preponderance of 118,000 of their organization to 5000 in all evangelical Churches. Utah, with the body of its people honest and industrious, is controlled by a religion hostile to the doctrines in which our free institutions are founded. It is a Mormon State, one of the "forty-five," with all that Statehood implies, the character of whose influence is suggested by the proposition to place the statue of Brigham Young in the old hall of the House of Representatives at the national capital beside that of Washington, Lincoln and Grant as an example for American youth.

REV. JOHN EATON, PH.D., LL.D.

General Eaton, as he is familiarly known, was born December 5, 1829, at Sutton, N. H. He graduated from Dartmouth College in 1854, taught at Cleveland, and was superintendent of schools at Toledo, O. He studied theology at Andover, Mass., and was ordained to the gospel ministry by the Presbytery of Maumee, September 5, 1861. Becoming chaplain of the Twenty-seventh Ohio Regiment, he was twice taken prisoner during the war.

In 1862 came the opportunity that called out his great ability as an organizer. In that year the advance of the Union armies southward through Tennessee, together with President Lincoln's proclamation of freedom to the slaves, caused the colored people to flock in such numbers within the Union lines as to greatly embarrass military operations and threaten serious epidemics of disease. In this emergency General Grant, looking around for a suitable man, selected Chaplain Eaton, and placed him in charge. It has been estimated that this supervision, extending with the advance of the armies, came to include over 750,000 men, women and children. Bringing order out of chaos, they were organized and placed upon abandoned plantations and set to raising cotton, the profits of which helped relieve the government of the burden of their support. Over 70,000 of the able-bodied men were enrolled into the army, Chaplain Eaton himself accepting the colonelcy of the Sixty-third Regiment of Colored Infantry, from which he was raised to the rank of brigadier-general by brevet. General Grant, in his "Memoirs," speaking of him writes: "This organization and care of the contrabands in 1862, 1863 and 1864, was the commencement of the Freedmen's Bureau." In May, 1865, General Eaton was brought to Washington and made assistant commissioner of the Freedmen's Bureau. In 1867 he became superintendent of schools in Tennessee, and spent two

Rev. John Eaton, Ph.D., LL.D.

years in organizing the free schools of that State.

In March, 1870, he was made United States commissioner of education. Under his guidance the newly organized Bureau rapidly grew in favor and power with the educators of the country. State, city and country school systems felt his beneficial influence and were stimulated to greater efficiency. From the first he has been active in promoting improvement in Indian affairs and advancing Indian education. No part of our country, not even Alaska, was out of his view. The latest and most approved plans of education and the ripest experience of educators were published in bulletins and annual reports that attracted the attention of the civilized world. Educational commissions from Europe visited Washington to confer with him. And when the governments of South America, Japan, South Africa, and elsewhere awoke to the importance of educating the masses, they solicited General Eaton to map out suitable school systems for them and assist them in finding the agents and teachers who should be selected to set these systems in operation. These labors undermined his health, and against the wishes of the President he felt compelled to resign his commissionership in November, 1886. In expectation of his resignation, he was, in the fall of 1885, elected president of Marietta College, which position he filled until 1891, the College having attained its largest attendance. After a season of rest and returning health, he was, in 1895, unanimously elected president of "Sheldon Jackson College," Salt Lake City, Utah. In 1871 he made a visit to Utah to officially study Mormonism in its relation to education. Again in 1881 he made another visit to that people. In 1895 he was invited to visit Utah as an educational expert, which he did. These three visits, running through twenty-five years, have given him unusual opportunities of studying the Mormon problem. And these studies have created in his mind the profound conviction of the importance of a college in Utah upon a Christian basis, the State institutions being necessarily largely under Mormon influence and control.

To the awakening of the American public to the dangers that confront them in Mormonism, and to the securing of a safe, higher education to the young men and women of Utah, he is now bringing his ripe experience and matured wisdom.

WHAT THE PRESBYTERIAN CHURCH IS DOING FOR THE MOUNTAIN PEOPLE OF THE SOUTH.

S. L. C.

That class of people in the South among whom our Church is doing such a noble work is often spoken of as "The mountain people of the South." It was not until Miss Murfree chose from among them the heroes and heroines of her thrilling romances that public interest in them was awakened. Then the cry was raised, "Who are these people and from whence descended?" The attention of scholars and philanthropists was drawn to them; their ancestry, habits of living, environment furnished topics for interesting articles in our papers and magazines. We find them, numbering hundreds of thousands, and occupying that part of the Appalachian mountain system which is considered the heart of our country. As far as scenery is concerned, they have a goodly heritage, for they live in the midst of some of the grandest scenery on the Atlantic slope.

The numbers almost overwhelm us when

we think of the poverty and degradation,

and were it not for the ancestry of these mountain people, and the indication which they give of having preserved to some extent the good and noble traits bequeathed them by that ancestry, we might despair of lifting them from the low condition into which they have fallen.

Dr. Battle, the distinguished professor of history in the University of North Carolina, tells us that "the mountaineers of Virginia, North Carolina and Kentucky are of the same origin as the rest of the people of those States—principally from England, north Ireland and south Scotland." The emigration from the latter two countries brings into prominence their Scotch-Irish descent. Some of them fled from Great Britain during the Presbyterian persecution of 1740, and from these have descended some of the most noted Presbyterian ministers of the South.

It is gratifying to learn that during the Revolutionary War the forefathers of the mountain people were in sympathy with the *new country* which they were helping to form, rather than with the *mother country*. According to Bancroft, the historian: "There was a council of war held in Mecklenburgh, N. C., which was composed largely of Scotch and Scotch-Irish people." The adopted resolutions which were framed by twenty-seven Scotch-Irish Presbyterians, one-third of whom were ruling elders, were, in effect, a declaration of independence; in part they said: "We do hereby dissolve the bands which bind us to the mother country, and we declare ourselves a free and independent people." That this took place more than one year previous to the famous Declaration of Independence signed at Philadelphia, July 4, 1776, is the most remarkable feature connected with it.

What can have caused the degeneracy of this people? Sociologists who have made a careful study of the problem attribute it to the fact that the ancestors of the mountain people had nothing to do with slavery. They were consequently forced back to the mountains and isolated there. In the attempt to gain a subsistence from the poor soil, they grew poorer and poorer, each succeeding generation becoming more needy and more illiterate than the preceding. Poor soil, lack of schools and churches, will bring degeneracy to any race.

We say the absence of schools: there are mountain schools; but they are open but a very short period during the year—in many instances not longer than one month, and these are presided over by teachers far below the average. The meagre State appropriation is not sufficient to offer an inducement to a teacher of even ordinary attainment. Instances have been known where the schools have been closed for a year or two in order that a small sum might accrue to be devoted to the building of a schoolhouse.

The fact that the mountain people of the South were in the main loyal to the Union during the Civil War is another bond uniting them to the people of the North. Whole regiments came from the mountains and joined the rank and file of the Northern armies, and it is an undeniable fact that they fought with a courage and stout-heartedness which won them the respect of the Union soldiers.

These poor needy brothers and sisters are really our kinsfolk; they can boast of an ancestry similar perhaps to our own, their forefathers, like ours, having come to these shores generations ago. The surnames of our *American* families in the North are familiar ones in the mountains of the South.

A prominent business man of Asheville, N. C., a gentleman not particularly interested in churches, remarked in my presence a year ago: "The Presbyterian Church has done great things for North Carolina." In making this statement the gentleman voiced the sentiment of all the intelligent people of the State. Nor is our mission work confined to North Carolina: among the mountain people of Virginia, Kentucky and Tennessee we have opened schools and sent missionaries.

In North Carolina are found the Normal Institute, the Home Industrial for Girls, the Farm School for Boys, as well as the Laura Sunderland at Concord, and the Dorland Institute at Hot Springs. These are large boarding-schools, while smaller mission schools, such as Brittain's Cove and Allenstand, have been opened in the mountain districts, all under the direct supervision of the Woman's Board of Home Missions of the Presbyterian Church.

To the Northern visitor coming to Asheville for health and recreation these mountain schools are of peculiar interest. No letter of introduction is necessary. All visit-

ors expressing interest in mission work are cordially received.

The Normal Institute is delightfully situated in the suburbs of this famous mountain city, about one and a half miles from the town on a gently rising knoll, which commands a beautiful view of the mountains. Standing on the piazza of Battery Park Hotel and looking north, the institute can be distinctly seen, and together with "Biltmore," the famous country seat of Mr. George Vanderbilt, is pointed out to the visitor as a place of exceeding interest.

The Normal Institute is a school for higher education; its course is equal to that of the best normal schools of the North. It can well be compared to a beacon light which throws its bright and gracious beams far and wide. Many an ambitious Southern girl has had reason to bless the founders of the Normal Institute. As in Mr. Moody's school at Northfield, the household work is performed entirely by the pupils. This reduces the expenses of the school, by which the pupil necessarily profits. A scholarship in this school costs seventy-five dollars per year.

Almost within the shadow of the Normal Institute stands the building known as the Girls' Industrial School. This school was opened in the fall of 1887, five years previous to the founding of the Normal Institute, and six years before the Boys' Farm School was opened. Mr. and Mrs. Pease, formerly connected with the Five Points Mission, New York city, were the pioneers in the establishment of the Girls' Industrial. Coming to Asheville for health and change of scene, they became intensely interested in the condition of the poor mountain girl. With a trust in Providence, which is as touching as it is rare, they offered to deed their property, which they purchased soon after reaching Asheville, to the Board of Home Missions, provided the Board would grant them a small annuity for their maintenance. This property, which consisted of thirty-five acres of land and a large building formerly used as a boarding house, was valued at $30,000. The Board of Home Missions accepted the generous offer and thus was established the Girls' Industrial School.

Mr. and Mrs. Pease, deeming the gift without the giver as insufficient, devoted their entire time to the interests of the school for nearly six years. Mr. Pease's personal superintendence of the work and the presence of Mrs. Pease in the household did much to place the school on a sure foundation.

It is interesting to know that during their declining years their wants have been ministered to by the mountain girls who were so greatly benefited by them. Mr. Pease, who has recently passed to his reward, lived to see the seed which he sowed with a lavish hand bear fruit a hundredfold.

To the Industrial School comes the mountain girl in all her native simplicity and ignorance. The course of study covers six years and includes all the common branches, besides which the girls have a thorough drill in the best housekeeeping methods, as well as instruction in dressmaking and millinery. As may be expected, all of the household work is done by the pupils, and faithfully done, too, if one could judge by the clean white floors and shining woodwork. The classrooms were marvels of neatness when we visited them, and the girls themselves in their clean print dresses presented a very pleasing appearance. There are at present one hundred and fifteen girls in this school, presided over by eight teachers.

Miss Florence Stephenson, the principal, has been with the school from its beginning, and it is owing greatly to her efforts that it is so prosperous. Probably no other person has the spiritual and material good of these mountain people so at heart as has Miss Stephenson. Her pen is constantly busy in their interests, and she moves the hearts of her readers who respond by donating funds for scholarships, books for the library, and barrels of clothing for the girls. A scholarship in this school costs seventy-five dollars per year.

Pupils are sometimes admitted if they have no money, but to foster a feeling of independence they are encouraged to pay something, be it ever so little. In one case we heard of the family mule being sold at the ridiculously low price of four dollars in order that the daughter of the family might make a payment on entering school. Quite as pathetic was the case of a young girl who worked diligently all summer and succeeded in saving five dollars which she brought to school in the autumn, declaring that it was all she had and praying to be admitted.

On completing the prescribed course of study, some of the girls enter the Normal Institute, were they can have special training in methods of teaching. Others become teachers as soon as they leave the Industrial, since they are prepared to secure a county certificate. By the time a young woman has finished the course, she is fully prepared to earn her living by teaching, dressmaking or millinery work.

The day chosen for our visit to the Farm School dawned beautifully clear. It was with some misgiving that we undertook the journey of nine miles, for we had heard much of mountain roads and the length of time required to travel from one point to another. For the first five miles of our journey the road followed the windings of the Swannanoa, a beautiful, clear mountain stream, which adds its own peculiar charm to the scenery. Passing the reservoir where the water supply of Asheville is stored, we turned into the mountain road which led to our destination. This road proved to be a very rough one indeed, but the charming mountain views more than compensated for any discomfort felt, while the air, laden with odors of balsam and pine, could be compared to an elixir in its buoyancy and lightness. On the mountain slopes and in the valleys, farmhouses and cabins appeared, looking very diminutive in contrast with the mountains which formed the background. As we neared the end of our journey, the superb lines of Craggy came into view. This mountain is six thousand feet in elevation, and but a few miles from the Farm School. It forms the objective point for delightful excursions planned by the boys.

Miss Florence Stephenson.

It was high noon when we stood on the piazza of the spacious building known as the Farm School. We were in no haste to enter until we had enjoyed to the full the charming panorama of mountain scenery which lay before us.

The farm lies in a valley and consists of four hundred and twenty acres of meadow, upland and forest. The building is situated on a gently rising elevation which commands a magnificent view. The mountains seemed all about us, range succeeding range, as far as the eye could reach, the soft purple mist which is continually hanging over them fading away in the distance until it was impossible to tell where mountains ended and sky began.

The bewitching Swannanoa rippled over its rocky bed but a few rods away, sparkling in the January sunshine like a golden thread. It has often been asserted that mountain scenery has an elevating effect upon the character of the person who is constantly under its influence. If so, what possibilities there are in the future of these boys!

Mr. Samuel Jeffrey, the superintendent of the Farm School, is a graduate of the Agricultural Department of Cornell; through his courtesy we were shown through the building and some of the inner workings of the school were made known to us. The school building, which also answers the purpose of dining hall and dormitory, is a large roomy structure accommodating about ninety boys. The household work is performed entirely by the boys, not so much to train them in the methods of domestic work, but to save expense.

In the bakery we found two boys, fine, manly fellows of sixteen or seventeen, doing the baking for the next day. The bread had already been kneaded and made into loaves for the oven. Mr. Jeffrey made the remark that the boys made very good bread. Under the supervision of the matron, other boys were doing the work of the dining-room and kitchen.

The classrooms were presided over by

Miss Goodrich.

four teachers and recitations were in progress. The faces of the boys were intelligent, thoughtful and earnest, and there seemed to be an entire absence of that foreign element which is so apparent in the public schools of the North. With what pride could these mountain boys say, We are Americans.

The course of study includes the common English branches, with special instruction in scientific and practical agriculture ; also the trades—blacksmithing, carpentering, etc.

The chief object of the school is to give the mountain boy a good common school education, and at the same time train him in the best methods of farming, so that he will carry home new ideas in regard to the sowing of crops and enriching the soil.

By a system which is truly admirable, the boys share equally the advantages of the classroom and the work of the field. On this particular day in January, a detail of boys were ploughing the ground in preparation for the spring sowing. The products of the farm are consumed by the school. No wheat is raised, but beans, potatoes and nearly all vegetables grow in the soil. Eighteen bushels of the small, white beans were raised in one year.

The Farm School completed its fourth year last June, when seven boys finished the prescribed course. Some of the boys do not remain the four years, but even these are greatly benefited, since they have had a glimpse into a higher life and are able to carry home new ideas which will little by little transform the old home and bring "sweetness and light" where formerly reigned poverty and ignorance. Two of the seven boys who were graduated last June, viz., Thaddeus Enloe and Benjamin Harris, proved to be ambitious boys. They prayed for a higher education and their prayers are being answered; by the help of interested friends they are taking a course at Mr. Moody's school at Northfield.

If the Farm School did nothing more than bring these two boys out of the darkness which enveloped them into the glorious light of God's love, we could truly say that it had not been established in vain.

Mr. Jeffrey writes of the results of the Christian influences which are thrown around the boys as follows: "We are glad to relate gratifying conditions as regards spiritual matters. Two boys came quietly and asked if they might unite with the church at our last communion; when they entered school at the beginning of the year, they did not seem interested in spiritual things, but by the faithful teaching of Bible truths they came to know the right way at last and to walk in it. The elder of the two boys is over twenty-one years of age; he is striving to gain an education, although he is but little farther advanced than the beginner's grade. During special meetings which we have just held, seventeen boys confessed Christ, and quite a number are yet inquiring the way. Our hearts have also been made glad by several boys who have been somewhat out of the way, acknowledging that they have not been living right, and declaring their purpose to turn to God. There are still a few who ought to confess Christ at this time who are still untouched."

The Farm School depends for its support upon the Woman's Board of Home Missions. The mountaineers are poor, and but little can be expected from them. Scholarships of seventy-five dollars have been established which, with the labor of the student, meets his expenses at the school for one year. It is earnestly desired that these scholarships shall be increased; it is the prayer of those who have the charge of these mountain schools that God may open the eyes and stir the hearts of those of his children to whom he has given much, that they may gladly embrace the opportunity which he offers them of contributing out of their abundance toward the elevation and the salvation of the Mountain People of the South.

NOTES.

Economy in the Rooms of the Board.

The Board of Foreign Missions has carried economy of space to a laudable degree in the New Presbyterian Building. It is in charge of the eighth floor only, which serves for its work and that of the Woman's Board. The offices are all plainly finished and furnished and of moderate size. The rooms set apart for typewriting are much too small, and have been crowded from the first. The library room is also used as an office. The room originally designed for Board meetings is rented with two others to the Board of Church Erection. Meanwhile the Board meetings are held in the small assembly room which is also used for the meetings of the Woman's Board, for the daily prayer meetings of the officers and clerks, also for numerous committee meetings of the Assembly and the Church at large. The treasurer's office is now made to accommodate also the extensive shipping department and the department of leaflets, circulars, and other literature, besides storing the permanent archives of the Board. The place is literally packed.

The Outlook in India.

The most hopeful element in the outlook of our India missions is the extension of the work into rural districts and among lower caste people. Miss J. H. Sherman, of the Western India Mission, says in a recent letter: "Miss Brown and I are touring from this place (Bazaar Bhogaum), located about eighteen miles west of Kolhapur and twenty-five miles from Kodoli. We are on the very border of the jungle. Wild pigs, jackals and monkeys are frequent visitors in the neighborhood, and the king of Kolhapur killed a large tiger about seven miles from here last week. We have been here just two weeks, during which time we have visited twenty-seven villages and walked not less than seventy-five miles. The only wagon road in this region is a very rough one from Kolhapur, and extending through to the Ratnagiri district, and as few villages are near the road we are obliged to walk. The pastor of the Kodoli church and his brother are with us and feel quite at home. We hope to make this tour about five weeks long, and make one or two more after Christmas. Until last year, when Mr. Hannum and Mr. Tedford were here with the magic lantern, no missionary had toured here for years. I believe we are the only white ladies to visit these villages. The people in many places are really afraid of us. In one place they thought we had come to cut out their livers. In some places they imagine us to be government servants come to seize them and carry them away by force. It is decidedly discouraging to walk for six or eight miles over a rough path to some village only to see the women seize their children and run for a hiding-place, and even the men called suddenly out of town. The remedy for this, however, is not to give up, but to go often, so that the people will know that we come on a good errand. . . . . The work in Kodoli still moves on. During the last mission year thirty-three adults were received into the church and twelve have been added since. This makes a total of sixty-nine since January, 1896."

Results of Missionary Education.

Rev. J. G. Gilbertson, of the Lahore College, writes of changes which are gradually occurring, in spite of all the prejudices of caste or sect, as a result of missionary education. One is that Mr. Gilbertson's Bible class in the college, which hitherto has been confined to Christian students, now embraces over thirty non-Christians. Most of them are Mohammedans and are giving good attention. At the university convocation held in Lahore for conference an evening reunion of over fifty graduates of the college was held, embracing the classes of the last eight years. What was quite significant was that the wives of the young married graduates were present. Many of these gentlemen occupy high positions, and although they were not Christians they appeared to appreciate the freedom and the aggressive spirit of the occasion. Mr. Gilbertson says, "Refreshments were provided during the evening. The Hindus at one of the classrooms sat apart by themselves. Separate entertainment had also been provided for the Mohammedans, but to our great

amusement they crowded in with the Christians and ate cake and drank tea with the zest of home school-boys. The Christians, I am glad to say, made them welcome, and stood aside from helping themselves to help their visitors. This speaks volumes for the Christians and a great deal for the Mohammedans."

The Morals of Africa.

Facts which are revealed by our missionaries in the interior Batanga region of West Africa, both in letters and in oral statements, represent a condition of morals which it is difficult to describe in respectable language. There is apparently a readiness and even a desire to receive the good news of salvation, but to break away from the unspeakable vices which are universal seems to these poor savages an impossibility. Even the natural conscience has been destroyed by a long-continued general custom. There are those who apologize for heathenism, and regard it as well enough for the simple savage tribes who yield to its corruptive influence. They need to understand the condition of things which exist among the tribes of interior Africa. Cruelty always goes with vice. The offering of children to Moloch, by casting them alive into the fire, was a natural accompaniment of the nameless vices of Sodom and of the Canaanites generally, and so in Africa, back of the cruel custom of burying living wives with dead husbands is a curriculum of vice by which woman is utterly degraded. Heathenism cannot be described, but its enormities call for remedy with no uncertain plea.

Dangers and Annoyances.

Miss H. Christensen, writing from Benito, describes the annoyances and real dangers that beset the missionary work on the African coast and up the rivers as follows:

"Since the fearful tragedy which occurred some six miles up this river in October last, very few coast people have ventured up there. In this connection, Mrs. Reutlinger and I had a very narrow escape on a visit to the same town about ten days previous to the outbreak, and had it not been for our having at the station under treatment, as they were suffering from a very malignant disease, three little girls from this same clan, it is difficult to say what the end might have been.

"While some of the men were telling us of their trouble in one hut, and we trying to pacify them and counsel peace, others were gathered in another hut, consulting as to the advisability of attacking our boat's crew. Some of the men who must have had a little feeling left yet, and the women, remembering their children, begged them to let us go home again undisturbed. One of the head men, who thirsted for revenge and blood, was furious, but finally said, 'Let them go, but we are losing a splendid chance. I will not see the boat depart,' and left the palaver house.

"The cause of the trouble had arisen from a bloody feud handed down from generation to generation, and which had not reached the culminating point. The origin of the trouble lay between one family of the Fang, Boheba and Balingi, but the blow finally fell upon the innocent coast people. Four of these who went up the river on a trade journey were attacked and fell victims of their rage. After the cowardly deed was perpetrated, the guilty clan fled into the forest beyond reach of retaliation.

"Mr. Bates dwells among the Fang without thought of fear or danger, but it is different with our natives, and one cannot wonder that they hesitate. Yet how can they believe if they do not hear, and how can they hear without a teacher? I cannot tell you how we long for the day, when the light of the gospel shall dispel this dense darkness which now covers these people. So far as we can see, the interior people—Fang, Bogeba, etc., etc., in number almost without limit—can be reached with comparative ease up this river. The dwarfs or Bakweyi, as they are called here, are occasionally seen among them. Would that there were another Miss McLean ready to give of her substance to meet these also!"

Christianity and Hinduism.

One of the swamys who have come to enlighten the West in regard to the wisdom of India is giving reasons why Hindus do not eat meat, and ascribing the gentleness of Indian character and manners to the influence of a vegetable diet. He says that Hinduism has taught that animals as well as men have souls, which Christianity has denied; and he buttresses the old Hinduism with the modern teaching of Western evolution, which traces man from the grub,

and which as a rule denies any special endowment of a conscious human soul. The soul is a growth all the way from the bottom to the top of the evolutionary movement. He carefully avoids the real ground of the Hindu regard for animal life, namely, the fact that transmigration often finds a human soul in the body of some lower animal.

The relative compassionateness of Christianity and of Hinduism is a matter which will bear pretty thorough examination, and it is very desirable that the question be considered by all who are in danger of being misled. There is a plausibility in the swamy's assertion that Christian nations are less compassionate. They are at less pains to avoid the destruction of vermin than the Hindus, and they kill venomous serpents wherever they can, rather than allow them to destroy tens of thousands of the people as they do in India. While killing serpents and vermin and microbes, they have been accustomed to save their little children of both sexes, instead of murdering them as the Hindus have done for ages, and that at the behest of their religious teachers. It is true that these turbaned gentlemen deny the charge of infanticide, but whoever will read the government reports found in the life of Lord John Lawrence, or the special investigations of the India government made through various agents fifty years ago, will learn that in some provinces down to the middle of the present century every female infant was destroyed and wives were obtained by purchase from other tribes. These are proofs under government authority, added to the multiplied testimonies of missionaries repeated through a whole century.

The races of northern Europe have not allowed the wolves to destroy the people as is done so widely in India to this day, but they have been noted, notwithstanding all their beef eating, for their kindness and courtesy toward woman. If anybody doubts the testimony of Christian authorities on this subject, they have only to turn to Tacitus' history of the ancient Germani for non-Christian evidence. Anti-Christian writers like Elizabeth Cady Stanton and others have claimed that the courtesy shown to women by European nations is due not to Christian influence, but to the innate kindness and chivalry of meat-eating Teutonic races. But how have the gentle Hindus of whom the swamy speaks treated their women? To say nothing of widow-burning, which was practiced in India until the Anglo-Indian government threatened the death penalty to every one who should aid and abet the custom, what is the treatment shown to living women and girls to-day? (On this point see elsewhere the extract from the able work of Dr. James S. Dennis.) The customs not only of India but of all heathen lands with respect to women and girls are clearly shown.

Religious Faith of a Great Empire.

Miss Etta Montgomery, of the Hainan Mission, writes:

I have a great deal of sympathy for poor hoary old China in her present helplessness, but when I read such words as appear in the imperial decrees, I think she ought to be punished for her imbecility. Take, for instance, the following, which was issued by the emperor, October 2:

"We have received the memorial of Wang Wen-saao, viceroy of Chihli, reporting that owing to the peacefulness of the river gods, the Yungting River and the Grand Canal have during the present autumn been singularly free from overflow and other mishaps, etc., etc. We feel grateful to the gods for their aid, and hereby command that ten great Thibetan incense sticks be bestowed upon the Dragon gods of the River and Canal, and that the said viceroy shall send the said incense sticks to the Taotai of the Yungting Intendancy, who shall offer them to the Dragon temple on our behalf in token of our gratitude."

MISSIONARY CALENDAR.

ARRIVALS.

March 13—At San Francisco, from the Canton Mission, the Rev. and Mrs. Andrew Beattie; from the Korea Mission, Mrs. H. G. Underwood; from the Western India Mission, Miss Rachel Irwin, January 12.

March 16—Mrs. A. W. Marling, from the Gaboon and Corisco Mission.

DEATH.

March 31—At Petchaburee, Siam, James B. Thompson, M.D.

RESIGNATION.

February 1—Miss Margaret E. Davis, of the Lodiana Mission.

REV. J. C. R. EWING, D.D.

Dr. Ewing was born in Armstrong county, Pa., June 23, 1854.

Graduated from Washington and Jefferson College in 1876 and from the Western Theological Seminary in 1879, he was ordained by the Presbytery of Kittanning in September, 1879.

Married, June 24, 1879, to Miss Jane Hindman Sherrard, daughter of Rev. John H. Sherrard, of Thorntown, Ind.

Sailed for India, October 2, 1879. For about five years he was engaged in evangelistic, literary and educational work, in connection with the Furrukhabad Mission.

He became Professor of Systematic Theology in the Theological Seminary at Saharanpur, in October, 1884. In 1888 he was made President of the Forman Christian College, at Lahore. Returned to this country in April, 1897, and expects to return to India in the next autumn.

Dr. Ewing is regarded as one of the strong men of our missionary force.

Dr. Underwood of Korea reports that two churches have by their own effort built a house of worship, and a third has increased the size of its building one-half.

GLEANINGS FROM ANNUAL REPORTS.

In the matter of self-help the native churches in our Mexican Mission have made a great advance. Last year they raised $8504, this from 3679 members, so that the average contributed was $2 34 per capita. Two hundred and ten adults were received into the Church, and 240 children were baptized. Seventy-six Sabbath schools include 2125 pupils and twenty-eight day-schools number 600. The two girls' normal schools number one seventy and the other forty-nine pupils.

Rev. George Cornwell, of Chefoo, has made six itinerating trips during the year. He reports with joy that he baptized more persons than in all the five previous years of his ministry. "Seventy-two persons have made profession of faith, and a number of inquirers are at this very time gathered in five country inquirers' classes." In one town Mr. Cornwell received in one day twelve persons, mostly heads of families; in another four, and these four have led seven others to Christ.

In another place three leading men were received into the church; in another, a commodious chapel has been built by one of the Christian families, and almost entirely from the proceeds of the family idols which were given to Mr. Cornwell for sale. An interesting work has been developed through the effort of a lady school-teacher whose school is entirely independent of mission funds.

Rev. J. P. Irwin, of the Tungchow College, has shown that he is not satisfied with mere educational work, but also desires a share in field evangelization—preaching in villages and holding revival meetings for the benefit of the native Christians. He had associated with him a band of helpers divided into five parties, all preaching daily in the villages. By this means about a thousand people were reached every day. Mrs. Irwin, with a "baby organ," added greatly to the interest of these village services. Mr. Irwin has traveled during the year (there are no railroads, of course) 1950 miles—480 on the last trip, which was made with bicycle. He adds, "In Loi Choo Fu sixty persons were received on confession of faith."

Dr. Irvin, of Fusan, Korea, in writing of a visit received from Drs. Underwood and Avison, says: "They were here twelve days, and every night held services in my hospital, with good attendance. Some nights fully 150 were present. The last Sunday they were here they held four services, and it was thought by them that they preached to nearly 900 people. During the meetings several persons publicly confessed Christ. The Lord has opened up a great work for us here. Dr. Underwood is a wonderful worker. Men, women and children sit like pieces of statuary when he speaks. Next summer we are going to try to have him with us for two months or longer if possible. It would be good for our work here as well as a good change for his health."

Mission House in Nodoa, Hainan.

"MISSIONS AND POLITICS."

The following notice of the political or religious outlook in China, as seen from an English point of view, is so able and so hopeful that we give it place in the author's own words. It is an extract only, from the leading article in the *Church Missionary Intelligencer* for March:

"So emphatic is the sign in the East of the dawning of another day, that we offer no apology to our readers for inviting them to turn their careful thought to the shapes and colors of the clouds of policy that seem to hold in their bosom the beginning of some most near and most eventful change.

"Close on nineteen centuries have passed since the world was witness of history's greatest fact, and all down those nineteen centuries, and even far behind that time, has existed a vast and populous and singularly united people. Its distance from the West has not been the sole and single factor of its isolation. At least as influential a cause has been the unique character of its language. Spoken or written alike, the tongue of its people has divided not less than it has differentiated them from other nations. Combining with these a still further instrument of internal unity and external separation has been the character of its education, the peculiar and permanent shaping also of its religious thought. However adequate or accurate be our analysis of the forces which have contributed to construct and conserve a unity and an isolation so singularly unique, yet that such a unity and such an isolation have been effected, and that such have existed for at least five-and-twenty centuries, admits of no manner of disputation. But the excessive feebleness of this enormous fabric only enhances our wonder at its continuance. That a people, at least for centuries singularly unwarlike, and occupying a territory of such enormous extent without natural or artificial defense, save only the figment of a frontier barrier on its northern side, should continue in a condition of integrity and independence, as enduring as helpless —is calculated to invite most serious reflection. The permanence of such an ethnic phenomenon amid the rise and disappearance of other powers and other thrones; the singular survival of a nation, as a nation so suggestive of unfitness for survival, to this present point so late down in the records of time, would mean more than any fortuitous concurrence of favoring conditions. The unique vitality of an empire that has

heard with placid immobility the fall of a hundred kingdoms, each seemingly more wise, more warlike and more wealthy than herself, has listened with sublime composure to the thunder of their falling thrones, and the loud passing of their power, has paused not even to lift her eyes undisturbed from the study of her sages and the flight of the shuttle in her looms; such is an arresting contemplation and study most instructive at the present time.

"It might have seemed to some, even to many, that the consciousness of her mass and of her might had given to China that composure even more than Oriental, and that confidence more than natural that appeared incapable of contemplating decay or dissolution. Without doubt the official utterances of her rulers wore at least the air of a measureless strength. That the teeming multitudes of her people, from the outflow of the Song Ka stream to the monasteries of Thibet, believed their emperor greatest of all mundane powers and sovereign lord of most, admits of no question. That such a conceit has ever been sedulously propagated throughout the Middle Kingdom is without doubt, and that by aid of cunningly contrived artifices of ceremonial the foreign representatives were made to figure as tribute-bearers to the Son of Heaven is known to most. Through all the empire the thoughts of universal and perpetual sway gathered round its throne, and even the perplexing phenomenon of the plunder of the Summer Palace was limited in its publication to as small an area of population as possible, and explained with such plausible ingenuity that its influence and significance were reduced within the narrowest and most innocuous limits. . . . .

"Suddenly, as the last days of the nineteenth century are running out, the long series and sequence of China's changeless calm undergoes severance of continuity. A difference of opinion with a people lying off their eastern coast, a mere midget to the mass of China, reveals with startling abruptness the weakness of her nation. Her armies are crumpled up before the advance of the Japanese combatants, her fleets, though of foreign build and arming, collapse in most inglorious defeat, and the great heaving body of China lies helpless at the feet of her pigmy foe, falls in mass so huge, so feeble and so unintelligent, that in part she knows not how longer to resist; in part is even unconscious that she is at war. . . . .

"Yet these were but a small portion of the loss. There passed then away and passed forever the semblance and prestige of her power. It was the fall not of the really but of the seeming mighty. Mutual jealousy might distract her foes and home complications might retard their plans, but the hour to them for the dismemberment of China had struck, and the question of her continuance had come to be only the question of their national convenience and their financial and strategic opportunity.

"Thus the entrance of Germany upon Chinese soil and the landing at Port Arthur of the Russian strength constituted the natural sequence of the conflict with Japan. These were the sure and the inevitable issues of the exhibition of her incompetence and the demonstration of her debility in the Japanese passage of arms. These are the events which, in our view, are of cardinal interest and of permanent importance to China as a nation, but most of all, in our view, to China as a mission field. . . . .

"The wonder is that the officers of the Chinese customs and the representatives of foreign powers have equally failed to influence to any perceptible degree the current of Chinese thought. Consuls and coolies alike have availed to send a ripple of intelligent interest across the vast stagnant ocean of the Chinese life. But the ripple has never risen to the force and magnitude of the billow's might, and to vary the metaphor the *vis inertiæ* of Celestial indifference has served to repress with crushing weight the tendencies toward intelligence within the breast of China. She has traveled within her changeless orbit of centuries of rotation as impervious and as impassive and as indifferent to the thought, the progress, and the Christianity of Western peoples as though they were but the scintillations of a meteor shower.

"The story of mission life among the Chinese is, we are firmly convinced, a history of unquestionable success. Judged not by the extravagant demands of a carnal and an unhistoric criticism, we believe the history of Chinese evangelization pales not beside the narrative of any mission effort in any land or of any century. The difficul-

ties of language, of unbelief, and of misbelief allied have been enormous; the prejudices of a people who look upon England much less as a Christian country than as a great opium merchant have enormously countervailed the efforts of the most devoted and the most scholarly of the children of Christendom. Yet the force of the gospel is an advancing and progressive one. If not nearly so rapidly as among the quick and receptive Japanese, the seed of the evangel has secured at least as permanent a resting-place in the Chinese heart. There is no lack of stability in the slower and more cautious Chinese, and a gospel once received will not readily be cast aside. Starting upwards from the lowest strata of social life of China, where, as ever, Christianity has planted her central fort, she promises one day to dominate the mind of the most cultured classes of that people. . . . . Added to these an enormous mass of literature has emanated from the American Mission Press in China, whose contents, saturated largely with the teachings of natural science, have served for the uprooting of the ancient conceptions of the Chinese on a multitude of points not less physical than spiritual.

" But if these, the forces of the gospel, combining with the peaceful influences of secular instruction, are even now in potent operation upon the soil of the Chinese empire, why should attention be turned to contemplate the landing of a few foreign troops on their eastern seaboard? May the sight of a Russian sailor in a Chinese town be safely counted upon to produce immediate conversions, and is the advent of a French or even German squadron attended inevitably with spiritual edification to the Chinese population? May it not even be reasonably expected that conditions of disquietude and circumstances of impending strife do not supply the most favorable and congenial theatre for the development of Christian agencies and activity? It must be admitted that not much spiritual advantage may be immediately expected from the interposition of such forces as we mention. But while it is impossible to question the drawbacks and disadvantages to the gospel incident to the contact of the armed foreigner with the Chinese, it is absolutely impossible to miss the significance of such as we now behold in rapid march across the scene of the Chinese political existence. 'Oh! Rock, Rock, when wilt thou open,' exclaimed Vagliani, apostrophizing the Chinese empire. The answer has come late, but at last we believe it has come. Never, we are of opinion, will China be closed as it has been closed practicaly in all the past to the entrance of the outer world, and, better far, to the incoming of redemption's light. For the Western powers who have entered China there will be no retrocession. The wedge of cleavage, we are convinced, has struck deep into the very soul of China. The hour of her people has struck upon the clock of heaven.

" Like the vast dykes and drains of the Netherlands, the barriers which have so long restrained the Middle Kingdom from the influx of the outer ocean have suddenly collapsed. The abiding presence of the armed forces of the West upon the Chinese soil must effectually destroy the prestige of the literati, must terminate ultimately the tremendous tyranny of the mandarins, must perforce present to the astonished gaze of the Chinese the fact that the nations of the West, in the arts of peace not less than in the instruments of war, in the resources of civilization and the comfort and elevation of social existence, are immeasurably their superiors. There is no direct gospel, we admit freely, in any such demonstration of external superiority, but there is conceivably an immeasurable hindrance to the entrance of the gospel in the universal consensus of the common and even educated classes of China that on any platform of moral, social, civil and material excellence they surpass the barbarians of the outer seas. This transcendent conceit of the millions of the Chinese mass, which has never been moved or mitigated by any intermingling with the outer races, must now sustain the rudest shock. A process of humbling has now begun for China and her countless people which seems to be the indispensable condition of the reception of the kingdom of God. Tardily and reluctantly has been for her the yielding of her children, for us has been the joyful welcoming of the few within the Christian fold. But all the forces of Chinese thought and custom and prejudice and tradition have been in combination to resist and suppress the interest and the influence of the individual conver-

sion. Absolutely unique have been the conditions which in China so long availed to confine within narrowest area the effect of the enlightenment of a soul here or a village there. Now, we believe, in the mysterious unfolding of the divine plan, we see the disappearing of the time-honored difficulties of China, and slowly, reluctantly, and by no means of its own accord, the vast gate of China turns upon its ancient hinge, to release the prisoners of its long captivity, and, in the language of inspiration, to let the oppressed go free.

"We may, in a word, be prepared at the present time for the discovery of a remarkable receptivity in the Chinese nature for the gospel. To reiterate our illustration, the outer gate is opening, the bonds within are breaking. The iron gate has not opened until the prisoner is prepared to come forth. It has, we believe, begun to open and the hearts within are already experiencing release.

"We may, in conclusion, inquire, Was ever hour so propitious in the life of the Chinese empire for its Christianizing? Were ever the pointings and the premonitions of the coming dawn so distinct and so decisive?"—*George Ensor.*

HOW THE LEAVEN SPREAD.

Fourteen years ago a native of Nakawn, having heard of the fame of an English physician in Bangkok, left his home in a little sailboat in search of the physician for healing. His wife accompanied him to nurse him by the way. Seemingly adverse winds drove their little craft into the Petchaburi river. At the mouth of this river they met a native Christian who said, "Why go to Bangkok? There is a good missionary physician at Petchaburee who will gladly care for you." The sick man was welcomed to the hospital, and there found more than he had expected, for he was not only healed of his disease, but accepted Jesus as his Saviour. His wife was also converted. They resolved to return to their native province and there proclaim the glad tidings. They were given earnest instruction in the word, and in less than one year from the time that they reached the Petchaburee hospital, ignorant even of the precious name Jesus, they were earnestly proclaiming the great salvation, not only in the city of Nakawn, but even to the northwest borders of the province. God approved their labors, for it was not long before several persons instructed by them journeyed to Bangkok and Petchaburee and united with the churches of those places. By the earnest appeals of their faithful servants, a missionary and his wife at Petchaburee were constrained to make in a sailboat a seventy-two days' tour along the west coast. During this tour they reached the northern border of the Nakawn province and were greatly encouraged. Year after year the two labored on in the Master's work, making extended tours, and enjoyed seeing fruits of their labors. They finally persuaded two of our missionaries in Bangkok to make a tour to Nakawn, gave them a glad welcome and coöperated with them, and thus the Bangkok Station was led to begin systematic work for Nakawn.

This work has been encouraging ever since. On the 26th of April, 1895, a church of thirty-one members was organized in the city of Nakawn. It now numbers sixty-five members, whose homes are scattered in settlements from one to five days by elephants from the city of Nakawn, and in these various settlements we have not much less than one hundred candidates for membership. Our missionaries on their last trip to Nakawn baptized fourteen adults and placed a good number on probation. They also encouraged the Christians to build from their own resources two chapels, one a good, large, comfortable chapel on our lot in the city of Nakawn, the other in a distant settlement in which reside some fifteen members. They also had assurance from the believers in two other settlements that they also would soon erect chapels. In building these chapels the people did not seem to think of asking the missionary for financial aid. During the months of the year that it is impossible for the missionary to reach them, they maintain regular Sabbath services in four centres in the province, thus manifesting a commendable spirit by coöperating in the good work. . . . . We think of State after State in the United States with less populations than the Lakawn region, having ministers of the word by the hundreds, and almost innumerable agencies for evangelizing the people; surely then our request for Nakawn is not extravagant. We are sanguine that if the imperative need

Siam Mission Boat.

of this region is placed upon the hearts of God's people at home there will be prompt and liberal responses. We remember that one person about seven years ago offered the necessary funds to establish a station at Nakawn. It has been suggested that we work the Nakawn region from Bangkok. We have tried this for almost five years, and found it impracticable. To expect this would be more unreasonable than to expect one minister in the city of St. Louis to evangelize the State of Nebraska.—*From Report of Rev. Eugene Dunlap.*

Rev. James Woodworth, in the *Herald and Presbyter* for March 9, reports the total number of medical missionaries of the Presbyterian Board as seventy-eight, of whom thirty-two are women. These have under their charge seventy-three hospitals and dispensaries, in which they treated last year 254,425 patients. The missionaries have under their care 720 schools with 30,172 pupils. Many of these are from the schools, academies and seminaries for boys and girls. The writer dwells upon the salutary and leavening influence of the missionaries as a community. Thus the benefit imparted by the missionaries is felt, and their superiority in various ways is recognized, and a powerful influence over those under their care must inevitably be acquired.

The missionaries are educated, cultured and refined men and women, with good moral characters, and are to be regarded as representatives of the best civilization of the world. They furnish continually object lessons of family life, so that as mere civilizing and educating agents their influence must be helpful and elevating.

Rev. Dr. H. G. Underwood, of Korea, reporting the year's work, quotes some of the Spanish reports of Cuban affairs by saying "there is the usual monotony of success and victory." The desire for church buildings seems to be in the air just now, and the people simply go to work and build them.

Concert of Prayer For Church Work Abroad.

May.—WOMAN'S WORK FOR WOMAN.

(a) Condition of woman in mission lands.
(b) Social customs and family life.
(c) Christianity's message to woman.
(d) Zenana work and other special forms for reaching women.
(e) Peculiar trials of women missionaries.

UNRELIEVED WOES OF WOMANHOOD TO-DAY.

There is still a final group of *indignities and burdens*, both physical and moral, which pertain to woman's lot in her non-Christian environment. The mere list of physical injuries inflicted upon her is painful. In almost all Eastern lands she is beaten without legal restraint and maltreated sometimes with brutal cruelty. She is often neglected when sick, as in many an Indian zenana. She is married everywhere at a tender age—in India as early as seven years—and the marriage is often consummated at eleven or twelve. There seems to be no law in Mohammedan lands restricting the wishes of her rulers in this respect. Among the Kabyles she is often a married child at seven or eight. Nor is there any constraint of custom as to the age of the bridegroom, who may be far advanced in years and yet married to a child. Amid the dismal barbarism of Chinese Turkestan even young children are sometimes drugged and forcibly married. In one of the islands of the New Hebrides a woman's marriage is attended by the painful ordeal of having her "two upper front teeth knocked out by the medicine-man, aided by half a dozen old women, who hold the girl's arms and legs while the cruel operation is being performed." Among the African tribes she is always liable to the charge of witchcraft, exposing her to torture or death, as among the Matabele and the Bule and the tribes of the east equatorial region. In Uganda a wife was recently killed upon the supposition that she made her husband sick. On some of the South Pacific islands, as in Aneityum and Efate, she is liable to be buried alive in the same grave with her husband or sacrificed in his honor by methods of extraordinary cruelty. Among all savage and ignorant races she is likely to be the victim of brutal quackery and barbarous surgical torture in the times of peril and distress. When widowhood becomes her lot she is everywhere the victim of suspicion and often of cruel neglect. Not infrequently her unprotected condition exposes her to violence. In China even the bright days of her childhood are shadowed by the lingering torture of bound, or rather crushed, feet, in accordance with that abominable custom. If afterwards in maturer life she is obliged to work, the burdens of her toil are immensely enhanced by the physical disability of her maimed person.

The rough-and-tumble toil of life in mountain and field and garden seems to be her lot everywhere in heathen lands. Her daily lesson is drudgery and throughout the East and in Africa every form of hard work is her appointed lot. She is a "hewer of wood and a carrier of water." In the fields and vineyards and olive orchards, on the tea plantations and at the wine-presses, carrying heavy loads upon her back and heavy jars upon her head, sometimes yoked to plows, usually walking while men ride, frequently with her babe strapped on her back—she goes through the weary round of her daily task. The filthy and loathsome service of fertilizing the soil and of preparing the fuel made from offal is always her menial task. The situation is well illustrated by the story of a native African who ordered his wife to carry him on her shoulders over a deep and perilous ford of a river. She obeyed his command successfully. The husband, on being remonstrated with by a white man, asked in astonishment, "Then whose wife should carry me over if my own does not?" Thus, while it is true that there are many industries in which women can and do happily engage, yet their lot as a rule is to be the slave and drudge of men who spend their time in idleness and sport, with no effort to lighten the burdens of life falling so heavily upon the women.

Her indignities and burdens are not, however, physical alone. The laws of Manu give the old Indian estimate of woman. She is regarded with intense distrust and counted as simply a malevolent snare to men. If a widow, she is ever the victim of malicious gossip. "Scandals cluster

around a widow's door," is a Chinese proverb. "She is married to the gods," in India, which means that she is married to no one, although the slave of all. She is set apart and trained for the indecencies of the nautch while still a child. If there is any difficulty attending her marriage, so inexorable is the law that no one must remain unmarried, that she is given perhaps as the fortieth or fiftieth wife to some old man among the Brahmans whose special business it is to marry girls for a consideration, so that if they fail to find a husband in any other way this resource is open. As might be expected, the natural result of woman's environment and experience where Christianity is unknown is seen in her dwarfed intellectual capacity and her moral and physical degradation. Her service in society has in it necessarily little that is helpful or elevating.

Among savage races even the instincts of her humanity seem to have given place to a groveling and loathsome animalism. In the higher walks of heathenism she seems doomed to live in an atmosphere of suspicion, ignorance and superstition. The Hindu zenana and the Moslem harem are, as a rule, the haunts of frivolous inanity, fleshly vulgarity and intriguing jealousy. She knows little of the true ideal of home, and appreciates but feebly the dignity and responsibility of motherhood. False conceptions of duty, virtue and responsibility govern her life; society is thus robbed of the helpful influence, the brightness, the fragrance, and the charm of her pure companionship, and the world is enfeebled, darkened and saddened by its absence. Mr. Rudyard Kipling, in one of his stories of Indian life, gives the following trenchant verdict as to the real secret of India's degradation. He says by the mouth of one of his characters: "What's the matter with this country is not in the least political, but an all-round entanglement of physical, social and moral evils and corruptions, all, more or less, due to the unnatural treatment of women. You can't gather figs from thistles, and so long as the system of infant marriage, the prohibition of the remarriage of widows, the lifelong imprisonment of wives in a worse than penal confinement, and the withholding from them of any kind of education or treatment as rational beings continues, the country cannot advance a step. Half of it is morally dead, and worse than dead, and that is just the half from which we have a right to look for the best impulses. It is right here where the trouble is, and not in any political considerations whatsoever. The foundations of their life are rotten—utterly rotten—and beastly rotten. The men talk of their rights and privileges. I have seen the women that bear these men, and again —may God forgive the men!"—*James S. Dennis, D.D., in "Christian Missions and Social Progress."*

AMERICAN SLAVERY OF CHINESE WOMEN.

In adopting the following minute which was passed by the Presbyterian Board of Foreign Missions at its meeting of September 7, 1897, allusion was made to an evil which not only continues, but is increasing and should not be lost sight of.

"The Board, having learned of the death of Miss Margaret Culbertson, who for many years has presided over the Presbyterian Rescue Home for Chinese slave girls in San Francisco, desires to place on record its high estimation of her character, and its sense of irreparable loss in her decease. Miss Culbertson was no ordinary woman and her work was not ordinary work. Her career of heroic Christian effort for the education and for the brave and fearless defense of those waifs imported from China for the worst of purposes, marks a new era in public sentiment, and a more vigorous maintenance of justice to the unfortunate in the local courts.

Miss Culbertson began her work when the anti-Chinese prejudice on the Pacific coast was at its height, and when it seemed almost an open question whether any man or woman of the Mongolian race had any rights which Americans were bound to respect. The regulative laws which now limit and control Chinese immigration had not been put in force, and there existed on the part of the lower classes of our population an almost frenzied hatred toward all Chinese laborers. This indiscriminate enmity bore upon the innocent as severely as upon the vilest, and missionaries and others who befriended these people and tried to do them good were about as thoroughly hated as the Chinese themselves. Those espe-

cially who attempted to rescue the doomed slave girls encountered a double measure of obloquy. They were in positive danger from the rage of the Chinamen whose prey they had rescued, and they were subjected to the professional arts and insults of an unscrupulous class of lawyers, who coarsely bantered them in the courts if they dared to appear as witnesses. In this terrible conflict for purity and humanity, Miss Culbertson stood in the forefront. Supported by the encouragement and prayers of a large number of California's noblest Christian women, she went down again and again into the arena, amid wild beasts as foul as those of Ephesus, resolved to win the battle or perish in the attempt. The more vulgar the language of the legal hirelings who confronted her, the more firmly she stood her ground, though the strain made sad havoc with her health, and finally, after years of struggles, broke her down utterly. It was not, however, until she had won a glorious victory. Other mission homes followed her brave example. Public sentiment came to her help; the newspaper press, or the better part of it, sustained her cause. The police aided her gladly. The courts, hesitant at first, came up to the clear and positive ground that this form of slavery, like all others, is unlawful in this land and can be only unlawful. And now everybody who lays claim to decency is in favor of the rescue work, and it is coming to be thought disgraceful for any lawyer, no matter how great the fee, to plead the cause of the Highbinders and their infamy.

"Miss Culbertson had gradually failed in health for the last four or five years, though she still persisted in doing what she could. Her defense for the helpless was only a part of her varied work. In the general management of the Home and in the loving interest which she cherished toward all who were and all who had been under her care, she was untiring. Scores of her pupils have married and are now presiding over Christian Chinese homes. These are her living epistles and her panegyrics.

"On the 25th of July she set out for her home in East Groveland, N. Y., where she hoped to die. As she was extremely feeble she was attended on her long journey by a sister and her niece On reaching Avon Springs, only fourteen miles short of her home, it became necessary to remove her from the train, as the end was clearly at hand. And there failing to reach her earthly home, she passed to a more enduring and glorious home in heaven."

The Board was moved to record this merited tribute by a desire to stamp the seal of its approval upon a form of missionary work which should appeal to every philanthropic heart, and especially to every Christian woman in this favored land.

While there has indeed been a favorable change of sentiment in regard to the Chinese, yet the much-needed work has not all been done. A writer in the *North American Review* for September last states that there are now fifteen hundred Chinese women held in this degrading slavery in this country; that two large Chinese companies are engaged in the purchase, transportation and sale of these ill-starred victims and that no less than three thousand Chinamen scattered through our American cities derive their support directly or indirectly from this infamous traffic. Some months ago the Chinese consul-general in San Francisco appeared in state in one of the missions in that city, and demanded the release of a slave "for the honor," he said, "of China and the Chinese." Being rebuffed, he obtained a writ of *habeas corpus*, and the prolonged contest which followed in the courts has served to reveal more fully than ever before the extent and the perfect organization of this Satanic traffic. As these girls are brought through the custom houses under false affidavits that they are wives and daughters, the evil is exceedingly difficult to reach. But reach it we must as a civilized and Christian people. We shall be told that there are nameless corruptions and vices of white men which must be hunted down in the dark places of all our cities. This is true, but it cannot excuse apathy or indifference to this organized and compulsory vice. This is slavery, and of a viler sort than ever existed among us before. Beginning on the Pacific coast, it is stealthily creeping into all our great cities, East and West. It is a slavery of woman. It belies the very highest boast and glory of our country, which has been called the paradise of woman.

Circles of King's Daughters, organized by Christian Chinese women, are doing effective work.

BEIRUT FEMALE SEMINARY.

MRS. JAMES S. DENNIS.

The story of this interesting and beneficent institution reaches back into the early days of mission work in Syria. It is difficult for us in this time of its fully organized prosperity to realize the labor, self-denial and perseverance in the face of difficulties which have brought it to its present vantage ground of influence. Many lives have gone into its building. It makes one glad, aye, proud, to remember how quickly the first missionaries, far back in the twenties, thirties and forties, grasped the idea that woman must be educated and Christianized if true civilization were ever to prevail in Syria. They looked about them and saw the low estate into which womanhood had fallen. With sympathy and Christian love girls were gathered into missionary homes. Opposition had to be overcome. Public sentiment at the time was voiced by a priest, who said, "It is by no means expedient to teach women to read the word of God; it is better for them to remain in ignorance than to know how to read and write. They are quite bad enough with what little they know now. Teach them to read and write and there will be no living with them."

Miss Eliza D. Everett.

Nevertheless, slowly and surely the work went on. Lovely Syrian Christian women came out from the little family schools in those missionary homes, and in their turn taught others.

Finally, after some experiments and under changing auspices, this boarding and day-school for girls was established in Beirut. It was for some time supported by private contributions. A permanent abode for it was erected in 1866. The late Mr. William A. Booth greatly aided in this and acted as treasurer of the building fund. Many friends contributed in various ways to the establishment, equipment and support of the school, though there were periods when it was brought into dire straits. After the transfer of the Syria Mission to the Board of Missions of the Presbyterian Church, the Women's Boards of Missions of New York and Philadelphia assumed the responsibility of its support. The salaries of teachers have been provided by individuals and churches, and scholarships have been taken by societies and friends. The principle of self-support has been pressed as far as it seemed wise, and now a large proportion of the scholars pay for their privileges.

It is from 1868, when Miss Eliza D. Everett, a pupil and later a teacher of Houghton Seminary, was called to the principalship of the Beirut Female Seminary, that its modern period of more thoroughly organized life dates. Miss Everett brought to her high endeavor a fine, sweet and dignified personality, an unusual intellectual capacity, discretion, tact and warm Christian devotion. With careful thought she formed her ideals, and then steadily and patiently pursued them year after year, enlarging the curriculum, and securing such aid as she thought would help in the development of a true Christian womanhood. The order and system of the school

became gradually more and more perfect, the scholarship and text-books of a higher grade. Miss Everett herself prepared in Arabic a work on astronomy, and translated Knox's "Life of St. Paul." The physical and domestic needs of a Syrian maiden were provided for. Above all and before all the moral and religious training in the school received the most careful attention. To win her pupils to Christ and to train them for Christ was ever the highest aim of this honored teacher who for more than twenty-five years was largely the guiding influence in this institution, until her resignation was regretfully accepted.

She was ably aided by several others to whom she would wish us to render an equal tribute of appreciation. Some were soon obliged to relinquish their labors. Miss Emilia A. Thomson and Miss Jackson (now Mrs. Foote) were those longest associated in efficient service with Miss Everett. We rejoice that the former, with Miss Alice S. Barber and Miss Ellen M. Law, is continuing most satisfactorily the noble work which bears the impress of so many unselfish lives, all in their own characteristic ways having contributed to its inception or development. In this review our thoughts dwell with affectionate appreciation upon the Syrian teachers who have revealed their gratitude by faithful service and without whom this work for their sisters would have been sadly crippled. One of these, Muallimat Furha Haddad, after twenty-four years of labor in the school, has been granted a year of rest.

The pupils in the seminary have come from far and near and have been representatives of the various Christian sects as well as to some extent of the Druze and Moslem faiths. They have gone out from the school to their responsibilities as wives, daughters and sisters. Many have become teachers. The report for 1897 states that twenty-five who had been in the seminary were at that time teaching, fifteen of these in Syria, five in Egypt, and five in Palestine. A scholar, who at a somewhat mature age came for special training, has just entered upon work under the auspices of the North African Missionary Society. A late graduating class were all professing Christians. Some daughters of former pupils have come into the school within a few years, and the occasional gatherings of the alumnæ have revealed the lasting attachment of many who have been under the refining and ennobling influences of the school. Many of them are women of great charm and loveliness, and it is impossible to compute the influences for good which have emanated from this institution. Not all have become truly Christian or even Protestant, but they cannot forget what they have seen and what they have heard. Many have given their hearts to Christ. It is most encouraging to come upon them in journeying about the country. Of one in Nazareth, Miss Barber wrote, "I had not seen her for eight years. She had united with the church at her home, identified herself with the missionary work, helping voluntarily in women's meetings, while teaching a private school for her own support. She is the mainstay and comfort of a widowed mother, and the guide of her little sisters and brothers." Many an interesting history could be given—sometimes of persecution and trial for Christ's sake.

A missionary society has been formed in the school, and contributions have been sent to the Lao country and to Africa. In reference to the latter gift the one forwarding it wrote, "Our small offerings would not illumine much of the Dark Continent, but it was the means of expanding not a little the horizon of thought and spiritual sensibility among our girls." During the last year this missionary society of Syrian girls *has sent its offering of nine dollars toward the liquidation of the debt of our Foreign Board.*

In these remarks upon the Beirut Seminary we have been continually mindful of the two other institutions of similar scope, at Sidon to the south and Tripoli to the north. Each one in its own individual sphere is doing its beneficent work, but our story has not at this time been of them.

TRUE LIGHT SEMINARY, CANTON, CHINA.

MRS. SAMUEL C. PERKINS.

For more than a quarter of a century the gospel light has been shining with steady radiance from this seminary, drawing within its walls more than a thousand girls and between five and six hundred women, and sending them forth to witness for Christ in

the dark places of China. The prayer of the founders of the school that every girl going out from it might be a true follower of Christ has been answered as of old, "According to your faith be it unto you." The measure of faith has ever been the measure of success.

The first girls' school in Canton under the Presbyterian Board was opened in 1868, as a day-school only. It had eleven scholars in the first year, double that number in the second, and in 1870 more than thirty were enrolled. They were not from the highest class, but rather from a middle one, many of them with bound feet. In 1871, the mission took the school into their care in order to make it a boarding-school, with a department for training women to do Christian work. They asked the Board for an appropriation to erect a building for this purpose, and for the support of the school.

The Woman's Foreign Missionary Society (Philadelphia) was then just beginning its work, and in response to a letter from Miss Harriet Noyes, in whose charge the Canton school had been from the outset, the society at the request of the Board gladly undertook to raise the needed $1000 for the building, and to support the school when established. The mission owned some land in the western part of the city, and upon that the building was erected, to accommodate twenty girls and ten women. The school opened in 1872 with five girls and two women, the number increasing to fifteen before the year closed.

Very soon the young hearts began to feel the power of the gospel, and to take their places with Christ's followers at his table—eight uniting with the Church in the second year, and by the end of the third year twenty having been received. It was no easy or ordinary step that was thus taken, as not seldom it brought fierce persecution upon the head of the one thus abjuring the religion of her ancestors and the customs of her race.

One quiet Sunday in January, 1875, during a communion service in the chapel, an incendiary hand set fire to the school-building, and in a short time only the walls remained. Before the scholars were scattered to their homes on that sad day they went to an upper room of Miss Noyes' house, and amidst their prayers and tears begged each other to "keep close to Jesus" — for they well knew the trials that awaited them.

Miss Harriet Noyes.

The house was at once rebuilt, funds being supplied by the same society from whose treasury contributions for the first building had come. In October of the same year, the "little flock was gathered under the roof of the new building," with thanksgiving and prayer. They had now better accommodations and began their work with new zeal—twenty-six girls and nine women being enrolled. 1877 finds the house full and applicants refused for want of room. In 1879 we began to hear of those educated in the school taking their places as workers, either there or elsewhere, and of prayer meetings held by native teachers and pupils, for their unconverted friends. Truly the leaven is spreading.

In 1880 came the long-desired permission from the Board to build a larger house for the growing school, and immediately the work was begun, funds being again furnished by the Woman's Foreign Missionary Society. The year 1881 saw the new building finished and occupied, with great rejoicing, and much interest on the part of Chinese officials and others, an audience of three hundred being present at the dedicatory service. In this year the first payments by pupils were made, the Chinese themselves realizing the advantages offered by the school. The question of teaching English was considered at this time, and the decision made against such teaching, as injurious rather than beneficial to Chinese women.

The records of 1882, among other incidents, tell of a memorial service for President Garfield in the school parlor. Miss Noyes at this time writes of "eighteen earnest, faithful, devoted Christians, native women, who have all been trained in the school," and are associated with her in work among girls and women. The year 1883 shows women from the training school working in the great hospital close at hand, sowing the seed of gospel truth among the 20,000 patients annually treated there. The magazine, *Woman's Work for Woman*, of

February, 1883, contains a picture of the seminary, with a detailed description of the building. In the corners of the third floor are the "prayer rooms," blessed little places, where the pupils can be alone, or in quiet talk and prayer with one another. Every room in this building was consecrated by prayer offered within its walls, when it was first occupied.

And now a primary department is added, and a medical class finds its place in connection with the adjoining hospital. Without following the record from year to year, the figures for twenty-five years may well be given, as showing the steady progress of the school and its fruitfulness in the great field open to its efforts. Two hundred and seventy-two of the pupils have been received into the Presbyterian Church, besides some into other churches. One hundred and fifty-two have been employed in some capacity by our own or other missions; twenty-six have gone into the life beyond. Nine graduates from the medical college have practiced their chosen profession with success, and five are now studying with the same work in view. A missionary society, with ninety-five members, was organized in 1889, contributing in that year $29; in 1896, $165.60. The Christian Endeavor movement also has reached this school, and a society, with seventy-one members, was reported in 1895.

One change attracts the attention of visitors in late years. There are very few bound feet to be seen. Why is this? we ask. The answer comes, "Because so many of the girls have Christian parents, one member of the school being of the fifth generation of Christians."

In 1897, the plan of teaching to read and write Chinese in the Romanized form was introduced as an experiment, under Rev. William Bridie, of the English Wesleyan Mission. It was considered successful, and the future is expected to prove its value in the work among women.

The year 1897 saw a cherished plan of the teachers carried into effect with good result. A summer school for women from the country was held at a time to include a communion season, and one hundred and thirty-eight women came to the seminary building for instruction in religious truth, remaining about ten days.

Miss Harriet Noyes and Miss E. M. Butler are the missionaries in charge of this seminary, the former having been its founder and its faithful principal during all the years of its existence.

The True Light Seminary, according to Mr. Robert E. Speer's testimony after his recent visit there, "as a thoroughly evangelistic school should probably be ranked first" of girls' schools in China. Its name is not a "fancy one given in poetic mood." The true light of the gospel shines brightly from this point, and reaches throughout the whole province. A Chinese letter written in May, 1897, by the teachers and pupils of this school, "to the brethren and sisters of the Church in America," a translation of which is published in the September number of *Woman's Work for Woman* in the same year, contains touching expressions of gratitude for the blessing which has come to the writers through the seminary. The letter closes with a request for prayer in apostolic words, "Pray for us, that the word of the Lord may have free course and be glorified even as it is with you."

—The question that confronts the Church to day is not how to awaken an interest in missions, but how to get men profoundly interested in Christ. Nothing but living personal union with him will make the Church missionary. Christ was the great missionary. He came not to be ministered unto, but to minister. Interest in the mission work of the Church can be sustained only as union with Christ, the strength and inspiration of the great missionary movement, is sustained. This is so simple that it is strange that, in the midst of a great missionary awakening like the present, we should be casting about for some new expedient to arouse missionary zeal. There can be no expedient, because there is no substitute for Christ in the soul of the believer. —*The Churchman.*

AN INSPIRING MISSION LETTER.

Mrs. W. M. Baird, writing from Pyeng Yang, Korea, January 20, packs a medium-sized letter with very noticeable points.

The first is that all the men of the station, ministers and doctors, are full of zeal in a widespread evangelistic work. "If Mrs. Wells' illness had not kept Dr. Wells in this fall, our station would have been 'manned' by women all through the itinerating season."

The Pyeng Yang missionaries are not satisfied

with one or two tours a year, but make one tour after another, each time bringing home their sheaves in abundance. Three of these tours recently reported aggregate a total of 178 persons received on profession of their faith, besides enrolling over 400 catechumens or inquirers.

The second point is a picture of the local work which transforms Pyeng Yang into a regular beehive of activities. "Our schedule of weekly services is as follows: on Sundays, four Sabbath-schools in the morning, two regular church services in the afternoon, and two services in the evening, all these, of course, in two or three different parts of the town and vicinity. On Wednesdays, two afternoon classes of women, and in the evening the regular prayer meeting. On Saturday a teachers' class in preparation for the next day's Sabbath-schools." Said Lord Nelson, on the eve of battle: "England expects every man to do his duty." Evidently it is felt in Pyeng Yang that the Lord of lords expects every man and every woman to be faithful.

The third point alludes to the eagerness of the people in all directions to study the truth of God. "Mr. Lee and Mr. Baird have been busy during the last eighteen days with the winter training class. They planned for an attendance of twenty-five, and invited that number, when, to their surprise, men came pouring in to the number of more than 100, bringing their own rice. Some of these men came a distance of between 100 and 200 miles, trudging all the way on foot with their bundles on their backs. I think God must love to look down on such pilgrims. The class was divided into two sections."

Here certainly is success, and it is the most earnest of all pleas for generous contributions and earnest prayers.

The fourth point alludes to the zeal and industry of the new missionaries in the study of the language. "I do not think that there can be a place where the knowledge of the language is better rewarded than here (for it gives us access). Word reaches us almost daily of this or that hamlet more or less remote where idols have been cast out, and an attempt is being made to observe the Sabbath. But while we rejoice we fear and tremble lest for lack of (vernacular) instruction these poor ignorant people may fall away and their last end be worse than the first."

Fifth: A veteran Korean deity is out of employment. Wanted, a situation! "On Mr. Baird's return from one of his trips last fall, he brought back with him a big idol, made of wood covered over with gilt. He had had his home for 180 years in a little temple up in the hills, but now his worshipers have all forsaken him and turned his temple into a Christian church. Having no further use for him, they presented him to the missionary when he came along on his rounds. He is quite a good-looking old fellow as idols go, and very awe-inspiring to our little son, who gives the storeroom a wide berth, now that Buddha holds forth from the top shelf."

Sixth: What the missionaries' wives are doing. "Mrs. Lee and I are compassing the work among the women as best we can, having each a class on Sunday morning and Wednesday afternoon. These four classes are usually well attended, not by curiosity seekers, but by earnest intelligent women, many of them able to read, and all anxious to be taught the way of life more perfectly. Sometimes the meetings are almost like revival services at home. A week ago last Sabbath, after the class was over, the Christian women came, bringing up one after another four women, who, they said, wanted to become Christians, and the Christian women immediately gathered around them, encouraging, exhorting, etc. One of these women, a feeble old creature, had walked ten miles to learn something of the doctrine. Do you wonder if, on coming out from such a meeting, the little hills almost seemed to my happy vision to be skipping like rams?"

CROSSING THE LEBANON.

BY REV. F. E. HOSKINS.

I have crossed the Lebanon 150 times. I have seen many experiences and not a few dangers. I have crossed at all seasons, winter and summer, in rain, snow, sleet and blizzard, by day and by night. I have seen baggage trains of wagons wrecked and abandoned. I have seen the diligence buried in snow and left. I have seen camels abandoned buried to their necks and left to die. I have seen as many as thirty donkeys entangled in their own ropes and blown over a precipice with legs and backs and necks broken. I was once caught with Mrs. Hoskins and child on the mountain top, and after ten hour's vain attempt with as many as seventeen mules in front of the old diligence to pull us through, we were forced to go back to a place of safety where we remained snowed in for three days. Most of my mountain journeys have been on horseback and more than once I have left my horse and tramped for miles on foot to reach my journey's end. The diligence was always chosen whenever the children and Mrs. Hoskins were along. And now for two years the railroad has been running, and, while a great improvement over all other methods, it has also peculiar risks and dangers. It tempts many to go who would never dare to try the mountain,

at inopportune times and without adequate preparation, so that when any storm or accident befalls the results are more serious. The railroad in order to get over Lebanon makes use of a third or toothed rail and engines which climb, as it were, hand over hand up and down the heavy inclines, the whole train and all its precious freight hanging at every moment on a tooth and a half! The greatest enemy of this system is snow and ice.

But this is my present story: Having business in Beirut, I came over the mountain on a Monday. There was rain and snow on the higher levels, but not enough to cause any delay. On Wednesday I started back from Beirut at 7.10 A.M. It was a dark, rainy morning, and by the time we were up some eight miles it was raining a deluge. But we kept moving and by nine o'clock had passed the snow line and had entered the winding drifts. At about the twenty-fifth kilometre (sixteen miles) the engine began to labor and after passing the second tunnel it struck a steeper ascent and was soon at a complete standstill in a cutting. By this time the wind and storm were furious, and almost before they could hold a consultation as to what course to pursue the snow began to bank us in and we soon realized that neither could we go on nor could we back down the mountain again to safety. The few available shovels were brought, the engine unhitched and an attempt made to buck the bank through, but it was impossible. A man was sent ahead to the next telegraph station, and that was our last communication with the world for the next eighteen hours.

There were in all some eighty souls on board—pilgrims going to Damascus in order to set out to Mecca, women, some children, soldiers, some Frenchmen, passengers from about the mountain, etc. When once they realized that we were caught, at least for one night, there were all degrees of fear and consternation expressed. Toward night, as the storm grew fiercer, those in the third-class rear car abandoned it and crowded into the first and second-class apartments by force. As the cars are on the European compartment plan, there is absolutely no provision for heating, and in this case, a day train, none for lighting. By sunset almost every one was hungry and the desperate lack of food and absolute lack of water was keenly realized. I was not at all prepared as I should have been had I been crossing on horseback or in the diligence. I had neither boots nor rubbers, food nor water. Dr. Mary Eddy at my suggestion at the last moment had given me a flat heavy loaf of bread and had buttered a slice or two. I found some butter and raw sausage in what I supposed was a basket of vegetables. I had with me a traveling rug and in my grip a thick jersey "sweater," and, what was my salvation, a bunch of newspapers, *Public Opinion* and two copies of the *London Times*. I turned up my sweater and encased my body in thick newspapers, covering back and chest up to my chin and then buttoned up my coat and took to gymnastics, reserving my rug for the coldest hours between midnight and daybreak. Being alone in my compartment, a second class one, without a scrap of anything on the pine seats and floor, I paced from side to side, giving my feet a kick at every step and then swinging my arms whenever I felt chilly. Sleep was out of the question, and I well knew that so long as I could keep awake I was in no great danger from the cold. When I did wrap my rug round myself it would cover me only to my knees and even when I sat down I had to keep my shins in motion. Meanwhile outside the storm howled but there was mercy in its fury, for as the snow drifted deeper and the ice covered doors and windows and roof, this coating of ice and snow shut out the wind and made it a little more bearable inside.

When Thursday dawned the storm had abated, but the snow was still falling. About eight o'clock some six mountaineers arrived with shovels, not to shovel us out, but to repair the telegraph wires. Two of them did, however, help put snow into the engine tank in vain attempt to melt enough water to get up steam when needed. They told us, however, that there was an engine and rescue party at work for twelve hours below us and from their own luncheons spared eighteen of the thin flat loaves of bread, but these were only a bite for a few. Their answer when persuaded to sell was characteristic: "We must work, therefore we must eat. If we sold our bread we should be like you: plenty of money and no bread." They did, however, part with more than a good half of their store and then toiled for some six hours in driving storm till they raised the wires.

After two more hours came the rescue train and all were saved and fed, though by no means warmed. We crowded into two icy cars, for there was snow inside and out, and with two engines, one pulling and one pushing, we made all haste to get below the snow line, for the snow was still falling for miles below anything seen for years. The rescued and the rescuers compared notes and praised God together in fervent Oriental fashion. And as we came lower down, at every station, even in snow and rain, were people waiting to welcome us or some of the rescue party. The engineers of both engines made the mountain ring with their whistles, so that all knew along the mountain that those who had been in great danger were *saved*.

MINISTERIAL RELIEF.

A PLEA FOR OUR BOARDS.

ANNA E. AGNEW.

Very frequently in the Church-life of to day do we hear some one say, "I do not care to give to the Boards; I prefer to give my money directly to the causes in which I am interested for I do not believe in so much centralization either of power or money." Let us think about this and see if we are consistent. Do we *not* believe in centralization of power and do we not find that it is an absolute necessity along any and every line of work that leads to success? How quickly this is seen in the *home-life* where each one has his or her part and yet there is always a central power and influen e. In the *Church-life*, what a gap is caused if the leader is removed, and even in the individual life of a citizen, how this principle makes him loyal to the laws of his city, State and country! Indeed, we are compelled to admit that the history of our country is a record that has this principle at its foundation, forming, as it were, the cornerstone of the whole structure. Do you ask has there ever been any tendency to yield this power?

How quickly, my reader, you will answer your own question when you recall the anguish and sorrow that came into the hearts and homes of the United States in 1861, through the shedding of the blood of some of the noblest, bravest and truest men that ever breathed the breath of life, who, when the call came, "For God, for home, for native land," laid down their lives for "*liberty* and *union*, one and forever, now and inseparable!" And while we fervently pray for our city and State, yet we recognize a central power, and are stirred to the depths of our souls when we exclaim, "God bless our native land!" Now let us draw nearer to the question and see whether this is true in the *individual life.* Take our bodies, for example, so strong in their organism, but is not the *soul* the centre of power? Look at the realm of intellectual life and see whether in the musical, literary or scientific world, it is the result, or the central power, *i. e.*, genius back of it all, that wins your deepest admiration. Carlyle in "Hero-Worship," says, "We respect, then we admire, and then we love our heroes and will centralize this love to unlimited extent." Come with me into the spiritual world, and let us here stop and look at the picture of heaven, as given us by the apostle. Hearken! "I, John, saw the holy city, prepared as a bride for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it: and his servants shall serve him. And they shall see his face" (Rev. 21:2; 22:1–4). As the apostle describes the scene to us, God's love is brought to us anew, and is there not a centralization of love and power in the promise not only that we shall be free from sin and sorrow, but that we shall be "satisfied when we awake in his likeness. For we shall see his face," yes, and reverence his power (Ps. 17:15; Rev. 22:4). My reader, possibly you are passing through sore trials and testing, and if so, you need definite help from God. From your centre of power and strength (God's love and care) what comfort comes to you when you read that the "great multitude, which no man could number of all nations and kindreds and people and tongues stand before the throne and before the Lamb, clothed with white robes and palms in their hands. These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple" (Rev. 7:9, 14, 15).

Yes, in the very manifestation of God's love to his children, He seemed to epitomize, crystalize and centralize it in that marvelous statement, "God so *loved* the world that he *gave* his only begotten Son that whosoever believeth on him, should not perish but have everlasting life."

Let us look at the problem of meeting the needs of Church life! With a work so grand, so broad, so far-reaching in its interests as that of the Presbyterian Church, there must be organized centres, from which and through which, as direct channels of communication, your interest, support and prayers can be established and maintained. These Boards have *no power* save what the General Assembly gives them. All that our Boards aim to do, therefore, is to act as connecting links between you and the mission-fields, home and foreign, and all the other lines of work that our Church has established. Time would fail to tell of the glorious work that our various Boards are by your assistance, support and sympathy, carrying on, and as the numerous causes present themselves, with their most worthy claims, you are perhaps wondering what you will do this year for the Board of Ministerial Relief. You have taken a bird's-eye view of the work, and now we ask you to draw near, as it were, to the very heart of it. Above all and beyond all this, does not the loving Master himself put His seal of approval upon it? "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). When the Lord Jesus was here on earth He established centres of power, of which He was the "Head," and called them "the Church"—the Church at work (Col. 1:18). He called chosen ones to Him and they were set apart to God's most holy service with earnest prayer and laying on of the hands of the presbytery (Acts 6:6; 1 Tim. 4:14), and they were called to be ministers unto him (1 Cor. 9:13). They faithfully served their churches and their God, and when they went "home," others were chosen of God to fill the vacant places. Years came and went, centuries rolled away, and today you look upon these workmen of God, who are giving their very lives to his service, and you are called to minister unto them. You have watched a young man leave home and loved ones, to enter the sacred ministry of God. Have you thought of the many calls there will be upon his time, and his physical strength? Could you follow that young man and see him as he becomes the pastor of a small church, and he receives a salary that scarcely keeps him supplied with even the bare necessities of life. His health breaks, he can no longer preach nor is he physically able to earn a living. Will you let him starve to death? Can you bear the thought that he, who once stood in God's pulpit, telling the story of salvation and leading souls to the foot of the cross of Calvary, is now alone in the world with no one to care for him? Take the case of a widow of such a man of God. For years she has toiled faithfully by her husband's side. Now she is left alone in the world, feeble, frail, shattered in health and weak in body, and what can she do to earn a living? Your heart is touched and you lovingly ask yourself the question, "What would Jesus have *me* to do?" Possibly to help these beloved ones, you must make some sacrifices. If so, will you not be repaid by the thought that you have sent the sunshine of God into the closing days of their lives? Aye, more, when you have come to the last hour here and have passed "out and up and in" to the home-land, what joy will be yours when you see the loving Master face to face, and hear him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

"This pleasant fruit it shall be thine to lay
At thy Beloved's feet;
The ripening clusters growing day by day
More full and sweet;
Till as refined gold, in thee shall shine
His image no more dim,
Then shall the endless afterward be thine
Of rest *with Him!*"

Said a chief in Kafiristan: "You must understand that we are ignorant people. We worship idols because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the missionaries from Peshawar will come and establish schools in our country we shall welcome them, for we shall learn more about God." A writer in *Regions Beyond* tells us that repeatedly has such a message been sent over the mountain passes between Kafiristan and Kashmir.

EDUCATION.

IN MEMORY OF DR. POOR.

On Tuesday evening, February 1, the people of the High Street Presbyterian Church, Newark, N. J., came together to witness the unveiling of a tablet of Mexican onyx set up in the wall on the south side of the pulpit in memory of the late beloved corresponding secretary of the Board of Education, who was for twenty years pastor of the High Street Church. A number of addresses were made, in which emphatic testimony was given to the value of Dr. Poor's services to the church which he served so long, the community in which he lived, the work among the Germans, and the cause of education, and all united in calling to mind the peculiar love which he had awakened in the hearts of those who had the privilege of his acquaintance. The inscription upon the tablet is as follows:

IN MEMORY OF
DANIEL WARREN POOR, D.D.
1817—1897
FAITHFUL, BELOVED
FIRST PASTOR OF THIS CHURCH
1849—1869
FOUNDER OF THE
FIRST GERMAN PRESBYTERIAN CHURCH
AND OF THE
GERMAN THEOLOGICAL SEMINARY
SECRETARY OF THE
PRESBYTERIAN BOARD OF EDUCATION
"He being dead yet speaketh."

THE STATE UNIVERSITY OF ILLINOIS.

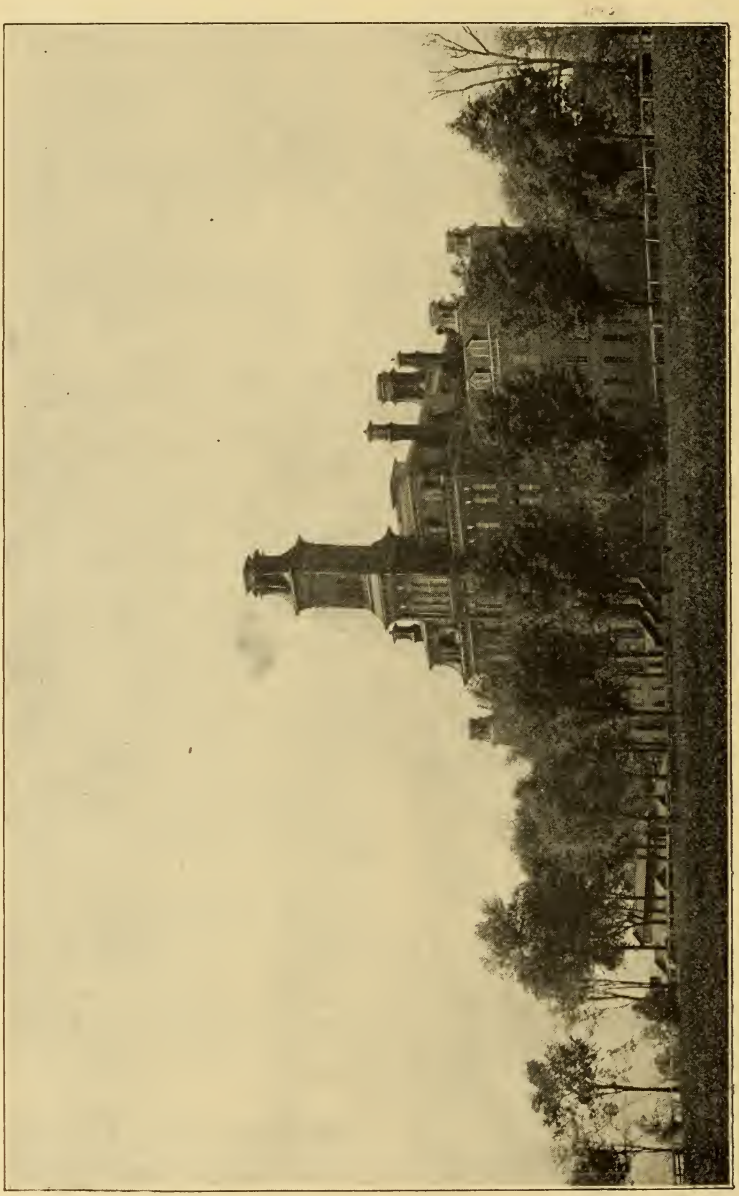
At a recent meeting of the Synod of Illinois a paper was presented by the Rev. C. N. Wilder, on the subject of the State University, which was received and approved. From this paper it appears that there are now employed in the university as instructors more than one hundred thoroughly educated men and women, and that there is a student enrollment of about one thousand. The atmosphere of the university is said to be not unfavorable to a religious life. A very large proportion of the corps of instructors are evangelical Christians, active members of the local churches, interested in, and anxious to be helpful to, the religious life of the students. A census of the university recently taken reveals the fact that over one-fifth of the present number of students are members or adherents of the Presbyterian Church. These young men and women are associated with other Christian students as members of Young Men's and Young Women's Christian Associations within the university. President Draper says of these associations: "They are perhaps the most vigorous and helpful of all the organizations related to the life of the university. Their influence is seen before the term opens in the fall and it is constant throughout the year." Tuition is free, and facilities for higher education are constantly improving. The number of young men and women from Presbyterian homes in Illinois attending the university is sure to increase from year to year. The present great religious need is a Christian Association building where the Christian forces of the university can centre, and from which they can do the work they have in hand. A most eligible site adjoining the university campus has been purchased and a considerable sum of money has been pledged toward the erection of the building by the students, the faculty and the alumni of the university. A gift of $10,000 now would secure the building. The synod adopted the following resolution: "*Resolved*, That a committee of three, of which the Rev. C. N. Wilder shall be chairman, be appointed to consider the recommendation of the General Assembly" ("Minutes," G. A., p. 46, 1896). According to the report of this committee, fifty-three per cent. of the students were found to be church members, and 144 of the 517 students were Presbyterians.

THE UNIVERSITY OF WOOSTER.

The University of Wooster, illustrations of which appear in this number of our magazine, is under the care of trustees

elected by the Synod of Ohio. It was founded in 1866 and opened in 1870. The main building was erected at a cost of over $100,000. In Kauke Chapel the college church, bearing the name of Westminster, holds its meetings. There are seven literary societies, and Athenæan Hall provides accommodations for their gatherings. There is an historical and embryological laboratory, besides laboratories for general biological work and the several departments of chemistry. The quantitative laboratory boasts of a complete modern equipment, including X-ray apparatus.

Co-education is regarded as having achieved an unqualified success, and the



University of Wooster, Main Building.

very attractive building, known as Hoover Cottage makes a delightful home for the young women who come to study for their degree. The situation of the university is such that excellent board can be had by the students at exceedingly moderate rates; while the standard of scholarship is kept high. The Board of Education has twenty-one of its candidates studying at Wooster this year. The president of the institution is the Rev. S. F. Scovel. At Wooster the Rev. H. A. Nelson, D.D., lately editor of this magazine, has made his home. Here also are the Livingstone and Westminster Homes for the education of the children of foreign missionaries.

University of Wooster, Hoover Cottage

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY.

By the 1st of May all Sabbath-schools intending to celebrate Children's Day should have fairly started the work of preparation, but so many are the hindrances and delays in matters of this kind that probably not one-half of these schools have as yet applied to the Sabbath-school and Missionary Department for the supplies. During the first half of May the applications will pour in and it will tax the resources of the Department to keep pace with the demand. Still, the more applications the better, even if the Department should have to keep its staff busy for many hours of overtime daily. Let all the superintendents who have been forgetful or dilatory now make amends by promptly sending in their orders, and not deferring the matter until the middle or end of the month.

PRESBYTERIAN SABBATH-SCHOOL MISSIONS IN KANSAS.

Kansas has many of the typical features of a Sabbath-school missionary field. Its population of over one and a half million is diffused over an immense area, not less than 81,700 square miles, which gives an average of less than twenty persons to the square mile. This is inclusive of the city population. Many of the towns and villages are small and separated from each other by wide spaces. A large portion of the State has all the characteristics of a prairie. There is a great deal of what may appropriately be called frontier life—a life that knows little of the material comforts and refinements of civilization—a life of physical toil, with few artificial and conventional features about it, and where the struggle for existence is often keen and absorbing. Of course there is a great deal of the other kind of life—the life of the thrifty and well-to-do and wealthy; but we are now speaking of the frontier regions and of the toilers therein, many of whom, be it said, though dwellers in humble sod huts, are nature's true noblemen and gentlewomen, working out their destiny uncomplainingly and heroically, without hope of much beyond a hardy subsistence from the soil, but content to be what and where they are, and to leave their descendants the heritage of honorable work and a few not too heavily encumbered acres. Among such a people our Sabbath-school missionaries find many of their triumphs. It is, indeed, delightful, though not always easy, to take to these people the precious privileges of the gospel, to plant among them the deathless seed of Christian institutions, to bring the light and the grace of Christ's precepts into their homes, to broaden the horizon of their thoughts, and give them visions of a better world.

Tully P. O., Kansas

Mr. L. J. Allen, one of our Sabbath-school missionaries in this State, sends us some brief but interesting particulars of his work, showing how this or that school has steadily grown and developed into a Presbyterian church, how that in other places regular

preaching services are being held, while in still other places the little schools have languished and been broken up because of narrow-minded sectarianism, giving to the missionary, however, opportunities for again visiting such places and reorganizing the schools. It is a settled point among our missionaries that the best schools often grow out of the worst failures, provided the failures are followed by new efforts. This is on a line with every-day experience in secular as well as spiritual affairs. No one should be downhearted because of a few failures.

Lone Star Mission, Kansas.

If at first you don't succeed,
Try, try again.

Then, again, there are places where there is a good outlook for church organizations provided regular preaching could be secured. What can one missionary with scores of mission schools on his mind, and the Department urging him to go forth into the waste places and plant yet more—what can he do in such a case but write to the pastors and the presbyteries and beg that more laborers may be sent forth to the harvest field?

Mr. Allen encloses letters from some of the pastors and superintendents on these mission fields, so that for the time we come into touch, as it were, with the local worker and his work. One pastor writes:

The Sabbath-school organized by you at Lone Star, Rawlins county, July 5, 1896, is in a prosperous condition, and although strictly rural is in session the whole year, and is, in point of numbers, the third in Rawlins county. It is liberally supplied with the publications of our Board, the average attendance is good, and one of the good results is a Presbyterian church, organized in May, 1897. The membership, though small, is of good material, and from the attendance at the means of grace we expect a rich harvest of souls for Christ. Another good feature is the reformation that has taken place in the community.

Another letter, this time from a superintendent, is as follows:

Responding to your request relative to the condition of the Mt. Nebo Sabbath-school which you organized in this community in November, 1896, I take pleasure in stating that the school has continued since that time without interruption and is emphatically an "evergreen" school with a constantly increasing attendance, and is showing itself a power for good in this community. For the past year regular services have been held by two Presbyterian ministers, and the outlook for the future of the school is bright.

Another letter has this passage:

From a very small beginning our Sabbath-school has developed into a church which was organized April 27, 1897, with eleven members. We have now twenty-eight members, twenty-seven of whom are in good standing. We have regular preaching every two weeks, one service on Saturday night and one on the Sunday morning following. Fourteen persons have learned the Shorter Catechism and received Bibles as rewards for the same.

A pastor writes:

One of the good results of the Sabbath-school organized by you at Middle Beaver, Rawlins county, is the resuscitation of the White Lily church in the immediate neighborhood, a revival of religion, and the addition of eleven to the church, three on confession, besides some professed converts who went into other churches. The

White Lily church had been given up as dead, but now there is a large attendance at public worship and a promising outlook for the future.

From the perusal of such clear and emphatic testimony, simple and truthful, in every line and word, the disciples of Christ will feel encouraged and grateful. Through the blessed agency of the Sabbath-school—largely by means of the precious offerings of the dear children—such results as these are possible. What unspeakable benefits to these new, struggling communities, out on the great ocean-like prairie, does the Sabbath-school bring! Here is a rich reward—and these are only a very few out of many thousands of similar cases—for all the trouble and time involved in organizing and carrying on this glorious work of Sabbath-school missions.

PROGRESS OF THE TWENTIETH-CENTURY MOVEMENT.

Since our last report the Sabbath-school Committees of the following presbyteries have sent in formal notice of their cordial approval of this movement: Erie, Pa.; Allegheny, Pa.; Boulder, Colo.; Emporia, Kans.; Black Hills, S. Dak.; Atlantic; and Portsmouth, O. This brings up the number of approvals from Sabbath-school Presbyterial Committees to seventy-seven, which may be regarded as a very good showing, and as a token that when the subject is brought before the presbyteries themselves, there will be a general response throughout the Church. Meanwhile responses continue to come in steadily from Sabbath-schools, and the letters accompanying them are hopeful and encouraging. The superintendent of the Sabbath-school of the Fifth Avenue Church, New York city (Dr. John Hall's) writes:

We have recently had a meeting of the session, and I laid the matter of the Twentieth-century Movement before them and requested their approval of inaugurating this plan of movement in our school. The result was that they heartily approved of it and recommended not only the home Sabbath-school to organize for this aggressive movement, but they also recommended that the four other Sunday-schools which the church supports should take up the line of work which you suggest. Please send me 150 visitors' books by express and find herewith my check in payment for the same.

The Sabbath-school Superintendents' Association of the Presbytery of Pittsburgh, by a rising vote, have given to the movement their unqualified approval and pledged it their support. Mr. William C. Lilley, the secretary of the Association, writes:

The enthusiasm was great, the spirit was good, and I have no doubt whatever that our Association will stand behind you in a solid body for more Sabbath-schools, more scholars in them, and better work than ever before.

The Superintendents' Association of the Presbytery of Philadelphia have also warmly indorsed the movement, as will be seen by the following resolution, which was unanimously adopted by a rising vote at their meeting, March 21:

Resolved: It is a matter of deep rejoicing to us that the Sabbath-school and Missionary Department of the Board of Publication and Sabbath-school Work has brought before the Sabbath-schools of our Church a plan for a great and general movement by our churches and Sabbath-schools, entitled the Twentieth-century Movement, the object of which is to bring an additional membership of at least half a million into the Presbyterian Sabbath-schools as an offering to the Lord by the beginning of the new century.

Having carefully examined the details of this plan and listened to a statement from the Rev. James A. Worden, D.D., Superintendent of the Department, we pledge ourselves to endeavor to introduce the plan into our respective schools at the earliest opportune time and to use our best efforts to make it a signal success.

Further, we fraternally and cordially commend the plan to all similar Associations in our Church, as being in our judgment eminently practical; and we do this in the hope that it will meet with universal approval among our people, and with the divine blessing prove to be the means of awakening the Church to an earnest effort to reach the neglected and the neglectful with saving influences, and of bringing about a widespread and general movement among other Christian denominations for the spread of the gospel of Christ.

Missionary E. L. Renick, in Ozark Presbytery, reporting the distribution of gifts of clothing from a barrel sent by a church in New York State, says: "The house was so crowded there was hardly standing room. Children were able to come to the Sabbath-school in consequence that could not have done so otherwise."

FREEDMEN.

NEW BARBER MEMORIAL BUILDING.

As every one who is interested in our work among the colored people knows, the magnificent school-building erected by Mrs. Phineas M. Barber at Anniston, Ala., was burned to the ground in May last, with practically a total loss of the whole building and almost everything that it contained. The building had only been completed late in the previous fall, and Rev. George B. Crawford, the principal, was about closing a six-months' term of school work that had been begun under most favorable auspices and carried on with the brightest prospects for future success. The calamity was startling and overwhelming. The news came to us during the sittings of the General Assembly and while the standing committee was at work examining the annual report of the Board. The regrets expressed were sincere and universal.

Rev. George A. Marr, brother of Mrs. Barber, went immediately to the scene of the disaster and began preparation without delay for the rebuilding of the edifice. The building was insured for $25,000, and the companies paid over the money with commendable promptness. The new building was pushed forward with energy and by the 1st of January of this year was all ready for Mr. and Mrs. Crawford to resume their labors, and the closing months of this year's work of the Board finds Barber Memorial Seminary in full operation, just the same

Barber Memorial Seminary, Anniston, Ala.

as if no fire had occurred. Its reërection has cost the Board nothing. It is turned over to us for our use complete in all its appointments and free of all debts, and the school is started again upon its career of usefulness, this time we trust not to be interrupted again for many years to come.

There have been some modifications in the general plan and construction of the building. All these changes Mr. Marr looks upon as improvements. The general appearance of the building is the same, and few who were not familiar with the old building in looking upon the new one will likely discern any difference. We are pleased to furnish with this article the picture of the main building of Barber Memorial Seminary as it now stands.

A LESSON IN GIVING.

One of our colored churches in one of the Carolinas took up a collection for the various Boards of our Church and the pastor has sent us some account of their efforts, together with the spirit and manner of their giving, which we reproduce for the sake of the valuable suggestions it contains:

"We have just lifted our annual collection. These are hard times, and money as well as the necessities of life are not in abundance here.

"The different Boards have made their appeals to us, and our hearts are touched by their sad wails. We often wished we were rich so that these appeals from our beloved Church could be answered. We certainly love the Freedmen's Board, the management, the great work it is doing for our poor people.

"The Macedonian cry from the thousands near our doors, the retrenchments that have been ordered, the dead schools in needy places, the cramped condition of our own school and of others in the State, the hundreds of worthy young men and women turned away from our training schools and Christian homes—these things appeal to us in our poverty, and, although our needs are many, loyalty to Christ and the Church demand of us a sacrifice. This is almost blood money we are sending you. It means not less of the luxuries of life. No! Not that, but less cornmeal and fat bacon in some of our homes.

"By hard work, self-sacrifices and the generosity of a few of my white friends (we have no white Presbyterians here), we have raised $32. We know you need all of it. Several of my poor members need it also. My work here needs it. We are disposed to send it all to the Board of Missions for Freedmen. Surely it will come back to us. But ah! we remember that the Presbyterian Church expects us to do our whole duty. We shall be loyal to all the Boards of the Church. To you we send three times the amount we sent last year, and something to all the other Boards of the Church.

"My people are Christian Presbyterians. We do wish the several amounts were larger. Others who are blessed with more of the good things of this world than we will doubtless send larger sums of money to relieve the present distress. But none will follow their contributions with deeper interest and more fervent prayer than we. The —— Presbyterian Church of —— sends $21.50 to you, and may God bless it to the good of others.

"A few of my people came to me with tears in their eyes and apologized for giving so little to the great causes of our Church. One man, a shoemaker, who has been down with pneumonia for several weeks, and has a large medical bill to pay, cried because fifteen cents was all he had to send to the Boards. Another, who is a painter with a family of motherless children to care for, walked several miles around the village looking for something to do in order to bring some money to the Lord. This poor fellow failed. He is now feeling so badly about it. Don't blame me that I have excused him. I know his condition. His children with tattered garments come to my school. Shall I speak of the poor widow who made twenty-five cents and gave three-fifths of it to the Lord and kept the rest to buy food for herself? Or of the teachers who gave their dollars from their last month's salaries; of the little children who came up with their pennies; of the aged and infirm? The past, the present and the future made up this contribution to our work. I dare not trust myself to tell of all the sacrifices made by my poor people. This paper is already tear-stained.

"We have done our best; God must do the rest. "Fraternally

"—— ——."

CHURCH ERECTION.

THE LOAN FUND.

Applications frequently reach the Board of such a character as to indicate a misapprehension in regard to the nature and plan of this department of the work. A word, therefore, as to its history and sphere may not be inappropriate in this early month of the new ecclesiastical year.

For many years the Board had no invested funds, excepting the amount raised for the original endowment of the work in connection with the New School Branch of the Church. But within the last ten years the permanent funds of the Board have received substantial additions through legacies and other sources. The primary design of these funds is that, being safely invested, they shall furnish a regular and annual addition to the income that may be distributed in the form of grants. It is thus evident that these funds are *trust funds* which must under all circumstances remain intact and that their safe investment is one of the most important duties of the Board.

These funds form what is called the Loan Fund, and they assume this shape in consequence of the action of the General Assembly of 1891.

This Assembly, in response to an overture, gave the Board permission to invest these funds by loaning them to churches under certain carefully expressed conditions. The churches which it was supposed would come especially within the sphere of the fund thus arranged were not, on the one hand, those that needed ultimate outside assistance to complete their edifices, nor, on the other, those who were so situated as to have ready access to other sources from which to borrow; but rather such churches as were abundantly able to build from their own resources provided the outlay could be spread over a number of years, and especially such as were situated in regions where the rates of interest upon borrowed money are excessive.

Bearing in mind these facts, and especially the supreme obligation not to jeopard the principal of their trust funds, it will be sufficiently clear:

1. That the Board is not seeking investments and therefore is not in a position to loan large sums, to be held indefinitely so long as the interest is promptly paid, but must require the repayment annually of substantial installments upon principal.

2. That it cannot use this Fund to pay a debt which the church is itself entirely unable to carry. It would gladly lighten a load, and it often does, but to assume a debt which the church is not likely ever to be able to pay would soon dissipate the Fund and bring a close to its usefulness.

3. That the Board is under every obligation to make careful inquiry in each particular case, and to insist as a condition of the loan being made that the security shall be undoubted, and the probability of prompt payments as strong as possible.

4. That as the Fund is limited and the General Assembly has placed $5000 as the ordinary limit of any one loan, churches needing much larger sums ought not to expect to borrow from the Board.

A consideration of these conditions under which the Assembly has instituted the Loan Fund would in some cases prevent disappointment.

The Board has frequent petitions made to it to aid churches involved in pecuniary difficulties of a character that entirely preclude such assistance unless the Board itself were to risk funds and assume liabilities to a degree that if oft repeated would speedily exhaust its permanent resources and perilously cripple its ability to render aid in the cases more legitimately coming within its sphere.

ARCHITECTURAL PLANS.

The Board has for many years furnished, when requested, sketches of church buildings and manses, and in many instances provided also at a very moderate price the working drawings and specifications used in building. Requests for such aid and advice are so frequent that the officers are persuaded that this department of their work which it believes important has been very largely appreciated.

In connection with this branch of its work, the Board has, during the last fifteen years, printed several pamphlets containing designs furnished by experienced architects and representing buildings costing from $800 upwards.

It has now inaugurated a new method of supplying designs which it believes will prove still more effective. Its last pamphlet edition being exhausted, instead of issuing a new edition, it has prepared designs to be printed upon separate sheets, so that a selection from the stock can be made to meet the requirements of each particular case.

Thus instead of sending to each applicant the same book containing perhaps fifty designs ranging from $800 to $20,000, only a few of which can prove adapted to the work in question, it can now send a half-dozen separate sheets, all representing a building of about the size and expense desired.

It would therefore request that when application is made for such plans, it be specified what is expected to be the size, cost, seating capacity and material of the proposed building.

It may be added that while the Board has sketches of buildings of quite expensive character, and which may serve a good purpose in giving suggestions, it yet strongly advises that in all cases where a building is to cost more than $5000 a competent architect be selected and the work entrusted to his hands.

In this way a building is secured that meets the special needs of the congregation in question, and in the end, in the case of such buildings, there will be usually a saving in other respects that will counterbalance the fees of the architect.

For this reason the Board cannot in the case of more expensive buildings, although it sends the designs, supply the working drawings and specifications, but will refer the church to the architect who made the sketch.

A MEMORIAL CHURCH.

What memorial of mercies received, or of a fruitful, blessed life of a beloved child now gone, or of a faithful servant of God whose work on earth is finished, can be more appropriate than a house of worship, where, amid goodly surroundings and hallowed associations, the gospel may be preached to hungry waiting souls!

The church of which the late Dr. Samuel D. Alexander, formerly president of this Board, was for many years the pastor, is called the "Phillips Church," in memory of one of the faithful and distinguished pastors of the First Presbyterian Church in New York. How much more appropriate to perpetuate his honored name is such a structure than the most imposing or costly mausoleum that could be erected in Greenwood or Woodlawn!

Why should not such buildings, in simpler, less pretentious forms, witness to the loving memory of others of like spirit, even though known only in the narrower circle of personal friends! Indeed, gifts for such purpose have been more than once made through this Board, and they seem most appropriate and beneficent.

There are always places in our younger States where a gift of $500 would enable a little company of Christians to erect a suitable and comely house of worship which they sorely need, but are themselves unable wholly to provide. Gladly would they allow such building to perpetuate the name of the one for whose sake the gift was made, while the donor would have the satisfying remembrance that the memorial his love had erected to one who was gone would stand not simply as a beautiful monument, but as a perpetual blessing to those who gathered to worship within its walls.

The Rev. William Goudie writes in the *Harvest Field* that "the raising up of a self-reliant, self-supporting, self-propagating Indian church is the ideal toward which the missionary works. India will never to any extent be converted by foreign missionaries, but by her own sons. The program of our duty is not the conversion of India, but the raising up of such an Indian church as will send forth her own messengers and propagate the life intrusted to her, until she has overcome and won all the peoples of India for Christ.

"Our office is temporary; we labor not to perpetuate but to render obsolete and unnecessary our own class. We gauge our success, not by the number of people who are subject to us, but by the ability and readiness of people to do without us. A missionary should do nothing that an Indian minister is able to do, or could be trained to do."

HOME MISSIONS.

NOTES.

A Hopeful Outlook.

The treasurer's statement on another page shows large receipts during the month of March and a gratifying reduction of the debt. Now if the Church will keep it up and not relax its interest, the debt will early disappear and the sun will shine again.

Old Scots Monument.

An account was given in this magazine last month of the monument of beautiful proportions and appropriate design which the Presbyterians of New Jersey are about to erect in the Old Scots burial ground in Monmouth county to commemorate the home mission heroes who organized on that ground the first presbytery in this country. It is to cost only $1500, and so does not appeal for large gifts. It is desirable that many Presbyterians contribute. Rev. Allen H. Brown, superintendent of home missions, Atlantic City, N. J., is chairman of the committee having the matter in charge.

The Way to Do It.

Rev. J. A. Novinger, of Greene City, Mo., says: "We always go from house to house with a subscription list for the Boards and we get more than twice as much in that way as we do by taking the collection."

Growth.

Our church at Aurora, Kans. is one of the many churches that have been revived by special meetings. The pastor, Rev. W. H. Course, reports five conversions and accessions.

Mormon Morals.

A correspondent who lives in Utah and has the best opportunity for knowing the situation writes: "The power of Mormonism, rank and vile as it is, seems to be rather increasing than waning. Statehood has undoubtedly strengthened Mormonism in this region. Gambling, drinking, hoodlumism and licentiousness are the common sins in this vicinity. About sixty young people were arrested last week for disturbing the peace. Several of our public-school teachers have been drunk and charged with gambling during the past few months. Is it any wonder that such things should occur when the Mormon Church turns its meeting places into dance halls; has Sunday-school and church dances; uses gambling devices to raise money for their new church buildings and teaches licentiousness by precept and example?"

At Home.

A new manse has been completed at Canadian, Tex. Rev. N. J. Geyer now feels that his church is stronger and will need less help from the Board.

Out of the Ashes.

There are enterprising Presbyterians at Laclede, Mo. Their church was struck by lightning and burned to the ground last September. A new church was dedicated January 9, without a debt and with a balance of $40 in the treasury, and yet they have but twenty-four members.

Revival.

Fort Morgan, Colo., has received fourteen new members after three weeks of special meetings. Consequently the church moves up toward self-support.

A Revolution.

Rev. P. D. Munsell, at El Reno, Ok., writes: "Our synodical missionary, Brother Hawley, came out to help me in a series of meetings in Calvary Church, and completely revolutionized things. Ten accessions to the three little churches of Riverside, Winview and Westminster."

The Situation in Utah.

A prominent Gentile business man of Salt Lake City, not connected with any mission work or personally interested in politics, was recently asked for his deliberate judgment as to the situation in Utah. His answer was: "In the darkest days it was never so discouraging. They have absolute control of politics, and polygamy was never so extensively practiced, and we are helpless."

An Efficient Relief Corps.

The Concert article this month demonstrates conclusively that the army of the Lord now engaged in the conquest of the United States possesses a very efficient "Woman's Relief Corps."

The Klondike.

Our missionaries in the Klondike country, the Rev. S. Hall Young and the Rev. George A. McEwen, M.D., have been kept from suffering and blessed in their work. The Third Church, Pittsburg, Pa., and the First Church, Auburn, N. Y., did better than they knew when they sent these missionaries in time to spend the long winter with the multitudes of hibernating miners.

North and South.

Strange as it may seem, the only remnants of division which still appear between the North and the South are those which separate Churches of the same faith and order. The cause of the division has vanished. Why should not the effect disappear?

The Work in Utah.

The condition of our work in Utah was never before so good as at the present time, but its foe was never before so formidable as now. The act that admitted Utah into the Union enthroned a monarch in the heart of our republic.

Great Opportunities.

It does not require the eye of a prophet to see that great opportunities will open in Alaska for our Church next summer, nor the tongue of an orator to show the wisdom of immediate occupancy and the folly of neglect, but it requires the ready and generous response of other and more prosperous days to enable the Board to act.

Bright Prospects.

The new town of Nezperce on that portion of the old Nez Perce reservation which was thrown open to white settlement has a new church building and a new pastor. They are rejoicing in bright prospects.

Fourth of July Revival.

A unique celebration of the Fourth of July among the Nez Perce Indians resulted in a revival and the conversion of reclamation of sixty-five Indians. The celebration was arranged by Dr. Gum for all the Indian churches and was religious in character. The object was to separate the Christians from the heathen so as to protect our members from the demoralizing practices of horse racing and its attendant evils. Many white ministers of the presbytery participated in the celebration and the meetings which followed, with the results as given. There has been a large increase in attendance at the churches all winter. Miss Kate McBeth says: "God hath done great things for us, whereof we are glad."

Mr. Sibbett's Successor.

Rev. A. M. McClain, of Kendrick, Idaho, has taken up the work among the Nez Perce tribe, which Rev. Lowrie W. Sibbett laid down when he was called to his rest last autumn.

Sow the Gospel Seed.

"What were people doing and thinking about sixty years ago, when they allowed such a transparent delusion as Mormonism to take root and grow in America?" Why, my friend, they were doing and thinking just as we are to-day, and Mormonism is taking root in more States and growing faster now than in any previous year of its history. If the Christian denominations would "*break up the fallow ground*" of our country and cultivate it there would be no place for the Mormons to plant and reap. Soil prepared for gospel seed will not yield Mormonism.

An Opportunity to Give.

A home missionary, who has a large circuit of churches and missions and who is not able to own and keep a horse, needs a bicycle very much. He could also use a stereopticon to great advantage. His name and address will be given to any person who can provide either or both of these needful things.

Work Among Peculiar People.

The Woman's Board of Home Missions confines its aggressive work to the people who have been passed by in the peculiar Americas: Arctic America (Alaska), Aboriginal America (the Indians), Highland America (the Mountain Whites) and Antiquated America (New Mexico and Utah).

Counterfeiters.

In the mountains of the South we have Sabbath-school missionaries and Bible teach-

ers who are engaged in visiting from house to house. But they are outnumbered ten to one by the Mormon elders who are counterfeiting their work.

A Useful Endeavor Society.

At the old gentile town of Corinne, Utah, eleven members have been added to the church during the winter, the church building has been repapered and otherwise improved. A Christian Endeavor Society conducts the midweek meeting and public services on Sabbaths, when the pastor is at Brigham City, the other church in his group.

Nineteen Years in Alaska.

Rev. Alonzo E. Austin, of Sitka, Alaska, retires from the active work of the ministry to a well-earned rest. When he took charge of the Sitka mission, nineteen years ago, he found a small school that had been opened only the year before. After the vicissitudes of these years he leaves a church of 400 native members and a small church of white people. The school has grown to a well-equipped boarding and industrial institution of 150 students, under the management and instruction of a superintendent and a corps of native teachers. It is the accomplishment of a lifetime crowded into nineteen busy years.

NOTES FROM NORTH CAROLINA.

It fell to my lot, not long ago, to attend a Baptist church. The pastor is an earnest progressive worker. His sermon gave positive proof that the work of our Presbyterian Church in this section has done much to open the eyes of the other denominations to their great lack of educational missionary efforts. His sermon contained much sound Presbyterian doctrine, especially with regard to giving and the education of the people and their leaders.

He said that there are 34,000 regular Baptists in western North Carolina, double the number of all other denominations, and not including the Free-will and other branches of the Baptist Church. During the past year these 34,000 members have given but $1100 to missions. Strangers from large city churches have attended services in remote mountain districts and then have written to periodicals that "the people are nominally Christians, but in reality only baptized heathen."

The pastor went on to say that it is not much wonder that these persons who had always lived among refined and educated people should have such an impression when for the first time they visited one of our country churches in their rude building, and saw the people without education or polish of manner and very shabbily clothed, gathered together for a most primitive service.

But the statement that they are in reality only baptized heathen is very unjust and very untrue. If the spiritual life of these mountaineers could be compared with that of the members of our large city churches, the former would not suffer by the comparison. The great majority of Baptists in this section are poor and woefully ignorant, but I had rather be an ignorant Christian than an educated man of the world.

The pastor added that "while the ignorance of our communicants is very deplorable, yet I am thankful that the Baptist Church has gathered in all these 34,000 people, for you must get people within your reach before you can help them up to higher standards.

"If it had not been for the Methodist circuit rider and the poorly paid Baptist preacher, this section would have been left entirely without religious instruction, in the early days." All this and much more plain, unvarnished truth was set forth by the pastor. His church is the largest in the section and he is trying to impress them with the responsibility of their influential position and says he hopes the Lord will let him see the day when this church alone will give $1100 to missions and give it easily too.

One Baptist church near here reported a collection of four cents for missions. Another church was ahead of all previous record when they had taken a collection of 65 cents, and this too when there were visitors present who helped.

The wealthy Baptist churches in the North have done a good deal for the colored people, but almost nothing for their white brethren in these mountains. Surely if they realize the great need they would give freely to establish an educated ministry and good schools among these neglected mountain people. The people can rise no

higher than their leaders, so it is to be hoped that intelligent and consecrated workers will be provided very soon.

A few days ago a man from a small town called here to see his daughter. When asked if their Sunday-school had been running this winter he said they had always heretofore closed up during the cold weather, but they just had to keep it going this winter, for if the men did not do it they knew these two ladies you Presbyterians sent down here would do it, and without a doubt could do it better than the men could, only the men 'lowed it would not look right, so they have kept it up regular.

Besides the Sabbath-school which is held Sunday morning the "two Presbyterian ladies" have a meeting for children in the afternoon, which is attended by parents and all.

THE OLD STORY.

A few years ago a young man, twenty-two years of age, was a student for the ministry in the Lutheran Church of Denmark. His father possessed a title, and was one of the influential men of that country. The young man was sent out on a preaching tour in Germany, and fell in with a Mormon elder. The elder preached Christianity, saying little or nothing about Joseph Smith and the peculiar doctrines of the Mormon Church. Longing for something more spiritual, the new faith seemed to supply his need. He was baptized into the Mormon Church. For the sake of this new faith he gave up his prospects in the Lutheran ministry, despised his birthright in the title due him as the oldest son, parted from his country, his parents and his betrothed, and going to Liverpool he shipped for Utah, "the land flowing with milk and honey."

In the Liverpool office of the Mormon Church he met a girl who also desired to "gather" to Zion. He generously helped to defray her expenses. Their acquaintance quickly ripened into courtship, and two months after their arrival in Utah they were married. He would have gone through the temple had not an apostate Mormon gained his ear and told him of the horrible oaths which they were required to take. His eyes were opened, his ears were shocked by the vulgar oaths of his new brethren and sisters. He saw them frequenting saloons and gambling places, and not only drinking but selling the accursed stuff. "By their fruits ye shall know them" were the testing words which rang in his ears.

He now found his way into a Methodist revival meeting, and heard again the old, old story of Jesus and his love. He gave his heart anew to God. Having the gift of song, he was asked to sing a solo, which he did to the delight of Christians and the chagrin of Mormons. As he had preached in his native tongue, he was called a few evenings later to speak from the pulpit. This he did in a good spirit, and in the best English he could command. On returning home from the meeting he found the room full of Mormons and his wife in tears. They tried to persuade him to return to the Mormon fold, holding out a bright prospect for him in their Church. Failing in this, they threatened him, but all without avail. He would obey God rather than the Mormon priesthood. Christian friends rallied to his support. He went to Salt Lake City and fitted up a little home for his wife. She promised to come. He sent for her and waited two weeks for her arrival. But he waited in vain. Growing almost desperate, he went in search and found her under the roof of the Mormon bishop. She had been told by the Mormon bishop and others that it was her duty to leave her husband. At one time she was almost persuaded to return with her husband, but Mormon influence prevailed and he was obliged to leave without her.

He gave himself to the preaching of the gospel, until disease compelled him to relinquish his chosen work. With broken health and broken heart he sought a lower altitude and skillful medical attention. It was his purpose to use what strength and opportunity were spared him in preparing and publishing a statement of conditions as he found them in Utah in order that his countrymen might be warned against the wily emissaries of Mormonism. But the fatal disease which had so fastened upon him as to baffle the skill of the physicians too early did its fatal work.

Among the last words he wrote were these: "My life seems almost ruined, but with God's help I shall endeavor to redeem the time, knowing that the days are evil."

A few days after he sank peacefully to rest in the humble home of one of his countrymen residing in New York city.

Concert of Prayer For Church Work at Home.

May—WOMAN'S WORK.

(*a*) Woman's Board of Home Missions and its administration.
(*b*) Importance of the school work among the exceptional populations.
(*c*) Peculiar functions of missionary teachers.
(*d*) Evangelists.

WOMAN'S WORK.

The principles upon which this great branch of the home mission work of our Church rests are found in the word of God. The authority for woman's effort in the service of the Lord is clearly set forth in that word.

If there is some work which she *may* not do there is other work which man *cannot* do. Christianity has opened a wide sphere of usefulness to her. The Church owes a vast debt of gratitude to the holy women who have been enrolled among its adherents. It is indebted to Naomi, the missionary, for Ruth, the most beautiful link in the whole chain of our Saviour's genealogy; to the Dorcases for practical charities, and to the Eunices and the Loises in every period of its history for the training of its ministry.

The Church at Rome, and indeed the whole Christian Church, is indebted to Phebe, a useful deaconess of the Church at Cenchrea, by whom Paul sent his epistle to the Romans. Paul, who is sometimes represented as the great enemy to woman's activity in the Church, commends very tenderly at least sixteen women in the last Chapter of his Epistle to the Romans, and in Philippians he entreats, not women to help the men, but the men to help the women, who were evidently taking the lead in the holy service, as they have often done since.

The early Church employed women much to its advantage. When prejudice against

Miss Lucy Perley,
Spanish Fork, Utah, 1881-97.

Miss Phebe H. Wheeler,
Monroe, Utah, 1877-82.

women's work rose high and suppressed it, the dark ages came over the world and continued till woman was restored to her rightful place. Then the Romish Church, the first to utilize that vast unmeasured power—true womanhood — shot ahead of the Protestant Church and kept ahead until Protestantism discovered the unused power that lay dormant in its communion.

When woman rose, organized for the work, and went forward to the conquest of the world for Christ, Protestant missions received a new impulse, neglected masses began to be awakened, homes that were closed were opened to the truth and began to be regenerated, society caught the impulse, multitudes were converted and organized into churches. In our own country the millions among our exceptional populations were unmoved and inaccessible until woman entered upon her mission. She has not ascended the throne nor usurped authority, she has simply begged to be allowed to serve, and, like Phebe, to be the forerunner and message bearer of the ministry. Her organization has not been independent nor separate from the Church, but subordinate and under the direction, not only of the General Assembly, but of the Church's Board of Home Missions. The ignorant Indians, Mexicans, Mormons, Alaskans and mountain whites needed to be taught to read and think before the Bible could be placed in their hands or the gospel preached to their benighted minds. The organization of the Woman's Board was authorized by the General Assembly and effected by the Board of Home Missions. Its administration is thoroughly in accordance with the polity of our Church.

The object of the Woman's Board is the establishment and maintenance of mission schools for the peculiar populations in our land who cannot be reached by ordinary Church methods, and who need rudimentary instruction and the preliminary work of the mission teacher before ministers can be employed to advantage.

In the earlier stages of mission work the teacher is far more effective than the preacher, and her maintenance less expensive than his. The beginnings in New Mexico and Utah made evident the impossibility of progress without her. The Board of Home Missions could not appropriate a dollar for such work. It had neither the charter right nor the Assembly's permission. In response to overtures from these two Territories, the General Assembly of 1877 authorized the Board to provide some way by which mission schools might be established and maintained with funds specially raised and designated for the purpose and to take the general control of the schools as well as the matter of raising the money. Accordingly the following year a few women responded to the call of the Board and organized the Woman's Executive Committee, now called the Woman's Board of Home Missions. The work of this organization, to which they have been strictly loyal, is the raising of money by special means outside of church collections, the establishment of mission schools where they are imperatively demanded, the erection of chapel schoolhouses for the use of both day-school and Sabbath services and the equipment of them with Bibles, hymn books and other needful things for religious services, the support of teachers who are much more than teachers, and building homes for these missionaries.

In all this work the Woman's Board does nothing without the advice and consent of the Board of Home Missions.

ADMINISTRATION.

The Woman's Board in its organization follows more closely that of the Presbyterian Church than any other adjunct of the great Church. Its auxiliaries correspond exactly to the local church, the presbytery and the synod, while the Board itself meets at the same time and place with the General Assembly, and is composed of representatives sent up from the synods.

The officers are a president; vice-presidents from the several synods; a corresponding secretary, who gives her time exclusively to the executive business of the Board; a treasurer, who receives the funds from whatever source, keeps the books and passes the money over daily to the treasurer of the Home Board, who deposits and pays out all funds for the Woman's Board on authority of the Home Board. The office force including the secretary, the treasurer, the assistants, clerks and stenographers, are paid out of the funds of the Woman's Board. This Board shares with the Home Board the expenses of maintaining the Literature department and the Young People's department.

Miss Florence Stephenson,
Superintendent Asheville Home Industrial School.

Miss M. L. Allison,
Superintendent of Santa Fé Training School.

The president, vice-presidents and the various committees of the Woman's Board serve without salary or other emolument of any kind.

THE FUNCTION OF THE MISSION TEACHER.

It is of importance that all friends of home missions should fully understand what our teachers do. They teach the common-school branches, of course, but this is only a small and subordinate part of their work—merely a means to an end. It is the approach to the homes and the hearts of the people. It is the first step, the initiatory effort to reach the people and awaken them to a sense of the fact that there is something beyond their knowledge, a step above their present station that is worth taking.

The children very naturally and surely lead the teacher to the home and to the parents' hearts, where they could not go by any other means. When access to the family is obtained the beginning is immediately made toward gathering a congregation. Mothers will follow their children, and fathers are not far behind. It is therefore an important function of the missionary teacher to reach the homes, to transform the home life and by degrees the society life of the community. The influence of the teacher is soon apparent in the manner in which the young people begin to spend their evenings—in the little social evening company that visits her rooms for mutual improvement, conversation, reading and singing. The Sabbath-school is followed by a praise service of half an hour, where prayer is offered, the word of God read and explained and the people trained in the habit of attending a Sabbath service regularly. Thus, congregations are gathered and prepared for preaching services before ministers can be provided by the Board.

EVANGELISTS.

Our home missionaries often have wide circuits of such congregations which they cannot adequately serve. They must either neglect wide and promising fields that are whitening toward the harvest, or devise some means of multiplying themselves. In

such emergencies they take the brightest and best of the pious young men whom the mission teachers have trained up from boyhood and instructed through an ordinary course of study and in the rudiments of Bible knowledge, giving preference to those who have developed some aptitude for public speaking and prayer and who have had some experience in conducting religious meetings. These young men are taken singly or in classes and specially prepared for each service which they are expected to conduct. A simple homily is thoroughly imbedded in their minds and they are sent out over a specified circuit. On their return they are again prepared. And so after repeated instruction, by means of which they are taken through a systematic course, they become useful as permanent missionary evangelists, multiplying the efficiency of the minister and indeed often going where the minister could hardly find access. They are useful among their own people where we have not a sufficient number of ordained ministers. The demand for them is created by the success of the mission school in which they themselves are trained. Some of these young men, by diligent study and successful work, have received license as probationers for the gospel ministry and a few have been ordained and by their fidelity in service and advancement in knowledge have justified the action of the presbyteries in ordaining them.

Thus the work is progressing from the initial step in the beginnings of the mission school all the way up by gradation to the organized church and the ordained ministry. A work thus developed is substantial and permanent. Seventy-two churches have thus grown out of the school work. They are distributed as follows: among the Mormons, 27; the Mexicans, 21; in Alaska, 6; among the mountaineers, 4, and among the Indians, 14.

Letters.

ALASKA.

Rev. A. E. Austin, *Sitka:*—Our religious services the past quarter have been well attended. A large number of our people, especially those who belong to Chilkat, are away at Dyea and Skagway, where they get large wages packing miners' outfits over the mountains. I was greatly pleased to hear that they refused to pack goods on the Sabbath, notwithstanding the great inducements offered them. Some of our people come to us from other places and stay a month or two that they may attend church and take communion and then return. We were greatly pleased the other day to receive a visit from Patience, one of our house girls who left us last summer. She had married a Chilkat native according to Indian custom: the husband giving the blankets to the bride's mother and friends. Patience was not satisfied with this, but wanted to be married in Boston style, too. The husband came to see me about the matter, and when I asked why Patience did not come to see us replied, "Because she is ashamed to see your face until we are married in your fashion." They came to the manse and were married and left a day or two later for Skagway. These are only little things, but they show the effect of our home training over the pupils. Gospel truth is evidently working in their hearts, and shall it not be like the leaven "which a woman took and hid in three measures of meal till the whole was leavened"?

I sometimes wonder what the result will be of this rush of people to Alaska after gold so far as our people and work are concerned. If the sparrow falls not to the ground without God's notice and even the very hairs of our head are all numbered, he must be directing this movement. I pray that somehow it may be for the good of this people.

Eliza, a poor cripple, who has been a great sufferer for many years, passed over the river to the "better land" where "the inhabitants shall not say 'I am sick.'" I shall never forget that last communion with her in one of the home cottages. She expected us and was dressed very neatly. The room and bed were scrupulously clean. I think she felt it was the last time she would feast with the Master here below. Like Stephen, her face beamed with the reflected light of the "Sun of righteousness." Some one spoke of our leaving soon and she turned her face toward me and said, "Oh! Mr. Austin, I can never die after you leave us." Dear suffering saint, she has had her wish, she has gone to receive her crown (what a bright one it will be after such a cross), while I still remain. Though such a helpless invalid, no member of our church was such a comfort and inspiration to me as she was. When the church bell began to ring she would begin to pray for the Lord to send his blessing upon me and her people. I used to think of this and feel the Lord will surely answer

her prayer. One of the joys of heaven will be the meeting of these glorified saints.

ARIZONA.

Rev. H. P. Corser, *Flagstaff:*—The work among the boys is hopeful; those even from families opposed to the church are growing in their loyalty to the church. The finances are in good condition. We expect to advance toward self-support, still further, another year.

Our church received a visit from Mr. Craig, our new synodical missionary, and all the people are very much pleased with him. All of us are certain that under his administration the cause of Christ will be materially furthered during the coming years in the Territory.

We had an illustration of the faithfulness of the Mexican converts a few Sundays ago. A number of them have lately moved into the vicinity for the purpose of cutting ties. One of them has walked twelve miles into town for the purpose of attending church, and promises as soon as weather permits to bring his whole company, fifteen in all, to divine service every Sunday.

FLORIDA.

Rev. W. W. Faris, *Miami:*—Miami is our focus and fulcrum. My chief task must be getting the church in possession of a suitable house of worship here. Population shows rather rapid changes, but promises increasing numbers and stability. This point is the industrial and social centre of the entire region. It seems fit that I should not only reside here, but also for the present concentrate energy of the work at this centre, aside from filling regular preaching appointments at Cocoanut Grove and Cutler.

The churches are free from quarrels and the communities from any considerable show of vice. Our principal hindrance appears to be want of means to support a work that at this stage needs a great deal of means; but God evidently favors the work and as a matter of course it gets on. The field is one of the most promising in my knowledge.

MONTANA.

Rev. George Edwards, *Great Falls:*—During the past three months there has been organized on this field a Presbyterian Sunday-school of about fifty members, and also a Christian Endeavor society of fifteen members.

NEW YORK.

Rev. J. Petrie, *Redfield:*—Our last quarter has been one of special encouragement. About the 1st of December, Rev. Stanley B. Roberts, of Bethany Church, Utica, took charge of a series of special meetings for nine days, and as a result we had nine or ten hopeful conversions. At our communion yesterday we had six additions. And there are at least ten more who are indulging a hope who will naturally come to our church. Including the accessions one year ago (last February) we have received twenty-six additions, twenty-one on confession of faith and five by letter. Those received yesterday were all young people, five of them young men, and one who was quite intemperate, but he gives good evidence of sound conversion. We have commenced our subscription for church improvements which are expected to cost $1200, and have secured $500, but that was the result of a prepared field. I fear the balance will not be so easy. The work completed and paid for will place us in a much better position, but it will cost a heroic struggle and some outside aid. But we thank God and take courage and are ready to do our best for the future.

Rev. R. Howard Wallace, *Old Forge:*—Our house of worship was dedicated November 30, 1897. This is a beautiful building, well arranged, with an auditorium seating 200 people, lecture room, study completely furnished. It is insured for two years and has no incumbrance. This building is the gift of God in answer to the prayer of faith.

NORTH CAROLINA.

Mrs. Ida L. Williams, *Asheville:*—Not having had much experience in caring for the sick, I have little confidence in my ability to diagnose different diseases; but as I have had Miss Heydenburk's experience of three years kindly placed at my disposal, and a determination of my own to help me do my best for these dear girls and the greater help of him who helps those who help themselves, I have succeeded in alleviating many aches and pains. In the last three months I have prescribed and prepared doses for three hundred and four different cases, making a total of six hundred and sixteen since I took up the work in September last. The doctor has been called to the house for eleven cases, only three of which has he visited more than twice.

A few days before our Christmas vacation began our dear Dr. Burroughs made each of our girls a Christmas gift in the form of a vaccination mark,

and in January he showed the same kindness to each member of the faculty and a few new girls. Some accepted the gift cheerfully, some tearfully, and some stoically. In nearly every case we are glad to say the working was successful. Many grew quite feverish from it and had very bad arms. All are truly glad that vaccination does not come every year.

MINNESOTA.

Rev. G. L. Guichard, *Utica*:—During the last quarter, for a little over three weeks we had with us Mrs. O. E. Harvey, who assisted in special services. The results have been gratifying. In this field, where we have considerable unbelief and in the immediate vicinity where it is widely prevalent, there has been a decided change in the views of the people and in the views of some of the most decided skeptics. The expression of one who said, "I never took any stock in religion before, but I have a better opinion of it, and believe there is something in it," seems to voice the sentiment of many others. On the last Sabbath of her stay we received eleven new members, ten on profession of faith and one by certificate.

SOUTH DAKOTA.

Rev. John P. Williamson, *Greenwood*:—Our Indians must needs learn a new life in worldly matters as well as spiritual. The enterprise, thrift and economy of civilization are new habits to be formed in their character, and come very slow to them. And so it is that the raising of the churches toward self-support becomes an arduous undertaking. Men are living, and among them some of our native preachers, who remember the coming of the first missionary to the Dakota Indians. Then the missionaries had to be supported, places of worship provided, and all other expenses paid, by those who sent them. Now in all the older fields the churches are doing something for all the different lines of their own church support. All the installed pastors and most of the stated supplies receive from their congregations a part of their salaries. The incidental expenses of the houses of worship are almost everywhere met by the congregations. The erection of the churches is a big undertaking for such a people, but is carried on with more spirit than some other branches of the work. The past season has witnessed a good deal of work and effort and some disappointments in this line. At the spring meeting of presbytery it was decided to undertake to provide for the building of four churches that year. The first one, White River, was completed in the early fall. The second Heyata, did not secure enough funds to commence till after frost, and a snow-storm covered the lumber before it was framed. However, by the Lord's favor, they were able, with pluck and perseverance, to push it through to completion before the new year. The other two churches have not yet raised the necessary means, though hard at work. Another church, that of Cedar, finding themselves overcrowded, have just put an addition to their house which will increase its capacity over one-third and this without any aid.

TENNESSEE.

Rev. Harlan P. Cory, *Tusculum*:—Within the past three and a half years these people have bought and almost paid for a parsonage property costing $1000. This has been accomplished with great self-denial and self-sacrifice. But after another year we hope to be able to say that it is fully paid for.

I am deeply grieved at the condition of the Board. May God grant that a holy fire of consecration may come down and sit not simply on the heads but on the pockets also of the whole company of disciples Realizing as I do the wide door of opportunity now open before us in this mountain region, my whole heart goes up in that prayer. Would that the luxury of great giving might displace the luxury of plentiful living.

Rev. Samuel A. Coile, *Knoxville*:—I have held a series of meetings of two weeks' duration at our Hillside mission, and had thirty-six professed conversions. There were twenty-two additions to the church this quarter on profession of faith, and eleven by letter, making a total of thirty-three. Eighteen were baptized. These are largely from our mission Sunday-school at Hillside.

UTAH.

Rev. Theodore Lee, *Spanish Fork*:—We have comparatively little to encourage us on this field. It is true that we have a large and interesting Sunday-school and well-attended evening services.

We have had one encouraging sign during the past month. My wife has been holding public temperance contests for the past three years, using the leading Mormon young people as contestants. During the past month leading Mormon men have come to our house and reading room for temperance literature. The indications are that we will have prohibition in Spanish Fork before many years.

We will observe self-denial week and will send

our mite to the Board. Our offering will be small, as we have a heavy burden without school and church.

WASHINGTON.

Rev. T. C. Armstrong, *Northport:*—I have received one young man into membership, who is the only male member I have. As yet I have no session. We have now a good Sunday-school—the largest in its history. I superintend the school, having four good teachers, one gentleman and three ladies. At the Boundary Station we have also a good Sunday-school, superintended by a young lady, who is a member of the Presbyterian church and at present teaching the public school. We have now at Northport a good C. E. society of nine active members and eleven associates.

Northport is now a live, bustling little city. A month ago a smelter plant began operations which will employ 200 men. The population is now 1100. We have twelve saloons and one church. There is no talk of any more churches except the Roman Catholic, though it is quite possible there may be more saloons. This fact is an index to the character of the place. One would not know in the business portion of the town when the Lord's day came, until 1 o'clock of the day, when most of the business houses close. The profanity about the streets and hotels is fearful. Yet withal there is a remnant of devout people who are trying to live Christian lives. Our Sunday services are well attended—on Sunday the congregation taxing our seating capacity. A number are identified with us who are not united with us, all the denominations being represented in our congregation. I hope to have a protracted meeting before the winter is over, expecting the assistance of the pastor at Rossland, B. C., just across the line, where there is a strong self-supporting church. We hope for good results.

Thomas J. Weeks, *Rosedale:*—On some Sundays during the quarter I have conducted seven services, including mission schools, Bible classes, praise and prayer services, besides the regular public services, walking several miles from one to the other appointment, usually twelve hours occupied in the round of Sabbath duty, carrying a lunch in pocket. I am often impressed with the cosmopolitan character of my audiences. At one service I found Americans, English, Scotch, Irish, French, Germans, three Russians, one Chinaman, half-breeds, Indians, Danes, Swedes, and other Scandinavians, all interested in the ever-blessed gospel.

Many in my services are present but a few times, then leave for parts unknown, a migratory class who, I trust, receive some good impressions, a little leaven, that will eventually leaven the whole. The blessed results of these humble mission services may never be revealed in time. It is impressive to observe the variety of apparel in the audience. Last Sunday evening some few were arrayed in decent suits, others in homespun blue cotton jumpers and overalls. I am always deeply and favorably impressed by the attendance of the poor in shabby attire. They manifest sincerity and devotion in their worship, not allowing their plain dress to influence their actions or debar them from the means of grace. Although one would be more pleased to see the poor children in neat clothing, yet I am always glad to greet the many little shoeless ones in suits of flour sacking, knowing that they come more from the love of school than the love of dress display. I am pleased to be able to record that I enjoy the utmost confidence of these children. Yesterday when leaving a point of my mission field, a little boy came to me saying: "Mr. Weeks, I have picked up a big lot of bottles for which they pay a penny apiece in town. Will you please take them along and sell them for me?" This little ragged fellow giving most of his pennies toward our home mission fund this month, how could I refuse his bottles? I am collecting a little fund for the Board in this and similar ways.

As previously stated, I receive various commissions from these people from time to time. At the close of service, some time ago, an old man came forward with a small vial addressing me as follows: "I want to ask a favor of you. It costs a dollar to get to town and back, and I have only fifty cents to spare. When you go to Tacoma, will you go to a drug-store and get me twenty-five cents' worth of liniment and to a tea-store for twenty-five cents' worth of Oolong?"

At the close of service at another point a poor widow came to me saying: "I have nothing to give toward the mission, sir, but a little smoked salmon which I have with me." She then presented a quarter of salmon, which I received with thanks. Last week in my mission rounds I called at a lowly cabin built on a raft near shore. Father, mother and five children live in one room. Three of the little ones were ill with grippe and fever. The home was wretched and comfortless, the wind and rain coursing through the building, the shack rising and falling with the surf and waves. The parents with the children expressed great appreciation for my visit and hoped ere long to be able to attend our mission services.

We meet with so many men and women of this class who are hewing an empire out of chaos and building up a civilization of which the parent

States may well be proud. Truly both missionary and people are here surrounded with arduous work and foundation laying. I find many homes at present wretched in the extreme, but they will yet make out and work out their way to more comfortable homes and surroundings, many having the right spirit and disposition to succeed, for though they work hard, early and late, and fare hard, they come to our mission services, old and young, for spiritual blessings.

APPOINTMENTS.

H. P. Wilber, Fernando, 1st,	Cal.
R. Logan, Pleasanton, 1st,	"
P. F. Phelps, Salinas,	"
H. J. Furneaux, West Saticoy, 1st, Pleasant Valley and stations,	"
G. D. B. Stewart, Fowler, 1st,	"
L. T. Burbank, Fresno, Armenian 1st,	"
J. L. Lower, D.D., Ridgway, 1st, and stations,	Colo.
D. G. Monfort, Pueblo, Fountain and station,	"
W. Kiery, Lockett and stations,	"
R. Coltman, M.D., La Junta, 1st,	"
S. W. Griffin, Shawnee, 1st, and station,	O.T.
S. E. Henry, Norman, 1st,	"
W. G. Oglevee, Ponca City, 1st,	"
J. R. E. Craighead, Blackwell,	"
J. Smallwood, Girty Springs and stations,	Ark.
J. Dudycha, Andrew and stations,	Iowa.
R. Beer, Pastor-at-large,	"
H. S. Condit, Des Moines, Clifton Heights,	"
J. S. Russel, Lucas and Derby,	"
F. J. Chamberlin, Lohrville, 1st, and station,	"
F. H. Shedd, Sioux City, 3d,	"
H. S. Christian, Florence,	Kans.
W. R. Scott, Halstead, 1st,	"
A. T. Aller, Cawker City,	"
M. Waller, D.D., Valley and Ebenezer,	Ky.
C. J. McCracken, Greenup,	"
J. M. Walton, Hyden,	"
H. S. Justema, Marine City, 1st,	Mich.
D. H. Goodwillie, Port Huron, Westminster,	"
W. Maclean, Croswell, 1st,	"
S. L. Clark, Detour, 1st,	"
W. L. Hays, Newberry, 1st,	"
J. H. Fleming, Reading, 1st,	"
J. J. Cook, Conway, 1st,	"
H. H. Parker, Munger, 1st,	"
W. W. McHenry, Woodstock, 1st,	Minn.
F. Lundgren, Minneapolis, Camden Place and So. Minneapolis (Swedish),	"
C. E. Davenport, Atwater, Harrison and Diamond Lake,	Minn.
W. L. Hackett, Caledonia, 1st, and stations,	"
M. B. W. Granger, Warsaw and Sunnyside,	Mo.
S. Stone, Bolivar and Fair Play,	"
W. C. Coleman, Kansas City, 4th,	"
A. Pfaus, Lewistown, 1st,	Mont.
J. E. Day, Havre,	"
J. Roelse, Lebanon, 1st, and Wilsonville,	Neb.
J. H. Montgomery, Champion 1st, and stations,	"
R. N. Powers, Superior,	"
A. Murray, Axtell, 1st,	"
A. Snowden, Ashton and stations,	"
A. M. Hendee, Table Rock, 1st,	"
S. A. Parker, Blue Springs,	"
T. H. Mitchell, Barre, 1st,	Vt.
L. Beaton, Graniteville,	"
W. H. Moore, Santa Fé,	N.M.
J. J. Gilchrist, Mora and stations,	"
J. M. Whitlock, Taos, Ranchos Embudo Rincones and stations,	"
W. A. Alexander, Brooklyn, Siloam,	N.Y.
E. E. Grosh, Williamstown and West Camden,	"
D. Scovel, Kirkland,	"
E. W. Coberth, York, Faith,	Pa.
L. E. Danks, Mapleton, 1st, and stations,	N.D.
W. Weatherstone, Edgeley, 1st,	"
T. Stevenson, Beaulieu and station,	"
J. F. Lansborough, Elkwood, 1st, and stations,	"
H. C. Baskerville, Camp Crook, 1st, and stations,	S.D.
E. Brown, Wolsey and stations,	"
J. P. Williamson, Blunt and Onida,	"
R. A. Rayson, Woonsocket, 1st,	"
C. R. Crawford, Good Will, Indian,	"
T. Hickling, Webster, 1st, and La Porte,	Tex
A. T. Rankin, D.D., Brigham and Corinne,	Utah.
J. Hayes, Kamiah, 1st Indian,	Ida.
W. Marshall, Bethlehem and Pine Grove,	Wis.
R. B. Norton, Deerfield and Nora,	"
G. C. Mousseau, Green Bay (French),	"

COLLEGES AND ACADEMIES.

The Board of Aid for Colleges and Academies closes a trying year without deficit, and with nearly all embezzled funds replaced in its treasury. It is believed that before the Assembly meets the full amount will have been made good.

CHRISTIAN *VERSUS* SECULAR EDUCATION.

REV. J. LEMOYNE DANNER.

The most important question that confronts the Church to-day, in the newer States of the West is that of Christian *versus* Secular Education.

What do we mean by Christian education—a general education under Christian teachers? Many so define it, as Presidents Northrop of Minnesota and Angell of Michigan University.

We do not so understand it. By Christian education we mean education in the hands of avowed Christian teachers, teaching the fundamental truths of Christianity to lead their pupils to become Christians. If intellectual and spiritual culture necessarily move along separate lines; the one general education in the various grades of schools, the other religious education through the agency of the churches; then Christian schools will only mean places where general education is imparted by Christian teachers. But if Christian education means, along with the impartation of general learning, study of the Bible and the evidences of Christianity, Christian atmosphere produced by Christian teachers intent upon training pupils to become Christian, it has higher meaning.

Why emphasize Christian education above education in general? First, because a system of education which ignores the spiritual nature is fatally defective. Man is more than body and mind; he is a spirit. The spirit was meant to dominate man's being. Our secular system of education tends to lead man to ignore his spiritual nature.

We also emphasize our definition of Christian education because we thus follow the providence of God in our republic. The Reformation of the sixteenth century gave the Bible to the people Study of the Bible developed the kind of men and women who made this republic possible. The story of the American colonies needs to be often repeated—the story of men and women seeking freedom in an unknown land to worship God according to the dictates of their consciences enlightened by the Bible. In the colonial mind and heart Christianity was deeply rooted. Psalms and prayers rose heavenward with the smoke of their cabins and the sound of their axes. Those days of our early history belong to the age of faith. Bancroft says, "Every enterprise of the Puritan began from God." God fanned the threshing-floor of Europe to find wheat for planting America—the sifted people of the Old World with the fear of God in their hearts and the word of God in their hands to plant a home where both should rule; Puritans from England who had resisted the fires of Smithfield; Huguenots of France who still felt the horrors of St. Bartholomew's day; Puritans of Holland who had fought for principles of civil and religious liberty against the world; Covenanters of Scotland who had defied prelatical persecution. The motive for their voluntary expatriation was the same—the full enjoyment of the open Bible and the teaching of its truths to their children. We disobey the teachings of Divine Providence in our national history if we adopt a purely secular system of education. Church and State are separate in our country, and ought to be. But the State must not be godless. The founders of the republic never meant to separate religion from education. They knew too well that the Bible was the only fountain of influences that could safeguard the State. Hence they founded the long line of Christian colleges that began with Harvard and has stretched across the continent.

We also emphasize Christian education because the perpetuity of the republic depends upon it. We have come to this—that the child is taught through the fifteen years of educational life only secular studies. He will draw the natural conclusion that religion is not worthy to be taught.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27 N. Y.

De Tocqueville well said: "Tyranny may govern without faith, but liberty cannot." The undermining of religious faith has intimate connection with lawlessness. Teaching the Christian religion is the best remedy for evils that endanger the State. Principal Fairbairn says: "It is the people that now rule, and unless God rule in and through the people, the end of all our struggle, the good of all our boasted progress will be chaos." In all the settlement of our country, from the shores of the Atlantic to the banks of the Mississippi, the religious element was predominant. Liberty, religion and Christian education were the three strands of our social cable for two hundred years. But in the new West it has been otherwise; the Bible has been far less the foundation of social and political life. Godlessness—not doing because God commands, not refraining because God forbids—is a predominant characteristic. As Christian patriots we are forced to found and maintain Christian schools and colleges. *Our State schools do not pretend to furnish the religious and moral instruction essential to make good citizens.* College years are formative of the character, ideas and principles which control subsequent life. At this critical period State schools afford the student no help in regard to religion. The exclusive devotion of young people to the study of secular things tends to make them secularists. The Christian school must come to the help of the State for the preservation of the State.

We reach the climax of this subject when we say that we must emphasize Christian education as necessary to the advancement of the kingdom of Christ. To have an educated ministry we must have Christian colleges. Whether a young man study for the Christian ministry depends largely upon the religious influences which surround him while preparing for college, and while in college. In Christian colleges the atmosphere and companionship are favorable. What results do statistics give us? Thirty-three per centum of the male graduates of our Western Christian colleges enter the ministry. The University of Minnesota graduated from its classical department from 1875 to 1894 inclusive, about one thousand men to get twenty-three ministers of all denominations. In these nineteen years it has sent four men into the Presbyterian ministry. Our Macalester College, opened 1888, has graduated seven classes, with a total membership of forty-four, but has sent thirty-one into the Presbyterian ministry. The four oldest State universities educate fifty men to get one minister for all denominations. The West must have an educated ministry, prepared on its own ground, and the Christian colleges of the new West are the only source of supply.

But one question remains. Why emphasize *denominational* Christian education? The denomination that does not make ample provision for its educational well-being is doomed to progressive decline. Its educational institutions are rallying points for denominational enterprise, the measure of its estimate of the worth of mental power and culture, the only effective means of training leaders, who shall represent that for which the denomination exists. The college is the denominational agency for perpetuating itself. The denomination must furnish it material and moral support or be itself diminished if not extinguished. If the best results are to come from our educational work we must give our colleges means to do that work with. We must certify our Presbyterian families that the jewels of their homes, their sons and daughters, shall have in our Presbyterian colleges as good education in secular studies as the State can give, and *that that education shall be woven through and through with purpose toward God;* that their children shall not only be made into scholars, but into *Christian men and women;* that their part in God and his kingdom of redemption shall never be forgotten.

Albert Lea, Minn.

Dr. D. K. Pearsons, of Chicago, who has aided sixteen colleges and two seminaries, said recently at Mt. Holyoke College: "The place to invest money is in the minds of young people; it bears fifty per cent. interest every year. When I first began to think of giving for educational purposes I did not intend to dump my money down in Harvard or Yale, where it was not needed, but I found out the colleges that were struggling for existence, where brave men had lived and died in trying to uplift young minds, and I gave what I could there to help them to a surer footing."

Young People's Christian Endeavor.

"Send more missionaries to take my place," were the dying words of Mrs. J. C. Laffin, of Batanga, Africa.

***

"We can do it if we will," said Samuel J. Mills of his proposition to send the gospel to the world, a good motto for the young Endeavorers of to-day.

***

A missionary society in True Light Seminary, Canton, China, contributed in one year more than $165. The story of this school may be found on pages 404–406.

***

The Presbyterian Sabbath-schools of Kansas are requested once a year to make an offering toward endowing a Sabbath-school professorship in Emporia College.

***

A hint for the missionary committee: Ask the privilege of placing a missionary table in the public library of your town, and then keep it supplied with fresh missionary literature.

***

Comrades of the Quiet Hour take as the topic for special thought and meditation this month, "The Spirit-filled Life." See John 6: 27, 32–37; John 17: 2, 23; John 14: 6, 19.

***

An able teacher of the Bible has said that "to master the English Bible one should select a book at a time and read it through ten or twelve times prayerfully, continuously and independently."

***

Miss Jennie Bingham says of the college circle of King's Daughters pictured in her book, "All Glorious Within," that it actually existed at Smith College, and that many of the happenings of the book are veritable history.

***

The *Congregationalist* tells of a church in Maine which, as the day of prayer for colleges approaches, sends letters to all its young people who are away at school or college. They are named at a meeting held especially to consider the relations of church and school, and are prayed for as a class.

***

One of the two battleships launched at Newport News, March 24, was named the Kentucky. Miss Christine Bradley, daughter of Governor Bradley, of Kentucky, to whom this honor was granted, used in the ceremony a bottle of water taken from a spring on the farm in Kentucky where Abraham Lincoln was born.

***

In the far West it is almost a crime to tap the streams that come down to irrigate the fields, says Dr. F. E. Clark. There are too many representatives of independent enterprises engaged in tapping the streams of gifts that are naturally and properly directed toward the fields cultivated by denominational missionary societies.

***

Thank God every morning when you get up, said Charles Kingsley, that you have something to do that day which must be done whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.

***

Just before her death, Miss Frances E. Willard, looking upon a copy of Hoffman's painting of Christ, given to her by Lady Henry Somerset, said: "Take this picture back to Lady Henry, but have engraved on the top of it, 'Only the Golden Rule of Christ can bring the golden age of man,' and below engrave 'Neither do I condemn thee. Go and sin no more.'"

***

The Brotherhood of Andrew and Philip is organized specifically for the development of the spirit of brotherhood which Christ inculcated. It believes that a great power in the Church lies in the consecrated young manhood within its reach. It has therefore set about putting the men to work. Personal service, personal consecration, personality in all things is its aim.

***

One of the conclusions reached by a pastor who had attended a series of foreign mission rallies in Minnesota was the following: "People are more interested in the broader aspects of the work than in its minute details. General influences at work upon the nations, the advance of civilization, the commercial relations of missions, and corresponding large facts, make the best background for minuter study. In this world age the daily press is full of good missionary material of this sort, and should be freely drawn upon in missionary discourses and meetings."

Mrs. J. C. Laffin.

A biographical sketch of Miss Fidelia Fiske may be found in THE CHURCH AT HOME AND ABROAD for October, 1897. The portrait of Miss Fiske in this number is from "Persian Women," by kind permission of the author, Rev. Isaac M. Yonan. This book is worthy of a place in the missionary library, and will be especially helpful in the study of "Woman's Work."

***

The girls' school at Kanazawa, Japan, is the result of the life work of Miss Mary Hesser. This statement is made in an admirable sketch of this devoted missionary in *Woman's Work for Woman*, September, 1895. The sketch would form a good reading for the May missionary meeting. Through the kindness of the editor of *Woman's Work* the portraits of Mrs. Laffin and Miss Hesser appear on this page.

***

"And so fulfill the law of Christ." A practical illustration of what it means to "bear one another's burden," is reported from Yorkshire. A Christian barber, wondering at a sudden increase in the number of his customers, learned on inquiry that a barber in another part of the village was ill. At the end of the week he took to the sick man all he had earned above his weekly average, with a cordial expression of his Christian sympathy.

***

At a Christian Endeavor mass meeting, held in the Third Presbyterian Church, Rochester, the Rev. R. D. Harlan made an address on missions, from which *Brick Church Life* reports this paragraph: "The missionary spirit is the very essence of Christianity. Christianity was born to grow and lives to spread. The whole work of the Church is missionary in character. When we limit the universality of religion we put out the fire of missions. The motto for every one is 'Go' or 'Let go.'"

***

A great work is accomplished if teachers can induce scholars to keep up daily Bible reading. In one class a "Bible Chain" was maintained for many years, the teacher and pupils reading the same chapter each day, remembering each other in prayer at the reading time. It was a tie between them and the means of untold good. It was remarked by one of the young Christians, "I always like to read the Bible the first thing in the day, and then I am ashamed to read, after that, anything that is not worth reading."—*Sunday-school Times.*

***

The Rev. Dr. Henry T. McEwen gave, at the annual conference of Foreign Mission Boards, this illustration of what a devout layman can do: "The enthusiasm aroused by the burning and persuasive eloquence of Dr. Smith, pastor of Central Presbyterian Church, New York, is guided to the accomplishment of definite and glorious ends by W. L. Amerman. In his hands the 'two cents a week' becomes the 'five times two are ten.' He is the leader of the 'Tenth Legion' movement, now adopted by the United Society of Christian Endeavor. Recognizing that many were not only able, but also willing, to give more than 'two cents' per

Miss Mary Hesser.

week, and that proprietary interest and personal contact increased generosity, the 'O. O. M.' (Our Own Missionary) fund was started, and by this means four qualified missionaries represent the Central Church on the home and foreign fields.

***

Mr. Edward Marsden, in a recent address in the Gunton Memorial Presbyterian Church, Washington, D. C., related this incident illustrating the transforming power of Christianity. Last summer a steamer having on board a company of tourists was wrecked near the Island of Annette, now occupied by the Metlakahtla Indians. The passengers and crew were rescued largely by the efforts of the Indians, who also gave them food and shelter, "whereas," said Mr. Marsden, "fifty years ago these same Indians would probably have murdered them." A gentleman from Cincinnati, who was entertained at the house of Mr. Marsden's father, was surprised to see hanging upon the wall pictures of New York, Washington and Lane Seminary. When informed by Mrs. Marsden that her son was a student in Lane Seminary, he said: "I live only two blocks from that institution." This gentleman was so impressed by the beauty of the Christian's faith as exemplified in the lives of these Indians that he was led to consecrate himself to the service of Christ.

***

Gladstone once said of the Constitution of the United States that it was the most wonderful work ever struck off at a given time by the brain and purpose of man. In his "Kin beyond the Sea," published September, 1878, in the *North American Review*, he declares that the United States has a natural base for the greatest continuous empire ever established by man. "England and America," he adds, "are probably the two strongest nations of the world. But this pompous detail of material triumph is worse than idle, unless the men of the two countries shall remain or shall become greater than the mere things that they produce, and shall know how to regard those things simply as tools and materials for the attainment of the highest purposes of their being."

***

An exchange tells the story of a young girl in a southern city who was ill and could not recover. There was very little to brighten her last days, so the members of her Sunday-school class and King's Daughters' Circle agreed to set aside an hour after the session each Sunday to go to her home and sing to her. Working girls as they all were, they contributed money enough to buy a wheel chair for her comfort. A short time ago she passed away, and soon after her father, a rough man, presented himself before the session of her church as a candidate for membership. When asked by the pastor what first roused him to his need of Christ, he said, "It was those girls who came up every Sunday to see my daughter. I said to myself that a religion that would make them take that long walk every week, no matter what the weather was, and give their time so cheerfully for her, had something

Miss Fidelia Fiske.

in it that I didn't know anything about, and I made up my mind that I wanted such a religion." The girls had never thought of influencing that father; they were only intent on doing in Christ's name loving service to their classmate, but God used the service for larger ends.

* * *

A New York pastor, after his trip abroad last summer, wrote of Dr. MacGregor in Edinburgh, who was preaching every Sunday afternoon to the children on the various petitions of the Lord's prayer: "He illustrated all its points by frequent references to the Shorter Catechism. He poured the teaching of that Catechism into the young minds and hearts before him. His manner was kindly, his spirit fatherly, and his language simple, warm and spiritual. It gave food for thought. Here a great preacher, one of the greatest in Scotland, in a church of wonderful history and memories, St. Cuthbert's, gives an entire service each Sunday afternoon to children, he often being the preacher. He was in dead earnest; so were the boys and girls before him. How nobly they sang; how intently they listened; how reverent was their manner. Wonderful possibilities were in that audience; future preachers, scholars, statesmen, merchants, were there; future mothers of Scotland were there. Scottish children love to go to church; they take part in the services like mature men and women. They all love their Bibles, and they all use them constantly. Dr. MacGregor is training a body of intelligent, reverent, devout believers and Presbyterians."

* * *

For the group of medical missionaries we are indebted to Dr. George D. Dowkontt, editor of the *Medical Missionary Record*. It is from his recent book, "Tell Them," which contains the life story of a medical missionary. Those who are acquainted with Presbyterian medical missionaries will recognize the faces of Dr. Wanless of India, Dr. and Mrs. Briggs of Siam, Dr. Van Schoick of China, and others.

* * *

—Said an educated Indian to a missionary: "You inherit all that is beautiful and bright and good and pure from your Christian ancestors; we have only the ignorance of our ancestors to plead

Students of the International Medical Society, 1888.

as an excuse for the darkness and degradation which we and our children must fight hard against, or which will finally overwhelm us."

***

In the church tower of a little town in the north of Germany hangs a bell on which is a bas-relief representation of a six-eared stalk of wheat, and the date, October 15, 1729.

A bell was needed, but the people were poor, and their united offerings were not nearly enough.

One Sunday morning the schoolmaster, Gottfried Hahn, on his way to church, noticed growing out of the churchyard wall a flourishing stalk of wheat, the seed of which must have been dropped by some passing bird. The idea struck him that perhaps this one stalk of wheat could be made the means of producing the bell they wanted so much.

He waited until the wheat was ripe and then plucked the six ears on it and sowed them in his own garden. The next year he gathered the crop thus produced, and sowed it again and again, till at last he had not room to do so longer. Then he divided the seed among a certain number of farmers, who went on sowing it until, in the eighth year, the crop was so large that, when it was put together and sold, they found they had money enough to buy a beautiful bell.

And there it hangs, with its story and its birthday engraved upon it, and above the legend a cast of the wheat stalk to which the bell owes its existence.

A SUCCESSFUL MISSIONARY SOCIETY.

The Rev. W. A. Pitzer, D.D., pastor of Central Presbyterian Church in Washington, D. C. (Southern Assembly), has at our request given an account of a missionary society which aims to include the whole congregation.

"The Laura Pitzer Missionary Circle" was in its beginning a band of young girls, founded by the pastor's wife. After a few years, the young men of the congregation were admitted, and the enlarged circle was named for Mrs. Pitzer, who organized it, and who has always been its president. The meetings which were held once a month soon outgrew the Manse parlor, and were transferred to the chapel of the church. For the past two years, the meeting of the "Laura Pitzer Circle," on the first Wednesday evening of each month, has taken the place of the regular midweek service of the church. It is the purpose of this circle to include the entire congregation in its membership, and as a means to that end monthly envelopes are issued to all the members of the congregation, with the request that they bring in their contributions to missions at the stated meetings of the society. All the money has come through the free-will offerings of the people. We have had neither fair nor festivals for the purpose of raising money.

Although a gentleman always presides, an executive committee, composed of both ladies and gentlemen, take charge of the meetings, and are responsible for the program of the evening. The exercises vary. We have had returned missionaries from all parts of the globe to address us—Dr. Patton, Dr. Post, Dr. Sheldon Jackson, Dr. Du Bose, and Miss French from China, Mrs. Andrews from India, etc. The meetings are usually conducted by the younger members of the congregation, and papers on different missionary topics are prepared and read, by both ladies and gentlemen, varied by appropriate music and by prayer. Frequently the young people decorate the room with maps and flags and pictures of their own making.

We pay half the salary of a regular missionary, and have educated a young girl in Japan who is now about to be married to one of the native preachers; besides giving to various other objects, and contributing yearly to the executive committee at Nashville. A great deal of the enthusiasm has been kept up by constant correspondence with our missionaries in different parts of the field, and letters from them are read at almost every meeting.

JEHUISM.

HENRY A. NELSON, D.D.

A deal of rough work had to be done in Jehu's time, and he did a large share of it, and did it thoroughly. The whole story is told in two chapters of the Second Book of Kings—the ninth and tenth. Whatever we may think of his "zeal for Jehovah"—whether there was more or less of zeal for Jehu mixed with it—probably we may have similar questionings about some modern Jehus. "In the tangled web of human motives it is not always possible to decide where fanaticism ends and imposture begins," wrote an English historian with reference to Mohammed. Is it not equally difficult to decide to what extent fanaticism and genuine faith in God may be intermingled, and with them personal ambition, in the same mind. "Judge not that ye be not judged." Waiving all judgment of Jehu's motives, there is one element of his character of which there can be no doubt, and which is worthy of careful study, viz., its amazing energy—that internal force which was always impelling him to action—bold, resolute, energetic action. It was a necessity to Jehu to be always doing, striving, endeavoring, accomplishing. The character of such a man is not fully explained when all is said that can truly be said of

his fanaticism or his ambition or avarice, or whatever specific passion may seem to be dominant in him. We need to consider the fervid energy that pervades all the elements of such a character. It is not the reason for any particular mode or direction of his actions, but the efficient cause of any action at all. It is the force which pervades and energizes all the springs of activity. It is like the rushing river: you may stop it by a dam from running where it did, but it will run somewhere. It is like a pent up volcano: it will have vent. There is more or less of this energy in all men who accomplish anything in the world; but there is now and then a man who has so much of it that he becomes the centre of activity for a whole community. All the smaller forces around take their direction from him. Such a man was Jehu. To our times his name stands for the most rapid movement and the most vehement action. No language is more significent than to say: "He drives like Jehu."

Evidently there does belong to human nature a force which urges to action—a disposition to put forth effort. This is back of all specific inclinations to the doing of particular things. It is that which makes men do anything at all. It is the moving force pressing upon all their faculties, as the uncoiling main spring presses upon all the wheels of a watch. The kind of action which shall result from this pressure is determined by specific inclinations or by the free will deciding in view of rational considerations.

This element of character isof fore most importance. Without this, whatever a man's desires may be, his doings will be of little or no account. With the ambition of a Cæsar, the world will never hear of him because he has not Cæsar's energy. Avaricious as Crœsus, he is too lazy to get riches or too self-indulgent to keep them. Sincerely compassionate, he may weep over human misery, but his tears are all that any sufferer will get. Such men make little impression upon the world. History is made by men of energy.

Every young man should cultivate this primal force—this inborn energy. It can be wasted as easily as money can be. It can be increased as easily, and in the same way, by legitimate use. To every young man, in such an age as this, the voice of God says, "Be strong; show thyself a man." The measure of thy manhood is chiefly in this, thy capacity to do. Self-culture and self-discipline should aim first of all to conserve and increase native energy. In this the body and mind are so closely united that we may almost say they are identified. They act and react upon each other. Then do not despise nor neglect, nor abuse the body. Restrain all its appetites within the limits which reason and Scripture (the written utterance of divine reason) prescribe. Allow no indulgence to which the instincts of modesty or conscience utter even a whisper of objection—none which gives you the least shame, the least loss of self-respect. Be sure that every such indulgence softens the fibres of your being. Shun all unwholesome stimulants; all impure reveries; all indolence. Breathe the invigorating air of early morning. Disdain not the muscular exertion of useful labor or athletic play. Fear not the buffeting of wintry wind. Choose, for your reading, not those books which set your mind floating on a stream of smooth description, inhaling poisonous fragrance of corrupt and enervating sentiment, but those which task your power of attention and invigorate by exercise your power of thought, engage you in earnest inquiry, guide you to steadfast convictions, and gird up your loins to resolute action. What is thus said of books is equally applicable to conversation and to all methods of occupation and culture. In all the increase of your power, the strengthening of your bodily and mental substance should be your foremost aim.

No less important is it that all actual and all attainable energy should be rightly directed. If all the Jehus of history had been good men—if all their energy had been guided by virtuous principles—what a different history the world would have had! How different would now be the condition of mankind! If all the energy in the breasts of men now living were consecrated to God, and directed by his word and Spirit into truly *Christian Endeavor*, how bright the prospects of the world would be!

Has any reader of this page been led to think that religion appeals only to his emotional nature—only demands a certain class of feelings? It is not so. Religion should come into your soul as the regulating power of all your activity, the safe balance and right director of all your energy. If you do not accept this, what will you have instead?

The youth of our time are learning that religion furnishes ample opportunity and abundant inducements for the cultivation, by thoughtful exercise, of all native and acquired energy. This is true *Christian Endeavor*.

> "Oh, where shall man, by his Creator's hand
> Gifted with feelings that must have an aim,
> Aspiring thoughts and hopes, a countless band,
> Affections glowing with a quenchless flame,
> And passions too, in dread array that stand,
> To aid his virtue, or to stamp his shame:
> Where shall he *fix* a soul thus formed and given
> Fix it on God, and it shall rise to Heaven."

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM No. 15, MAY, 1898.

I. Biblical—40 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study XIV— The Old Testament. 7. Major Prophets.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 123–128; Questions, p. 155.

1. The Prophets; meaning, chief work, their profession, non-professionals, p. 123.

2. Their great work: (1) To unify the nation in Samuel's time; (2) To suppress idol-worship in Elijah's time; (3) To teach righteousness as a condition to God's favor, in the time of Amos and the shepherd prophets; (4) To point to a holy people prepared for Messiah, under Isaiah and his contemporaries; (5) To preach purity of the heart and not merely outward reforms as in the days of Jeremiah to Malachi, p. 123.

3. Prophetical Books; in general, p. 124.

4. Division, p. 124.

5. Isaiah; authorship, structure, p. 125. Very important. Treat it as fully as possible.

6. Jeremiah; person, structure, p. 126.

7. Lamentations, called "How?" in Hebrew, p. 127.

8. Ezekiel; name, history, book, p. 127.

9. Daniel; his place in the Hebrew canon, authorship, structure, the four kingdoms, Babylonian, Medo-Persian, Grecian, Roman, most satisfactory, p. 129. Treat this carefully. Note the testimony given as to authorship.

In this program, this is the more important subject. Beautiful Scripture texts should be read as samples of the literature. A three-minute essay on the history of each of the great prophets would be interesting and easy to prepare. Show clearly that they are prophets before the Exile.

II. Historical—25 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study VIII—The Presbyterian Church in the United States of America. 2. Other Branches.

Required reading: Ogilvie's *The Presbyterian Churches*, pp. 117–128.

II. Other Presbyterian Churches of American Origin.

1. The Cumberland Presbyterian Church, p. 117.

2. The Presbyterian Church in the United States, p. 118. Called popularly "The Southern Presbyterian Church."

III. Churches of Continental Origin.

1. The (Dutch) Reformed Church in America.

(1) Origin, p. 119.

(2) Struggle for Independence under English Rule, p. 119.

(3) Separation from Holland, p. 120.

(4) Fuller Organization, p. 121.

(5) Education, p. 121.

(6) The Christian Reformed Church, p. 122.

2. The (German) Reformed Church in the United States of North America, pp. 122–124.

IV. Churches of Scottish Dissenting Origin. The Associate Reformed Church of America; the Reformed Presbyterian Church in the United States; the United Presbyterian Church of North America; pp. 125–127. This section may be covered by a brief statement of information.

V. General Distribution of Presbyterianism, p. 127. Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System. Read fully these two fine paragraphs. Further and interesting information may be found in the valuable little *Presbyterian Handbook* for 1898, prepared by Rev. W. H. Roberts, D.D. (Presbyterian Board of Publication, Philadelphia, Pa., 5c.)

6. Prayer.

7. Hymn.

OUTLINE C. PROGRAM No. 16, MAY, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 73. Which is the eighth commandment? Answer in unison. Ex. 20 : 15.

Ques. 74. What is required in the eighth commandment? Let one answer. Proof? Prov. 27 : 23; Lev. 25 : 35; Deut. 15 : 10.

Ques. 75. What is forbidden in the eighth commandment? Let a second answer. Proof? Prov. 28 : 19; 1 Tim. 5 : 8; Jas. 5 : 4.

Ques. 76. Which is the ninth commandment? Answer in unison. Ex. 20 : 16.

Ques. 77. What is required in the ninth commandment? Let a third answer. Proof? Eph. 4 : 25; 1 Pet. 3 : 16; Acts 25 : 10; 3 John 12; Prov. 14 : 5, 25.

Ques. 78. What is forbidden in the ninth commandment? Let a fourth answer. Proof? Col. 3 : 9; Ps. 12 : 3; 2 Cor. 8 : 20, 21; Ps. 15 : 3.

II. Biblical—25 Minutes.

4. Hymn. Biblical Leader in charge.

5. Biblical Study. Biblical Writers and Contents. Study XV—The Old Testament. 8. Minor Prophets.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 129–133. Questions, pp. 155, 156.

10. The Minor Prophets; generally, p. 129.

11. Hosea; name, life, book, interpretation, Dean Stanley's words, p. 129. See Matt. 2 : 15; 9 : 13; 12 : 7; Rom. 9 : 25, 26.

12. Joel; style, imagery, p. 129. Compare Joel 2 : 28–32; Acts 2 : 16–21.

13. Amos; a herdsman, strong book, p. 130.

14. Obadiah; see verses 11–14, p. 130.

15. Jonah; his home, the book, "great fish" not "whale," the type of Christ's resurrection, p. 130. See Matt. 12 : 39–41; Luke 11 : 29–32.

16. Micah; home, style, Messianic, p. 131. See Luke 1 : 72, 73; Matt. 2 : 5, 6.

17. Nahum; Prof. Edwards' opinion, p. 131.

18. Habakkuk; name, theme, what Ewald says, Bishop Lowth's words, the watchword of the Reformation, p. 131. See Hab. 2 : 4; Rom. 1 : 17.

19. Zephaniah; "a judgment hymn," compare *Dies iræ*, Dr. Schaff's opinion, p. 132.

20. Haggai; the prophet of the Restoration, Messianic references. See Hag. 2 : 7, p. 132.

21. Zechariah; the greatest prophet of the Restoration, Messianic. See Zech. 3 : 8; 6 : 12; 9 : 9; 11 : 12; 12 : 10; 13 : 7, p. 133.

22. Malachi; the closing book, the Messiah and his forerunner, Old Testament closing with a warning to await the New Testament opening with the Gloria.

These little books so much neglected are beautiful and precious parts of Holy Scripture, and well worthy of careful attention. Read all the references.

III. Missionary.

6. Hymn. Missionary Leader in charge.

7. Missionary Study. Modern Missionary Heroes. Study XIV—Alexander M. Mackay of Uganda.

Required reading: This magazine, pages 444–448.

Study XV—Woman's Work in Missions.

Required reading: This magazine, pages 400–406, 425–428. See also the Questions, page 448.

PRESBYTERIAN ENDEAVORERS.

Santa Cruz, Cal.

The ladies' missionary society, with twelve members, purchased the past year six missionary books and one new map. A systematic study of the location of Presbyterian foreign mission fields and their pioneer missionaries has been taken up at the alternate meetings.

Washington, D. C.

Central (Southern Presbyterian).—The Christian Endeavor society is an integral part of the church, and is as much under the control of the session as any other agency in the church, and this, too, by their voluntary action in framing their constitution. The most interesting feature is the weekly devotional meeting, held Sabbath evening, for an hour, before the church service. These meetings are eminently Biblical and spiritual, and have served to develop the gifts and graces of the young people to a very remarkable degree. The prayers of many of the young men would serve most admirably as models of prayer in any Christian assembly. The pastor desires to emphasize the fact that with one or two occasional exceptions all the young people attend the evening church service. As a rule all the elders of the church are present at the young people's meetings.

Eureka, Ill.

Both Senior and Junior societies report growth in numbers, spirituality and enthusiasm. Fidelity to the pledge is religiously maintained. Each society has sent contributions to the Home and Foreign Mission Boards, besides making special gifts in answer to appeals sent by churches, schools or other organizations in need of help.—*J. T. S.*

Ottawa, Ill.

The action of the General Assembly of 1896, urging upon Sabbath-schools the exclusive use of the Bible itself during the Sabbath-school hour, and the training of all members of our schools to familiarity with the book as a whole, suggested the Gospel Extension Prayer and Reading Circle. Its purpose is to promote more definite, careful reading of the Bible and more prayerful interest in Christ's cause. A Bible secretary is appointed, through whom attractive copies may be had by the pupils at special rates. Since it is a duty to give some knowledge of God's work in modern times along with the knowledge of his work in Bible times, terse telling missionary literature has been circulated in the Bible school of the church by this circle. The plan embraces the choice of a country or people for special prayer; endeavor for the conversion of some individual; a search-reading of the Bible, a missionary magazine and helpful books—that is, attentive reading and the selection and marking of one suggestive thought in each chapter, magazine and book.

Atlantic, Iowa.

Systematic giving is now the rule in our Endeavor society, and the offerings this year are three times as much as last year. A member of the Endeavor society who has adopted the tithing system has begun the support of a native preacher in China.

Ida Grove, Iowa.

The missionary committee occupies the last fifteen minutes of each meeting reporting items of information gleaned during the week. Each member is assigned a special foreign mission country and some department of home mission work on which to report. The writer in *Iowa Christian Endeavorer* who mentions these facts adds that nearly every member pays ten cents a month to missions, and as soon as $5 has been paid into the treasury it is sent to the missionary Board that it may be used as soon as possible.

Scotch Grove, Iowa.

The teacher of the primary class in the Sunday-school reports in *Home Mission Monthly* that she has organized the class into a missionary society, the Sunbeam Mission Band, with the motto, "Let your light shine." The meeting, which is held once a month at the Sunday-school hour, consists of a missionary chalk-talk, varied by stories and recitations. It is believed that the offerings this year will be double what was given last year.

Topeka, Kans.

First.—The young people deeply interested in home and foreign missions. The two-cents-a-week plan resulted last year in $125 given by the Senior society through the Presbyterian Boards, and $35 by the Junior. The members of the missionary committee believe in missions, and work from a sense of love as well as duty. A missionary library of fifty volumes is a helpful agency.—*Mrs. R. T. M.*

Baltimore, Md.

Lafayette Square.—The C. E. society is earnestly endeavoring to make its influence felt for Christ and the Church. In its outside work are religious meetings once a month at the Aged Men's Home and twice a month at the Friendly Inn, which are in charge of the different committees in turn. A number of the members have enthusiastically taken up the Social Settlement work, teaching boys' and girls' clubs once a week. The third Sunday evening in the month is given up to the missionary and temperance committee, which prepare a program on some missionary field, at which time the regular

collection is taken for missions. The reception of members takes place at the regular consecration meeting, and is an impressive service.—*C. V. Z.*

Detroit, Mich.

Memorial.—The young people enjoyed on a recent evening the privilege of listening to Rev. Dr. Marshall and Miss M. Katharine Jones. The following evening there was held at the manse a social for the Endeavor Missionary Committee, which Miss Jones attended.

Omaha, Neb.

First.—In their own building in a neglected part of the city the Endeavorers conduct a Sunday-school as well as a gospel song and preaching service, each Lord's day.

Elwood, N. J.

The Christian Endeavor society has introduced into each of its prayer meetings a five-minute exercise in the Shorter Catechism. It has awakened enthusiasm in this study. More people are studying the Catechism now than ever before in Elwood. —*J. B. A.*

New York, N. Y.

First.—The Christian Endeavor society is conducting a course of lectures which are held in the church. The last of the course were as follows: March 11, "Robert Browning," by Howard Duffield, D. D.; March 18, "Stars and Nebulæ" (with stereopticon), by Professor Charles A. Young.

Calvary.—Adults as well as young people are interested in the study of the Shorter Catechism. Some are renewing an early acquaintance with it, and others are taking it up for the first time. In Sunday-school, in prayer meeting, and in the homes this revived interest is seen.

Covenant.—The missionary spirit in the Endeavor society is cultivated by regular contributions to the support of the Rev. Clarence Thwing in Alaska. A contribution has also been made for the debt of the Foreign Mission Board. The work of city missions is engaged in practically by the society maintaining a Sunday-afternoon service in the Manhattan Eye and Ear Hospital.—*G. S. W.*

University Place.—Nine Chinamen were received to this church, April 3, on confession of faith. This is one of the results of the work conducted by the Rev. Hiue Kin at the Presbyterian Mission, 53 Fifth avenue.

Peekskill, N. Y.

First.—The Junior Christian Endeavor society, with thirty-four members, has an attendance of nearly fifty, as reported in *Over Sea and Land.* Half the meetings are given to the study of the Bible, and half to the study of missions. The society sends comfort bags to the sailors and money to missions.

Allegheny, Pa.

First.—At a regular Sabbath evening meeting of the Young People's Society of Christian Workers, in February, a workingman called attention to the influences brought to bear upon the Amalgamated Association to make certain concessions in regard to Sabbath work. The society, by unanimous vote, and with consent of the session, sent a respectful letter to the Association, urging it to continue to uphold the sanctity of the Sabbath; and, that it might have the open and moral support of Christian people, other associations of young people were requested to send similar letters.

Berwick, Pa.

The Christian Endeavor society distributed barrels and mite boxes throughout the congregation for the home and foreign mission offerings. But in addition to this a subscription paper was employed months in advance, as a foundation for the offering. Result, $100 for foreign missions, also an offering for home missions.

Lansdowne, Pa.

Among the officers of the Rope Holders' Mission Band is the "Card Collector," whose duty it is to receive and keep account of cards, papers and pictures gathered and sent to mission schools. The secretary of literature has charge of a circulating leaflet library. Three or four suitable leaflets are fastened together in book form with a home-made cover. Inside is a blank sheet of paper, cut the size of the leaflet, on which is written: "Please read, then write your name here and hand to some one." This officer reads items of latest news at each meeting. For the January meeting the leader, who reports in *Home Mission Monthly,* prepared a map of the seventeen States and Territories where the Woman's Board is carrying on school work or helping to support churches.

Philadelphia, Pa.

Covenant.—To commemorate the fiftieth anniversary of the pastorate of the Rev. Dr. Sterrett, the Effort Mission Band has assumed a scholarship in the school at Juneau, Alaska, to be known as the William Sterrett Scholarship.

Knoxville, Tenn.

Second.—The pastor conducts a Bible study class for half an hour at the conclusion of the weekly Endeavor meeting. This brings out several older members of the church, who are a help to the young people. The calling and relief committee is securing supplies for Cuban sufferers. —*W. E. M.*

MACKAY OF UGANDA.

MRS. ALBERT B. ROBINSON.

[For the Christian Training Course. See Program No. 16, Study XIV, page 441.]

"Tell the white people that I am like a man sitting in the darkness or born blind. All that I ask is that I may be taught to see, and I will be a Christian as long as I live."

This was the Macedonian cry sent over the water to England from the innermost depths of darkest Africa.

Krapf, the pioneer missionary and explorer on the East Coast, had announced to the civilized world the existence of that wonderful inland sea now known as the Victoria Nyanza, lying 3300 feet above the level of the ocean, and having a coast line of nearly 2000 miles. This information awoke the enthusiasm of lovers of geography everywhere, and led to a desire for more definite information—hence the expedition of Burton and Speke in 1857. The mystery of the source of the Nile, which had so persistently baffled the search of Livingstone, was revealed to Speke and Grant, who, in 1861, explored the Victoria Nyanza, and found the Nile flowing northward out of it. They were the first white men to visit Uganda, that great territory extending from the northwestern shores of the lake westward to the Nile, and governed at this time by King Mtesa, who was said to be a lineal descendant of Ham. This far-remote ancestor was supposed to be buried in Uganda.

Thirteen years had passed, when Stanley, on his second journey through the continent, circumnavigated Victoria Nyanza, and was welcomed to Uganda by the king, with the rude hospitality of an African monarch. Mtesa and his chiefs had nominally accepted Mohammedanism, but soon became favorably impressed as they heard from the great explorer for the first time a few of the simple truths of Christianity. Mtesa's appeal, sent by Stanley to England, appeared in the *London Daily Telegraph*, of November, 1875, and awoke a sympathetic response in the hearts of Christian people everywhere. Within three days after its publication, there came to the Church Missionary Society a letter from one who signed himself "Only an unprofitable servant," containing a check for £5000. The society, confident that the time was ripe for an advance movement into the interior of Africa, decided to organize the Victoria Nyanza Mission. In a short time £24,000 had been given and eight volunteers had pledged themselves for the work. One was chosen leader of the enterprise, who from previous military service in the Ashantee war had gained much knowledge of the African character. Lieut. Smith was a son of the young midshipman on the British man-of-war, which, more than fifty years before, rescued from slavery, Adjai, who later became Samuel Crowther—"Bishop of the Niger." His spirit manifested itself in the words, "I love the African, and I want to preach Christ to him. Send me out in any capacity; I am willing to take the lowest place."

Of equally heroic mould was Alexander Mackay, born at Rhynie, Aberdeenshire, Scotland, October 13, 1849. The recorded facts of his history as child, boy and young man, seem to show that he was under special Providential training for his long service in Africa.

His only teacher for the first fourteen years was his father, a strong man in the ranks of the Free Church ministry, and "a fine specimen of the plain-living, high thinking northern Scotch." A close student likewise—an author of scientific works, and in intimate touch with the literary men of the day, he delighted to instruct his son in the mysteries of science and in the beauties of classical literature. The mind of the child developed precociously in such a home atmosphere and under such a tutor, so that he was able to read the New Testament fluently at the age of three and at seven had for his text-books Milton's "Paradise Lost," Gibbon's "Decline and Fall of the Roman Empire" and other like standard works. At the age of thirteen a love of machinery developed itself, when a walk of eight miles was no hardship to the boy interested in the construction of the steam engine, while at the smithy and centres of village trade he was constantly learning lessons which were to be of use to him in later years. Even after entering the Grammar School at Aberdeen, in 1864, while making good progress in his studies, his spare moments were given to photography and to watching the workmen in a neighboring ship-yard.

The next year he experienced his first keen sorrow in the death of his mother, whose last prayers were for her absent boy. Her dying message, "*Search* the Scriptures—not read them only, *but search*," was heeded, and proved another important factor in preparation for his life work; and he was enabled with rare spiritual insight, seventeen years later, to translate the Bible into Luganda.

Ten busy years followed—of unremitting study and mechanical labor in Edinburgh and Germany, all tending toward the fulfillment of his definite purpose to combine missionary work with that of an engineer; and when, at the age of twenty-six, he offered himself for Uganda, he was a well-equipped workman, needing not to be ashamed.

At last, he stood before the Church Missionary Committee, in the quiet room at Salisbury square,

the youngest of the band of eight, but his parting words manifested the courage and martial spirit of a veteran soldier. "There is one thing," he said, "which my brethren have not said and which I want to say. I want to remind the Committee that within six months they will probably hear that one of us is dead." The words startled every one present and there was profound silence. "Yes," he resumed, "is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us at least—it may be I—will surely fall before that. But what I want to say is this," and the solemnity deepened as he concluded, "when the news comes do not be cast down, but send some one else immediately to take the vacant place."

Mackay's company, embarking from Southampton the last of April, 1876, reached Zanzibar a month later. The expedition for the interior, divided into four parties, began the long journey from the mainland of Zanzibar westward to Unyanyembe, and thence to the Victoria Nyanza. Mackay led the third caravan, consisting, among others, of 200 porters, but, falling ill with fever in November, he was obliged to return to the coast, while the others pushed on toward the interior. Fully recovering his health, he spent the time of his enforced delay there in sending to the Nyanza a relief caravan of seventy pounds, in preparing necessaries for his expedition into Central Africa, and, with the help of forty untrained native workmen, cutting through the dense African jungle a good road for bullock wagons to Mpwapwa, 230 miles inland. This roadway was the first engineering work on the future highway to Central Africa. Here he had his first revelation of the horrible realities of the slave trade, while he found everywhere that strong drink was another curse of Africa.

Concerning his first glimpse of the Victoria Nyanza, June 12, 1878, Mr. Mackay wrote, "As eagerly as ever the ten thousand Greeks shouted, 'Thalassa! Thalassa!' in the immortal Anabasis of Xenophon, did I gaze on the silvery sea and thank God that I was near the lake."

He had been five months on the toilsome, dangerous march from Mpwapwa to Kagei, on the southern shore of the Nyanza. He then early learned how to deal successfully with the Africans. He wrote, "I have become friends with all the chiefs on the road and they, every one, have promoted me to the rank of their brother, which means a great deal in East Africa. Stanley is brother to Mtesa and Mirambo, and that has aided him much. . . . . Wherever I find myself in Stanley's track. . . . . I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man."

Detained at Kagei by fever, and again by shipwreck while crossing the lake, he did not reach Uganda till November, 1878. He then found that the original force of eight had been reduced by sickness, death and foulest murder, leaving Mr. Wilson and himself the only survivors. He was soon the sole remaining representative of the pioneer band and was privileged to labor for fourteen years amid incredible hardships, danger and suffering—"his undaunted spirit refusing to be cast down even when prospects seemed blackest and human help farthest off."

Uganda, a territory of 74,000 square miles, is one of the richest, most fertile sections of Africa. Its high altitude and proximity to the lake renders its climate healthful, while some of the scenery is very beautiful in its succession of hills and hollows, the former crowned with luxuriant groves of plantain and bananas, yielded by the fertile soil in such lavish abundance that the people are not compelled to toil for their daily bread. The Baganda, a superior race, numbering five millions, are intelligent and active, and possess much skill in dressing skins, basket making, also as workers in metals.

Katonga, their one supreme Being, the great creator of all things, too exalted to care for human interests, delegated his authority, as they believed, to the various *lubares*, good and bad spirits, each inhabiting his own special locality and keeping the Baganda in a perpetual bondage of superstitious fear. The lubare of the Nyanza inhabited the lake and controlled its waters—also rain, war, famine and pestilence. *Mukassa*, in whom this spirit was supposed to dwell as an oracle, foretold future events and was everywhere regarded with highest veneration. Each phenomenon of nature had its lubare, while Africa's scourges, plagues and smallpox were numbered among the evil spirits. The Maandwa, or priests of the lubare, were certain persons into whom the spirits of departed great men had entered. These, with the diviners, charmers and medicine-men, combined to terrorize the whole unhappy land. All along the roadside were little huts sacred to the various lubare, while charms were hung upon near-by trees to propitiate the spirits. Made of pieces of wood, bone, grass or bark, they were also laid upon the threshold, or hung upon the doors of every house and worn upon the person.

The king, or *kakaba*, was absolute master of the land, while in state affairs his power was controlled by his cabinet, of which the prime minister was called *katikiro*. Three others selected one of the king's children, at his death, to take the throne.

The feudatory lords of the kingdom completed the cabinet, while the queen-mother and queen-sister had great influence as counselors.

Kiwendos, or human sacrifices on a large scale, were frequently performed at the court. Executioners were previously sent out, who collected the unhappy victims for the wholesale slaughter. At these kiwendos, two thousand in a day were known to suffer death by most terrible tortures.

The idle Baganda, instead of laboring to develop the resources of their country, increased their wealth by frequent raids upon the weaker neighboring tribes, burning their villages, appropriating their possessions, and carrying the women and children into slavery. Many of these were sold to the Arab traders and transported to the coast.

Such were a few of the existing conditions when the Victoria Nyanza Mission was organized. Mtesa—in Europe—the so-called "enlightened and intelligent king of Uganda," who had invited to his court the teachers of Christianity, soon proved to be as changeable as the wind. Mackay, after an acquaintance of three years, thus epitomized his character: "Mtesa is a pagan, a heathen out and out. All the faculties of lying, low cunning, hatred, pride and conceit, combined with extreme vanity, a desire for notoriety, greed and absolute want of control of his animal propensities, all these seem to be concentrated in him. All is *self—self—self*. Uganda exists for himself alone, and we have too much reason to believe that he really imagines that all the world besides was created for his especial benefit."

Mr. Wilson, arriving three months in advance of Mr. Mackay, had taught the king some important lessons. The royal flag, "a nondescript thing, consisting of pieces of red, blue and white calico, sewed together," was every morning hoisted over the palace as a call to Christian worship. Mtesa at first seemed highly susceptible to the new Christian teachings and influences, and on one occasion remarked to his people, "Isa" (Jesus), "was there ever any one like him?" At another time he urged them to accept at once, before it was too late, the Christ of whom the missionary was speaking. "And yet," says one, "he never came himself."

Cordially welcomed by the king, Mackay at once entered with vigor upon his multifarious duties as missionary and mechanic. He wrote: "One must be Jack-of-all-trades in a country where no trade is known at all." The wondering natives crowded his smithy where forge and anvil, lathe, vice and grindstone were soon in active operation and where the marvels of his wonderful mechanical skill astonished them all. He wrote, "I tell them that we were once naked savages like them and carried bows and arrows and spears, but when God began to teach us we became civilized." While he toiled at the bench, he taught letters to the chiefs and their slaves as they sat side by side and shouted aloud their lessons from the large alphabetical sheets which he had prepared after carving his own wooden types. With a limited supply of lead type and only a toy printing press, he soon had ready for the people short pieces in their own language. Besides his linguistic work he was builder, carpenter, smith, wheelwright, sanitary engineer, farmer, gardener, surgeon and physician combined.

At court he was fearless in preaching Christianity and in exposing the wickedness of slavery, polygamy and witchcraft, and all other revolting features of heathenism. Mtesa at this time listened favorably and prohibited Sunday labor. He also forbade the selling of slaves upon penalty of death, after hearing a lecture on physiology, when Mackay, in conclusion, asked why a human body, which no man can make, should be sold for a rag of cloth which any man can make in a day.

Welcome reinforcements had now increased the missionary force to seven. The Arabs, as Mohammedans and slave traders, had bitterly opposed the mission from the outset. In 1879, French Jesuit priests were sent out by a Roman Catholic society in Algiers to counteract the influence of the Protestants, and who denounced the missionaries as liars, teaching a false religion. In 1880 the lubare of the lake, represented by the old witch, Mukassa, appeared upon the scene as another formidable opponent. The heathen element among the chiefs, supported by the queen-mother, brought so strong a pressure to bear upon the king that he yielded for a short time and announced that he and his people would return to the religion of their fathers. "I do not feel discouraged," wrote Mackay; "no power can stand against that of the cross of Christ."

Mtesa, to the day of his death—four years later—wavered between the old paganism, Islam and Christianity. As the tide ebbed and flowed, the lives of the faithful missionaries were in constant jeopardy because of the whims and vagaries of the vacillating monarch, coupled with the fact that he held in his despotic hands the power of life and death. Mackay's peril was especially great as the Arabs circulated a rumor that he was an insane murderer, who had fled from England. Yet quietly pursuing their way, the missionaries continued to sow the good seed which bore its earliest fruitage in 1881, when the first converts were baptized. In

October of the same year, twenty-one native Christians partook of the Lord's supper for the first time. At the end of 1884 there had been eighty-eight baptisms.

After the death of the queen-mother, Mackay made a most touching appeal to the king concerning his soul's salvation, but it was unheeded and a year later he died as he had lived—a heathen. Yet his death was a serious blow to the mission, for, notwithstanding his vacillation, he had aided the progress of Christianity. He was succeeded by his younger son, Mwanga, who proved weaker and far more wicked than his father, and soon began that bitter persecution of the Christians known as "The great tribulation." The first to suffer martyrdom were three young lads, who through the most terrible torture and in the fiery flames, remained unshaken in their allegiance to Christ. One of the most atrocious acts of that fearful time was the murder, at the king's command, of the noble Bishop Hannington and his entire party, as they neared Uganda, to reinforce the mission. After this, Mwanga's fears of British vengeance seemed to harden his cruel heart, and the sad tragedy was followed by a general massacre of the Christians, when many were speared, others tortured to death, and more than thirty perished in one great holocaust. "Our hearts are breaking," wrote Mackay. "What anguish of soul we have experienced, no words can express."

The peril of the missionaries was even greater than before, as they were suspected of being political spies and pioneers of foreign invasion. Mackay, in 1883, had rebuilt the mission boat which the unfortunate Bishop Hannington had brought out from England and left on the shores of the lake. This boat—the "Eleanor"—now lay at anchorage, twelve miles away, as a refuge for the missionaries in an emergency. They at last decided to leave the country as a protest against the king's wicked deeds. Mackay's services were far too valuable to lose, and it was deemed wise to keep him as a hostage in the event of trouble with Great Britain. Therefore the king, on the pretext of his great affection for him, refused to let him go. He was content to remain alone, confident that he could be of service to the scattered remnant of this infant Church and that God would prepare the way for better things to come. There were constant plots against his life, but he went fearlessly about the discharge of his accustomed duties, while pressing on with his literary work. By March, 1887, the whole of Matthew had been translated into Luganda. Much foundation work was done at this time that was of incalculable benefit to the later missionaries. The Arabs at last succeeded in arousing the distrust of the king by representing that Mackay's object was a political one, and he consented to his departure provided he would send another English missionary to take his place. The council of elders, appointed a short time before, was hastily summoned, and arrangements were made for the relief of the remaining native Christians, in the possible contingencies of flight and imprisonment after his departure. With sorrowful hearts they bade farewell to their devoted friend and teacher, who for nine years had labored, prayed and suffered for Christ's cause in their midst. He embarked on the "Eleanor," and took refuge at Usambiro, on the southwestern end of the lake.

Mwanga's sins at last brought upon him a just retribution, in the revolution by which he was dethroned without bloodshed; and Kiwewa, an older brother, was placed upon the throne. For a short time it seemed as if this were the beginning of a milder reign—liberty of worship and of teaching was proclaimed, and gladness and rejoicing were universal. But Arab intrigue again prevailed, and the Mohammedan party, determined forever to put an end to Christianity, attacked the Christians, destroyed the mission property and forcibly put the two missionaries who had taken Mackay's place on board the "Eleanor," with the parting words: "We do not want to see Mackay's boat again in these waters." Most of the native Christians, numbering, it is supposed, nearly three thousand, found refuge with the friendly king of a neighboring island, and twenty-five joined Mackay in the mission at Usambiro. A year after Kiwewa was in turn deposed, and Mwanga, escorted back to his capital by the very Christians he had sought to destroy, was reinstated on the throne. Mackay recorded with gladness: "The greatest and till recently the most tyrannical power in all east Africa is now in the hands of men who rejoice in the name of Christian."

Mwanga became a thoroughly changed man and wrote Mackay: "Formerly I did not know God, but now I know the religion of Jesus Christ. . . . . I have given up my former ways, and only wish now to follow your advice." He added: "I want a host of English teachers to come and teach the gospel to my people." An appeal for reinforcements was at once sent to England by Mackay, who wrote: "I implore you to strengthen our mission, not by two or three, but by twenty. Is this golden opportunity to be neglected or is it to be lost forever?"

Among Mackay's last labors was the superintending a gang of laborers in the forests of Usambiro, as they felled and sawed timber for a steam launch to facilitate communication on the lake along whose

shores it was purposed to establish several new stations. The lumber was transported twenty miles on a four-wheeled wagon of his own construction to the place of building.

In August, 1889, Stanley and Emin Pasha, with a large retinue of followers, arrived at Usambiro on their way to the coast. Stanley, on his departure, urged Mackay to return to England with him, but he would not leave his post.

To a personal friend who urged his coming home he replied: "But what is this you write—Come home? Surely now in our terrible dearth of workers it is not the time for any one to desert his post. Send us only our *first* twenty men and I may be tempted to come and help you find the second twenty."

A month later—another call—Come home! but this time to the *heavenly* home and from the King he had so faithfully served. Taken ill with fever, he entered into rest after four days of delirium.

The whole Christian world lamented his death. Stanley, upon his return to England, had done much to make Mackay's work and heroism known. This was his testimony: "He has no time to fret and groan and weep. . . . . To see one man of this kind working day after day for twelve years bravely, and without a syllable of complaint or moan amid the wildernesses, and to hear him lead his little flock to shew forth God's loving kindness in the morning, and his faithfulness every night, is worth a long journey for the moral courage and contentment one derives from it."

Said Col. Grant, one of the first explorers of the Victoria Nyanza: "The blow to civilization in Central Africa which has fallen on us is not easily repaired, for a score of us would never make a Mackay."

Mr. Ashe, one of his associates, declared that the missionary work done in Uganda could never have been accomplished if it had not been for his determination to hold on at all costs; and that had it not been for Mackay's influence with the old chiefs, the mission would hardly have weathered the three distinct storms of persecution which burst over it during Mwanga's first years as king.

"Mackay's career," says Dr. Gracey, "exhibited such versatility of talent as rarely centres in one man. He could grapple with Mohammedans in sharp theological controversy, or sit for hours teaching boys to read, or patiently translate the Scriptures into a language that had neither grammar nor dictionary and was thus a many-sided and intense missionary; while the great variety of his industrial and civilizing agencies made him, all in all, the noblest lay missionary the Church and the world has seen, and the loftiest exemplar of what lay missionaries and industrial missions mean."

QUESTIONS FOR THE MAY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What is the purpose of the Woman's Board of Home Missions? Page 426.

2. What is the function of the mission teacher? Page 427.

3. How are evangelists trained? Page 428.

4. Name some of the results of woman's work in home missions. Page 428.

5. Who are the mountain people of the South, and why do they need our help? Pages 386, 387.

6. Tell something of the origin and work of the Normal Institute and the Industrial School at Asheville. Pages 387, 388.

7. Describe the Farm School. Pages 389, 390.

8. How does Mr. Austin testify to the fidelity of native Christians in Alaska? Page 428.

9. Give an illustration of the effect of home training upon the Alaskan pupils. Page 428.

10. What incident from Annette, Alaska, illustrates the transforming power of Christianity? Page 437.

11. What danger now threatens the New Metlakahtla? Page 378.

12. How does a home missionary in Washington describe the cosmopolitan character of his congregation and the variety of their apparel? Page 431.

13. What does he say of a boy's method of securing money for home missions; his commissions when going to town; a lowly home in a boat-house? Page 431.

14. What is said of the faithfulness of a Mexican convert in Arizona? Page 429.

15. Describe the conditions of the frontier regions in which some of our Sabbath school missionaries are laboring. Pages 414, 415.

16. How does a pastor in Nevada speak of the isolated condition of Presbyterians in that State? Page 382.

17. What lesson in giving comes from one of the colored churches of the South? Page 418.

18. Describe the Loan Fund of the Board of Church Erection. Page 419.

19. What is Christian education? Page 433.

20. What proportion of the students in the State University of Illinois are Presbyterians? Page 411.

21. How did a Christian barber fulfill the law of Christ? Page 436.

WORK ABROAD.

22. Name some of the unrelieved woes of womanhood in non-Christian lands. Page 400.

23. How does Rudyard Kipling state the secret of India's degradation? Page 401.

24. Describe Miss Culbertson's conflict for purity and humanity. Pages 401, 402.

25. What is the testimony of a writer in the *North American Review* as to the slavery of Chinese women in America? Page 402.

26. Tell the story of the beginnings of Beirut Seminary. Page 403.

27. What opposition to the education of women had to be overcome? Page 403.

28. Describe the influence of the seminary. Page 304

29. Tell of the missionary spirit of the pupils. Page 304.

30. What sensation was caused by the visit of missionaries to villages in western India? P. 391.

31. Describe the dangers and annoyances of missionary work in Africa. Page 392.

32. What is said of the relative compassionateness of Christianity and Hinduism? Page 393.

33. In the matter of self-help, what progress has been made in the native Mexican churches? P. 394.

34. With what funds did a Chinese family build a chapel? Page 394.

35. The unity and isolation of China have been due to what causes? Page 395.

36. What has been the effect of the gospel in China? Pages 396, 397.

37. What effect has contact with western civilization produced upon the Chinese? Page 397.

38. Are there reasons to believe the time is propitious for Christianizing China? Page 398.

39. How have Persian officials shown their interest in the Presbyterian hospital at Teheran? Page 377.

40. What is said of the eagerness of Koreans to join a training class? Page 407.

41. Tell the story of Mr. Hoskins' thrilling experience in crossing the Lebanon. Page 408.

WITH THE MAGAZINES.

Timely and interesting indeed is the paper on "Personal Morals and College Government," from the pen of Charles F. Thwing, D.D., president of Western Reserve University and Adelbert College in the *North American Review* for March, dealing with, at least, four most vital questions: (1) Are American college students old enough to determine their own conduct? (2) Should the college attempt to control the private and personal life of students? (3) Should the college demand of students conduct which their homes do not demand? (4) Is there any method by which even a small minority of college students can be saved from going to the bad?

Mr. F. Thorold Dickson writes in *Belgravia* for March on "Some Aspects of the Chinaman." We find the Chinese frugal, industrious, thrifty, patient beneath oppression, obedient to law, keenly appreciative of justice purely administered. They have some vices that are, happily, rare in Europe, and some virtues that we should do well to cultivate. In their hearts they despise us because our civilization is unlike theirs. Though the Chinese have many characteristics that strikingly resemble our own, yet between us there is a great gulf fixed. Whether it will ever be bridged over is doubtful. Our every-day habits run counter to everything that the Chinese have been taught for thousands of generations. We cover our dinner-tables with white, which to the Chinaman is the color of mourning. We place our guest on the right side; he would place him on the left. The wealthy Chinese spend their money very much as our rich men do. They love fine houses and good horses and gardens well laid out and brave apparel and an army of servants. They are charitable and benevolent. They will entertain you with a princely hospitality. Yet deep down in the heart of your smiling and courteous host—for no man can be more exquisitely polite than your Chinaman—lies ever the unspoken thought—*foreign devil.*

I have often been touched in many remote districts to see the skill and loving tenderness with which the medical missionaries care for the unspeakably filthy and wretched patients who throng their doors. They are the most grewsome and repulsive of beings; and yet, with a gentleness and skill born of a genuine love for God and humanity, these medical missionaries, in a foreign land, with no hope of gaining fortune or reputation, care for their poor diseased brothers, in black or yellow, as the case may be, as if they were all king's sons and daughters. Indeed, in their eyes, these are the sons and daughters of the King of kings, and this likeness which they have discovered, and this sense of brotherhood which is theirs, have sent them across the sea on this superlative errand of mercy.—Dr. F. E. Clark in *North American Review.*

Writing in *Education* for March of "Indian Dialects," Prof. John W. Wilkinson reports what

he has learned from Mrs. A. E. W. Robertson, of Muscogee, that some of the verbs in Cherokee are known to have more than five thousand forms. For instance: if there is a pencil (something long and round), a ball (something thick and round), a dollar (something flat and round), a book (something square and thick), etc., in a chest and your Cherokee friend should want any one of them, by a mere change in the inflection of the verb he is enabled to designate which article he wants without actually mentioning its name. Mrs. Robertson says there is one characteristic in which the Indian languages differ from the English and other kindred languages, in that so much more is expressed in nouns and verbs, making the other parts of speech much fewer in proportion. This is especially true of the Cherokee. I think the Indian languages very wonderful in construction, and the greatest remove from being a mere jargon, as so many of our people think them. Indeed, I do not look upon them as at all the work of man, but the Creator's gift to man.

When in the town of Serampore, not far from the city of Calcutta, a few months ago, I saw in a bookcase of the Baptist College of that place the most astounding monument to the preseverance and genius of one man. There, on a single shelf, were piled high one above another no less than forty Bibles or portions of the Bible in as many different languages and dialects, all of them the work of the pioneer missionary of the nineteenth century, the Rev. William Carey, a name revered and honored in all Christian circles. He was the man whom Sidney Smith sneeringly called in his early days, when he wielded the shoemaker's awl and hammer, the "consecrated cobbler," but the "consecrated cobbler" became the greatest Sanscrit scholar of his time. He became professor of Sanscrit in the college at Fort Edward, at a very large salary, all of which he devoted to missionary purposes, and, as I have said, left this monument of Bibles of his own translation behind him. Most of these are in use to-day, for no better translations have ever been made, and yet this was only a small portion of the self-denying labors of this missionary hero. No wonder that an eminent writer of the Ethnological Society of New York enthusiastically declares: "Missions enable the German in his closet to compare more than two hundred languages; the unpronounceable syllables used by John Eliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians." "But for the researches of our missionaries," says another, "the languages of further India," and he might add of most of the rest of the world, "would be a '*terra incognita.*'"—From "*Do Foreign Missions Pay?*" by the Rev. Francis E. Clark, D.D., in *North American Review* for March.

President Washburn, of Robert College, Constantinople, has an interesting article in *The Contemporary* on "The Coming of the Slav," in which he presents this picture:

General Skobeleff once told me a story of the war in Bulgaria which illustrates this characteristic. He overtook the Turkish refugees, flying before him, between Philippopolis and Adrianople, and in their flight the women threw down their babies in the road. Although pressing forward as rapidly as possible, the Russian soldiers stopped to pick up these children, and carried them tenderly in their arms, until almost every soldier in the leading regiment was carrying a baby, so that at last the general was forced to stop and find carts and men to take these children to a place where they could be cared for. It is a wonder that no great Russian artist has ever put this strange picture upon canvas.

President Charles F. Thwing, D.D., writes thus in the *North American Review:*

The influence of college student over college student is frequently of greater value than the influence of college professor over college student. We recognize the power of influences toward evil; the value of the influence of the student toward good may be equally strong. Students, like professors, who have the qualities of a strong personality united with tact, patience and enthusiasm, may be of the utmost worth in helping their associates to the best life.

One special means or condition embodying the influence of student over student is seen in the fraternity. The fraternity is a unique exponent of college life; it represents more than any other element the expression of fellowship. College officers are now using, to an extent hitherto unknown, members in a fraternity to influence other members in the same fraternity. In a sense the fraternity is a college within a college. The bare value of the buildings of the fraternities at Cornell, at Yale, at Amherst, far exceeds the average endowment of the American college. This condition of good fellowship opens the way to the operation of all kinds of healthful and helpful influences. The perilous time in the life of a college man is his first year; if, in this time of peril, he can have a man who stands at the other and older end of the college course as his best friend, who himself is pure and strong and wise and tactful, he secures the best method for keeping himself in the way of truth, and of honest and good living.

"Some Americans from Oversea" is the title of an article in *Harper's* for February, by Kirk Munroe. He had been sent by that magazine into the Northwest, to observe and report concerning the Russian, Finn and Icelandic immigrants of that region. His inquiries concerning the Russians were made easy by Dr. C. C. Young, a young Americanized Russian, who has been instrumental in bringing more of his people to this country than any other person. He is now "an American citizen and is intensely proud of his adopted country." "His Russians" are descended from German ancestors whom Peter the Great by liberal promises induced to settle in his dominions. But their descendants find great Peter's successors less liberal than he, and those who have been able to escape that tyranny are making American homes and rearing American citizens in North Dakota. Pictorial illustrations of their houses—at first built of sods and later of unburnt brick—show as rapid progress as similar illustrations of homes evolved from log-cabins to frame houses by migrants from New England to "the West."

Still more striking are similar illustrations of the homes and the thrift of Icelanders whom he found in such numbers as to have post-offices bearing such names as "Walhalla, Gardar, Mira, Hallson, Maida and Hensel."

Most striking of all is the pretty picture of a schoolhouse, with its pupils grouped in front of it, and below them the inscription, "American Children of Icelandic Parentage at the Gardar District School." The American flag floats above the building.

Mr. Munroe says: "As the result of a month's experience among the Oversea Americans of two great agricultural States (N. Dakota and Minnesota) I am convinced that there is nothing to be feared but everything to be hoped from such immigrants, no matter what their previous condition, as are willing to till the soil and people the wide vacant spaces of our vast territory."

WORTH READING.

Student Life in Germany, by Prof. H. Zick, Ph.D., *The Chautauquan*, April, 1898.

The Great Drainage Canal of Mexico, by Blanche Gray Hunt, *The Cosmopolitan*, April, 1898.

Central America: Its Resources and Commerce, by William Eleroy Curtis, *The Forum*, April, 1898.

England and France in West Africa, by Thomas Gibson Bowles, M.P., *The Forum*, April, 1898.

Frances Elizabeth Willard, by Lady Henry Somerset, *North American Review*, April, 1898.

Journeys in North Greenland, by Lieut. E. A. Peary, U. S. N., *The Geographical Journal*, March, 1898.

The Problem of Occupation for College Women, by Kate H. Claghorn, *Educational Review*, March, 1898.

The Condition of Women in India, by Rev. Edward Storrow, *The Missionary Review*, April, 1898.

University Settlements, New York, *The Treasury*, April, 1898.

Book Notices.

Thirty-two pages, each crowded with missionary pictures, attractively bound, published by the Woman's Foreign Missionary Society, 501 Witherspoon Building, Philadelphia, price ten cents. This is a brief description of PEOPLE AND PLACES ON THE FOREIGN FIELD. It will prove of great value in missionary meetings where there is an increasing demand for pictorial illustration.

To make men and women better acquainted, not with the typical Negro of minstrel shows, nor with the Negro as caricatured in comic newspapers, but with the refined and cultured Negro gentleman, is the declared purpose of Edith Smith Davis in the publication of WHETHER WHITE OR BLACK, A MAN. She says there is no character in it that she has not personally known; no incident that has not been paralleled by fact, and that in many instances the words used are the exact words of prominent colored men, uttered under circumstances of similar character. [F. H. Revell, seventy-five cents.]

A poor newsboy who went to sea had marvelous experiences and deliverances. He afterwards became a physician, and for twenty years he was a medical missionary. Now he is engaged in training others for such service. The book he has just published, giving the life-story of a medical missionary, is full of thrilling incidents. Its title, TELL THEM, is suggested by our Lord's words, Mark 5 : 19. The author, George D. Dowkontt, M.D., will be remembered as the writer of a striking little book, "Murdered Millions." He is also editor of the *Medical Missionary Record.* This volume of 250 pages contains many illustrations of faith in God and of direct answers to prayer. Dr. Dowkontt was much influenced in the beginning of his Christian life by a book entitled "The Power of Prayer" and by the life of George Muller. Urged by his friends, he publishes an account of his own experiences and deliverances by divine interposition and aid. Of the twenty-five illustrations, two are reproduced in this magazine by the author's kind consent. [Cloth, gilt, 60 cents; paper, 30 cents; mailing, 5 cents extra. Medical Missionary Record, 121 East 45th Street, N. Y.]

Ministerial Necrology.

BARNETT, FRANK F.—Born at Milan, O., October 20, 1850; graduated from Beloit College, 1871, and Union Theological Seminary, 1880; pastor, Evansville, Wis.; Marshalltown, Ia.; Milwaukee, Wis. (Pilgrim Congregational); San Antonio, Tex., 1893, Prairie du Sac, Wis., 1893–98. Died at Prairie du Sac, Wis., March 13, 1898.

Married, in 1889, Miss Edith H. Millard, who died three years ago. Three children survive.

BECK, T. ROMEYN, D.D.—Born at Albany, N. Y., April, 1830; graduated from Rutgers College, 1849; after a course in law and five years' practice in Chicago he studied theology at New Brunswick, N.J.; ordained by the Classis of New Brunswick; Chaplain of the Thirteenth New Jersey Volunteers, 1862–63; Professor of Ancient Languages in Hope College, 1864–85; also, 1865–75, gave instruction in the Theological Seminary at the same place; in 1887 he accepted a position in one of the Imperial Colleges at Yamaguchi, Japan; was at the time of his death a member of the Presbytery of Oakland. Died at Oakland, Cal., May 22, 1896.

Married, December 3, 1864, Miss Irene Whitaker, who survives him.

BROOKS, W. F., D.D.—Born at Philadelphia, 1847; graduated from Lincoln University, 1870, and Lincoln University Theological Department, 1885; ordained by the Presbytery of Chester, 1885; pastor, Grace Church, Pittsburgh, Pa., 1885–89; stated supply, Berean Church, Beaufort, S. C., 1889–91; taught at Lincoln University, Pa.; High School, Philadelphia, Pa., ten years; Beaufort, S. C., three years; Professor at Biddle University, 1891–1897. Died at Biddle University, December 15, 1897.

Married at Philadelphia, April 17, 1879, Hannah Adger; five children.

CATTELL, WILLIAM C., D.D., LL.D.—Born at Salem, N.J., August 30, 1827; graduated from Princeton College, 1848, and Princeton Theological Seminary, 1851, and remained for one year of post-graduate study; associate principal of the Edge Hill School in Princeton, 1853–55; ordained by the Presbytery of Newton, July 25, 1856; Professor of Ancient Languages in Lafayette College, 1855–60; pastor, Pine Street Presbyterian Church, Harrisburg, Pa., 1860–63; president of Lafayette College, 1863–83; secretary of the Board of Ministerial Relief, 1884–96; president of the Presbyterian Historical Society, 1890–98. Died at Philadelphia, Pa., February 11, 1898.

DAVIS, JOHN A.—Born at Flatbush, N.Y., October 28, 1839; graduated from Rutgers College, 1865, and New Brunswick Theological Seminary, 1868; ordained by the Classis of Ulster, 1868; sent to Amoy, China, January, 1869, by the Board of Foreign Missions of the Reformed Church in America; returned, November, 1870, on account of failing health; pastor of Reformed churches in Coytesville, N. J.; Pottersville, N. J.; Brookville, N. Y., and Newark, N.J.; entering the ministry of the Presbyterian Church, he was pastor at Hempstead, L.I., 1888–93; Nyack, N. Y., 1893–97. Died September 24, 1897.

Married, August 5, 1868, Miss Catherine Emma Wikoff, who, with two brothers and three sisters, survives him.

Mr. Davis was a ready writer, the author of several volumes, among them "The Chinese Slave Girl," "The Chinese Bible Woman" and "Choh Linn."

IRWIN, DAVID JOHNSON, D.D.—Born at Kittanning, Pa., November 30, 1832; graduated from Jefferson College, 1858, and Western Theological Seminary, 1861; ordained by the Presbytery of Saltsburg, June, 1861; pastor of the Presbyterian Church, Ebenezer, Pa., 1861–98, and in connection with it, pastor of the church in Clarksburg, Pa., 1870–98. Died February 20, 1898.

Married, April 18, 1861, Miss Sarah H. Coe, who survives him, with five children.

MCLEOD, DAVID.—Born at Toronto, Canada, January 20, 1842; graduated from Knox College, 1872, and Princeton Theological Seminary, 1875; ordained by the Presbytery of Hudson, June 15, 1875; pastor, Second Presbyterian Church, Florida, N.Y., 1875–78; stated supply Upper Lehigh, Pa., 1878–80; Denton (New Hampton, N.Y.), 1880–83; pastor, Angelica, N.Y., 1883–89; removed, December, 1889, to Florida, N.Y., where he resided until his death. In 1890 and 1891 he supplied various churches. Died in Florida, N.Y., March 20, 1898.

Married, February 22, 1883, Miss Lena Vail, who survives him.

RULIFSON, ALBERT G.—Born at South Gilboa, N. Y., April 1, 1833; graduated from New York State Normal College, 1854, and Union Theological Seminary, 1862; ordained by the Fourth Presbytery of New York, October 12, 1862; served as army chaplain under the Christian Commission; pastor, Brick Church Chapel Mission; District Secretary of Home Missions for Synod of Minnesota, 1863–70; founder and superintendent of Bethany Institute for Women's Christian Work in New York city; founder and president of the New York Bowery Mission and Home for Young Men. Died May 2, 1897.

SANDFORD, RICHARD M.—Born in Cheriton, county of Kent, England, December 24, 1812; graduated from Hamilton College, 1842, and Auburn Theological Seminary, 1845; ordained by the Presbytery of Buffalo, 1846; stated supply of the Presbyterian Church at Griffin's Mills, N. Y., 1845–76; also South Wales, N. Y., 1862–65, and at East Aurora, N. Y., 1865–88. Died at East Aurora, N. Y., December 18, 1897.

Married, October 13, 1845, Miss Ruth Hungerford.

SWAIN, JOHN L.—Born at Westfield, N. J., March 12, 1820; graduated from Princeton College, 1848, and New Albany Theological Seminary, 1852; after teaching for seven years, ordained by the Presbytery of Philadelphia North, 1859; stated supply of the Presbyterian Church, Spring Mills, N. Y., 1859–63; Raymonds, Pa., 1863–93, honorably retired by the Presbytery of Wellsborough, September, 1893. Died at Raymonds, Pa., March 21, 1898.

Married August 26, 1867, Miss Sarah J. Presho, who survives him with an adopted daughter.

TAYLOR, AUGUSTUS.—Born near Columbus, O., April 20, 1829; graduated from Hanover College, 1858, and Western Theological Seminary, 1861; ordained by the Presbytery of Sydney, and installed pastor of the Presbyterian Church in St. Mary's, O. Other fields of labor were: Manchester, O.; Lawrenceburgh, Ind.; Washington, Ind.; Mt. Vernon, Ind.; Plymouth, Ind.; Rensselaer, Ind., and Laporte City, Ia. He also served as presbyterial evangelist in the Presbyteries of Vincennes and Logansport. Died at Amanda, O., October 20, 1897.

Married, June 26, 1862, Miss Nina S. Schleich, who survives him.

WEBB, EDWARD. — Born at Lowestoft, England, 1819; graduated from Andover Theological Seminary, 1845; ordained by Congregational Council at Ware, Mass., 1845; missionary of American Board at Madura, India, 1845–64; pastor at Darby, Pa., Glasgow, Del., Andover, N.J., and Lincoln University, Pa., 1865–74; financial secretary of Lincoln University, 1873–98. Died at Oxford, Pa., April 6, 1898.

Married September 30, 1845, Miss Nancy A. Foote, who survives him with five children.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

THE BOARD OF HOME MISSIONS.

COMPARATIVE STATEMENT OF RECEIPTS FOR MONTHS OF MARCH, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC.	TOTAL.
1897	$80,680 43	$104,868 74	$32,892 57	$13,528 00	$231,969 74
1898	88,480 38	99,792 29	19,089 56	13,327 39	220,689 62
Gain	$7,799 95				
Loss		$5,076 45	$13,803 01	$200 61	$11,280 12

COMPARATIVE STATEMENT OF RECEIPTS FOR TWELVE MONTHS ENDING MARCH 31, 1897 AND 1898.

	*CHURCHES.	*WOMAN'S BD. OF H. M.	LEGACIES.	INDIVIDUALS, ETC	TOTAL.
1897	$325,526 81	$289,966 68	$105,589 08	$69,724 98	$790,807 55
1898	253,159 47	272,526 73	106,539 63	59,498 23	691,724 06
Gain			$950 55		
Loss	$72,367 34	$17,439 95		$10,226 75	$99,083 49

HARVEY C. OLIN, *Treasurer.*
Madison Square Branch P. O., Box 156, New York, N. Y.

RECEIPTS FOR THE BOARD OF FOREIGN MISSIONS, MARCH, 1898.

ATLANTIC.—*East Florida*—Crescent City, 6; Glenwood, 1.60. *Fairfield*—Hebron, 1; Mt. Olivet, 1; Mt. Tabor, 1. *McClelland*—Mattoon, 1. *South Florida*—Bartow, 4; Crystal River, 9; Eustis, 22; Kissimmee, 2.24, sab.-sch., 3.26.

BALTIMORE.—*Baltimore*—Baltimore 1st, 1000; — 2d sab.-sch., 50; — Abbott Memorial, 20; — Broadway, 23.35; — Canton, 10; — Faith, 10.35; — Fulton Avenue sab.-sch., 10.50; — Grace, 1; — Light Street, 6; — Park sab.-sch., 12.87; — Roland Park 2d, 10.12; — Waverly, 5, sab.-sch., 5; Bel Air, 32.50; Brunswick, 2; Catonsville, 10; Chestnut Grove, 18; Crisp Memorial, 4.50; Govanstown, 34.08, sab.-sch., 5; New Windsor, 5.50; Piney Creek, 20; Relay, 3. *New Castle*—Grace, 10.84; Gunby sab.-sch., 4.07; Milford, 5; Newark, 10; Pencader, 6; Port Deposit, 25.11, sab.-sch., 6.14; White Clay Creek, 25; Wilmington Central, 186.93, sab.-sch., 9.48; — Gilbert, 1; Worton, 1; Zion sab.-sch., 13.32. *Washington City*—Boyd's, 2; Darnestown, 5; Georgetown West Street, 120.04, sab.-sch., 8; Hyattsville sab.-sch., 11.79; Kensington Warner Memorial, 15; Neelsville, 61; Washington City 4th, 4.75; — 6th, 42; — Covenant, 355.74, sab.-sch., 4; — Eastern, 16, sab.-sch., 4; — Eckington, 2.60; — Metropolitan, 62.14; — New York Avenue, 749.68; — North, 2; — Riverdale, 2; — Western sab.-sch., 25; — Westminster, 100.

CALIFORNIA.—*Benicia*—Arcata, 3; Eureka, 5; Lakeport, 5; Napa, 15; Ukiah, 6.50. *Los Angeles*—Almondale, 3; Azusa, 5; — Spanish, 16; Banning, 9; Boyle Heights, 17; El Monte, 9.90; Long Beach sab.-sch., 1.94; Los Angeles 2d, 2.65; — 3d, 18.35; — Grand View sab.-sch., 5.15; — Immanuel sab.-sch., 62; — Redeemer, 10; North Ontario, 8.85; Orange, 1; Riverside Calvary, 55.08; San Bernardino, 57; San Fernando, 14.80; San Gabriel Spanish, 10; Westminster, 7. *Oakland*—Alameda, 26.85; Berkeley 1st, 44.40; Elmhurst, 3; North Temescal, 10; Oakland 1st sab.-sch., 50; — Union Street, 28; San Leandro, 6; Valona, 3. *Sacramento*—Chico, 12; Colusa sab.-sch., 1.40; Davisville, 10; Ione, 1; Marysville, 4; Red Bluff, 12; Sacramento 14th Street sab.-sch., 10. *San Francisco*—San Francisco Holly Park, 10; — Howard sab.-sch., 25. *San José*—Santa Cruz, 23; Watsonville, 22.50. *Santa Barbara*—Montecito, 24; Santa Barbara sab.-sch., 25; Santa Maria, 5.50; Ventura, 50. *Stockton*—Dinuba, 2; Fowler, 28; Fresno, 69.26; Grayson, 4.90; Madera, 10; St. James, 2; Stockton sab.-sch., 9.77.

CATAWBA.—*Cape Fear* — Franklinton Mt. Pleasant, 1; Wilmington Chestnut Street, 2. *Catawba*—Bethel, 1; Biddleville, 1; Davidson College, 50 cts., sab.-sch., 10 cts.; Emanuel, 15 cts. *Southern Virginia*—Christs, 3.36; Danville Holbrook Street, 1. *Yadkin*—Mocksville 2d, 1; Mt. Vernon, 1; Salisbury, 1.

COLORADO.— *Boulder* — Berthoud, 1; Erie 1st, 2; Fort Morgan, 4.06; Fossil Creek, 10; Rankin, 4.50; Rawlins, 6; Valmont, 1.98. *Denver*—Central City, 3; Denver 23d Avenue, 12.83; — North sab.-sch., 9; — Westminster, 10 17; Georgetown, 5. *Gunnison*—Leadville, 14. *Pueblo*—Alamosa, 12.68; Las Animas, 2; Lockett sab.-sch., 7; Monte Vista, 2; Pueblo 1st, 26.45.

ILLINOIS.—*Alton*—Belleville, 5.51; Butler, 3.65; East St. Louis, 13.61, sab.-sch., 16.39; Unity, 1; Whitehall, 20. *Bloomington*—Bloomington 1st, 82; — 2d, 241.71; Champaign, 1; Cooksville, 25; El Paso, 2, sab.-sch., 5.75; Gilman, 7; Heyworth, 28; Hoopeston, 25; Lexington sab.-sch., 7.70; Paxton, 10.34; Piper City, 47.33; Rankin, 25; Sidney, 1.10; Tolono, 16; Towanda, 8.10; Waynesville, 2. *Cairo*—Anna, 10.78; Campbell Hill, 2; Murphysboro, 14.65; Saline Mines, 2. *Chicago*—Austin, 15; Berwyn, 15; Chicago 1st, 231.18, sab.-sch., 50; — 2d, 665; — 8th, 151.13; — 41st Street sab.-sch., 6.10; — 48th Avenue, 6; — 60th Street sab.-sch., 7.50; — Calvary, 23; — Campbell Park sab.-sch., 13.56; — Central Park, 4.50; — Englewood sab.-sch., 50; — Fullerton Avenue, 74.44; Evanston 1st, 122.30; — South, 36; Gardner,

* Under these headings are included the gifts of Sabbath-schools and Young People's Societies.

6.40; Highland Park, 55.60; Itaska, 2; Joliet 1st, 38.78; Kankakee, 332.02; Libertyville, 5, sab.-sch., 3; Maywood, 5; Morgan Park, 41; New Hope sab.-sch., 2; Oak Park, 214.17; Peotone, 97.39; River Forest, 14. *Freeport*—Elizabeth, 3; Freeport 1st, 66.32; Galena 1st sab.-sch., 45; — South, 87.21, sab.-sch., 12.64; Harvard, 5; Linn and Hebron, 13.45; Marengo, 23, sab.-sch., 25; Middle Creek, 55, sab.-sch., 15; Rockford 1st, 51.86; Scales Mound German, 8; Willow Creek sab.-sch., 13.05; Zion German, 16, sab.-sch., 5. *Mattoon*—Ashmore, 5; Effingham, 25.50; Grandview, 2.25; Kansas sab.-sch., 6; Mattoon, 12; Morrisonville, 11.15; Toledo, 31.88, sab.-sch., 2.61; Tower Hill, 6; West Okaw, 7. *Ottawa*—Aurora, 35.60; Grand Ridge, 11.34; Kings sab.-sch., 5; Mendota, 54.25, sab.-sch., 12; Ottawa 1st, 321. *Peoria*—Alta, 3; Delavan sab.-sch., 4.50; Green Valley, 5; Ipava, 10.25, sab.-sch., 25.47; Salem, 12. *Rock River*—Ashton, 8, sab.-sch., 3; Centre, 31; Dixon, 22.42, sab.-sch., 10.24; Hamlet, 20; Millersburg, 3, sab.-sch., 7; Morrison, 674.80, sab.-sch., 3.80; Norwood, 12; Peniel, 15, sab.-sch., 5.70; Perryton, 7; Princeton, 37.24, sab.-sch., 9.16; Sterling, 159.66; Woodhull, 38.54. *Schuyler* — Appanoose, 23; Augusta, 33; Brooklyn, 15.50; Bushnell sab.-sch., 5; Camp Point sab.-sch., 2; Carthage sab.-sch., 9.40; Doddsville, 12; Elvaston, 75; Hersman, 20; Huntsville, 6; Prairie City, 5, sab.-sch., 3. *Springfield*—Decatur Y. P. S., 15; Irish Grove, 3.86; Jacksonville Westminster, 160; Lincoln, 17.50, sab.-sch., 3.25; Springfield 1st, 77.70, Y. P. S., 32.50; Sweet Water, 2.07.

INDIANA. — *Crawfordsville* — Bethany, 37; Bethel, 12; Crawfordsville Centre, 96.40; Dana, 15; Darlington, 6; Delphi, 19; Elizaville, 3; Eugene, 3; Kirklin, 3; Lebanon, 60, sab.-sch., 5; Marshfield, 2; Rockville Memorial, 15.10. *Fort Wayne*—Albion, 18; Columbia City, 10.32; Elhanan, 3.55; Fort Wayne 1st sab.-sch., 20; — 3d 9.45; Goshen, 100; Kendallville sab.-sch., 3; Ligonier, 10.35; Lima sab.-sch., 6.62. *Indianapolis*—Clay City, 4; Columbus, 80; Franklin, 50.32; Greenwood sab.-sch., 6.19; Indianapolis Tabernacle sab.-sch., 49; Southport, 4, sab.-sch., 7.67. *Logansport* — Bethel, 10; Bourbon, 5; Goodland, 2.88; Kentland, 28.16; South Bend 1st, 233.13. *Muncie*—Hartford City, 7; Muncie, 127.18; Noblesville, 15; Union City, 5; Wabash, 150, sab.-sch., 7.41. *New Albany*—Jeffersonville, 3; Lexington, 12; Madison 2d, 5; Mount Vernon, 3; Otisco, 5; Pleasant Township, 3; Salem, 10.50; Utica, 5.42; Vernon, 14. *Vincennes* — Claiborne, 2.50; Evansville 1st Avenue, 1.35; — Grace, 103; — Park Memorial, 3; — Springdale Mission, 3; Oakland City, 8; Princeton, 11; Terre Haute Central, 41.25; Vincennes, 17. *White Water* — Cold Spring, 1; College Corner sab.-sch., 3.16; Connorsville 1st, 50.96, sab.-sch., 5; — German, 19, sab.-sch., 2; Dillsboro, 4; Dunlapsville, 10; Greensburg, 87.49, sab.-sch., 25; Lewisville, 1; Shelbyville 1st, 61.64; — German, 6.55, sab.-sch., 2; Sparta, 2; Versailles, 1.

INDIAN TERRITORY.—*Choctaw*—Hebron, 50 cts.; Mena, 4; Wister, 1. *Cimarron* — Ardmore, 4.50; Beaver, 4; Clear Lake, 1.60; Kokamo, 90 cts.; Riverside, 1.50; Spring Valley, 1. *Oklahoma* — Chandler, 1; Clifton, 1; Guthrie, 18; Oklahoma City, 35; Shawnee, 3. *Sequoyah*—Broken Arrow, 1.19. *Tuscaloosa*—Mt. Gilead, 70 cts.; Oak Hill, 250.

IOWA.—*Cedar Rapids*—Blairstown, 7, sab.-sch., 1.23; Cedar Rapids 1st sab.-sch., 60.64; — 2d sab.-sch., 155; Centre Junction, 11; Clinton, 85; Marion, 134.14; Mechanicsville, 8; Mount Vernon, 12; Scotch Grove, 10; Watkins, 1; Wyoming, 10.50, sab.-sch., 12 67. *Corning*—Afton, 4; Bedford sab.-sch., 7.78; Bethany, 2; Essex, 3; Hamburg, 14.78; Mt. Ayr, 10.60; West Centre, 8. *Council Bluffs*—Atlantic, 24.50; Marne, 20; Menlo, 20; Neola, 8; Shelby, 27.35; Walnut, 12; Woodbine, 64.75. *Des Moines*—Albia, 6.75; Chariton sab.-sch., 10.50; Colfax, 4.50; Des Moines Central Y. P. S., 2; — Clifton Heights, 4; Grimes, 20; Knoxville, 11; Laurel, 3.70; LeRoy, 3; Lucas, 2, sab.-sch., 1; Mariposa, 1.30; New Sharon, 12.54; Osceola, 8.70; Oskaloosa, 13.41, sab.-sch., 4.78; Ridgedale, 10; White Oak, 3.75; Winterset, 127. *Dubuque*—Centretown German, 2; Dubuque 1st, 22; — 2d, 100; — German, 20; Frankville, 4; Hazleton, 16; Hopkinton, 55.97; Independence German, 5; Lansing 1st sab.-sch., 5; Pine Creek, 10; Rowley German, 3; Saratoga Bohemian, 2; Zalmona, 50. *Fort Dodge*—Arcadia German, 1.16; Boone, 14; Emmanuel German sab.-sch., 3; Irvington, 3; Spirit Lake Y. P. S., 5; Wallingford, 1; Wheatland German sab.-sch., 6. *Iowa*—Burlington 1st sab.-sch., 84; Middletown, 9; Morning Sun, 90 10; Mt. Zion, 5; New London, 4.80; Ottumwa East End, 16.55; Wapella sab.-sch., 3.09. *Iowa City*—Atalissa, 5.15; Bethel, 1.60; Crawfordsville, 8.75; Davenport 1st, 75.15; Deep River, 10.51; Iowa City, 25; Keota, 7; Lafayette, 5; Muscatine, 31; Scott, 7; Sugar Creek, 4; Tipton, 13.60; Union, 5.70; Unity, 16.84; West Branch, 9.50; West Liberty, 27; Williamsburg, 9; Wilton, 32. *Sioux City* —Battle Creek, 8.50; Cherokee, 52; Denison, 5; Early, 2.85; Le Mars, 12.75; Manilla, 14; Providence, 1.50; Sioux City 3d, 8.70; Union Township, 6.60. *Waterloo*—Clarksville, 1; Conrad sab.-sch., 3.42; Dows, 2.50; Grundy Centre, 63, sab.-sch., 10; Kamrar, 45; Morrison, 6.50; Unity, 3; Waterloo, 200.

KANSAS.—*Emporia*—Big Creek, 3; Burlingame, 2.50; Caldwell, 6; El Paso, 4.50; Emporia 1st sab.-sch., 4.58; — Arundel Avenue, 10, sab.-sch., 1.30; Endeavor, 15.50; Lyndon, 12.50; Newton, 35; Osage City, 11.34; Peabody, 9; Reece, 4; Wellington, 33; Wichita 1st, 250; — Oak Street, 8. *Highland* —Axtel, 2.60; Baileyville, 19; Corning, 3.20; Highland, 15; Holton, 9.51, sab.-sch., 13.52; Horton, 41.40; sab.-sch., 6; Nortonville, 12; Troy, 15; Vermillion, 4.45; Washington, 20.10, sab.-sch., 1.25. *Larned*—Halsted, 11.63; Harper, 6.92; Spearville, 4.50; Sterling, 8.16. *Neosho*—Altamont, 1; Edna, 3; Fort Scott 2d, 1; Fredonia, 5.09; Glendale, 1; Humboldt, 4.80; La Cygne, 2.50; Neodesha, 1; Oswego, 24.50; Parsons sab.-sch., 5.24; Princeton, 6; Sedan, 5; Sugar Vale, 1.50; Thayer, 3. *Osborne*—Bow Creek, 3.50; Fairport, 20.10; Hill City, 1.51; Moreland, 86 cts.; Oberlin, 2; Philipsburg, 5; Plainville, 2. *Solomon*—Beloit, 23; Glasco, 3.50; Mt. Pleasant, 5.25; Union, 4.75; Wilson, 5. *Topeka*— Fairmount, 4; Idana, 6.12; Kansas City Central, 1; — Grand View Park sab.-sch., 2.57; Oskaloosa, 8.87, sab.-sch., 1.50; Topeka 1st, 124.72, sab.-sch., 3.25; Wamego, 3.10.

KENTUCKY. — *Ebenezer* — Ashland. 72.03; Falmouth, 5; Lexington 2d, 414.07; Maysville, 17.90; New Concord, 4. *Louisville*—Louisville College Street, 6; — Covenant, 64.35; — Immanuel, 4, sab.-sch., 2; — Warren Memorial, 303.53; Olivet, 2; Owensboro 1st, 92.50; Pewee Valley, 3.40; Shelbyville, 22. *Transylvania*—Columbia, 8.01; Danville 2d, 100; Ebenezer, 2.12; Lancaster, 15; Richmond 2d, 5.25, sab.-sch., 3.

MICHIGAN.— *Detroit* — Ann Arbor sab.-sch., 10.56; Birmingham, 7; Detroit 1st, 289.96; — 2d Avenue, 9.27; — Central sab.-sch., 5; — Forest Avenue, 28.42; — Fort Street, 393.20, sab.-sch., 160; — Trumbull Avenue, 177.47; Marine City, 2; Pontiac, 93.65; Sand Hill, 2.32; Ypsilanti, 7.14. *Flint*—Akron, 4; Columbia, 6; Corunna, 13.45; Deckerville, 4.77; Elk, 2; Fenton, 26.25; Flint, 1.20; Linden, 6.57; Fort Hope, 1.50; Sand Beach, 5; Sanilac Centre, 2. *Grand Rapids*—Evart, 11.58, sab.-sch., 1.67; Grand Haven sab.-sch., 37.42; Grand Rapids 1st, 38; Muir, 10; Spring Lake, 7. *Kalamazoo*—Allegan, 13; Schoolcraft, 2. *Lake Superior*— Escanaba sab.-sch., 2; Negaunee, 20.22. *Lansing*—Albion, 49; Eckford, 11.70; Jackson, 32; Lansing 1st, 80.28. *Monroe*—Clayton, 11.75, Y. P. S., 3.65; Dover, 5.51; Hillsdale, 2; Jonesville, 32; La Salle, 2; Monroe, 1; Reading, 1.60. *Petoskey*—McBain, 4. *Saginaw*—Saginaw West Side 2d sab.-sch., 1.40; West Bay City Westminster, 13.40.

MINNESOTA.—*Duluth* — Duluth 1st, 39.78; Pine City, 1. *Mankato*—Delhi, 4; Ebenezer, 5; Le Seuer, 5.16; Luverne, 24; Madelia, 28; Pilot Grove, 3; Wells, 5; Windom sab.-sch., 3. *Minneapolis*—Minneapolis Bethlehem, 23.23; — Oliver, 17.50, sab.-sch., 4.32; — Stewart Memorial sab.-sch., 4; — Westminster, 150; Rockford, 4.78. *Red River*—Bermidge, 1.37; Elbow Lake, 2; Hallock, 12; Tabor Bohemian, 1, sab.-sch., 1. *St. Paul*— Shakopee, 5.50; St. Paul 1st, 3; — Dayton Avenue, 97.82; — Goodrich Avenue, 4.31; — House of Hope, 500; — Park, 2. *Winona*—Albert Lea, 52.67, sab.-sch., 3.26; Alden, 6.35, sab-sch., 1.65; Blooming Prairie, 3.25, sab.-sch., 1.42; Claremont, 18; Jordan, 4.02; Lanesboro, 3; Preston, 5; Richland Prairie, 2.15; Utica Union, 10; Washington, 15.53; Winona 1st, 22. sab.-sch., 7.50; Yucatan Valley, 1.40.

MISSOURI.—*Kansas City* — Eldorado Springs, 2; Kansas City 1st, 166.01; — 2d, 295.68; — 3d, 6; — 5th, 16; Osceola, 3; Sedalia Broadway, 5; Vista, 2. *Ozark* — Buffalo, 3; Carthage sab.-sch., 10.29; Monett, 10; Mt. Vernon sab.-sch., 10; Ozark Prairie, 8; Springfield 2d, 23; Waldensian, 3. *Palmyra* — Birdseye Ridge, 25; Centre, 5; Enterprise 3; Grantsville, 2.85; La Grange, 1; Unionville, 7. *Platte* — Albany, 9.20, sab.-sch., 1.81; Cowgill, 8; Dawn, 3; Graham, 4; King City sab.-sch., 1.72; Knox, 1.50; Lathrop, 20.60; Maitland, 5; Marysville 1st sab.-sch., 7.85; Mt. Zion, 1; New Hampton, 2.15; New Point, 36, sab.-sch., 5; Parkville, 202.75, sab.-sch., 26.21; Polo, 6; Rosendale, 3; St. Joseph, Westminster, 25. *St. Louis*—Cuba, 7; Kirkwood, 100; Marble Hill, 2; Pacific, 2; Rolla, 15; St. Louis Glasgow Avenue, 40; — Lafayette Park, 122.12; — Memorial Tabernacle, 2; — Washington and Compton Avenue, 10.97; White Water, 2.90. *White River*—Cotton Plant Westminster sab.-sch., 2; Hot Springs 2d, 2.

MONTANA.—*Butte*—Anaconda, 5. *Great Falls*—Stanford, 10. *Helena*—Belgrade sab.-sch., 5; Hamilton East, 15; Helena 1st, 29.43, sab.-sch., 5.38; Wickes, 1.

NEBRASKA.—*Box Butte*— Gordon, 3; Valentine, 3. *Hastings*—Hansen, 5; Lysinger, 1.53; Orleans, 5. *Kearney*— Ashton, 3; Broken Bow, 3.45; Wilson Memorial, 3. *Nebraska City*—Adams, 2.25; Beatrice 1st, 37; Fairbury, 18; Gresham, 2.60; Hickman German sab.-sch, 5; Palmyra sab.-sch., 5.53; Pawnee, 64.67; Plattsmouth German, 3; Tecumseh, 28, sab-sch., 4.20; York sab.-sch., 6.60. *Niobrara* —Wayne, 20.41. *Omaha*—Columbus, 6.90; Fremont, 5; Lyons, 16.82; Omaha 1st German sab.-sch., 1; — Castellar Street, 31.55; — Knox, 5; Schuyler, 4.40; Wahoo, 2.

NEW JERSEY.— *Elizabeth* — Bethlehem sab.-sch., 15.45; Clinton, 1000, sab.-sch., 25; Cranford, 33.90, sab.-sch., 26; Elizabeth 1st German, 10; — Madison Avenue, 7.25; Lamington sab.-sch., 16.40; Metuchen sab.-sch., 14.85; Plainfield 1st, 112, sab.-sch., 30; —Crescent Avenue, 2299.13, sab.-sch., 50; — Hope Chapel, 1.73; Pluckamin, 24.75, sab.-sch.-32.54; Roselle, 137.39, sab.-sch., 100; Westfield, 115.90; Woodbridge, 1.03. *Jersey City*—Englewood, 123.49; Hackensack, 30; Jersey City 1st, 7.41; Passaic sab.-sch., 10; — Dundee, 18.67; Paterson 1st, 12; — East Side, 24.09; Rutherford, 184.99, sab.-sch., 25. *Monmouth*—Asbury Park Westminster, 2; Burlington sab.-sch., 115.20; Calvary, 112.59; Columbus, 10, sab.-sch., 14; Cranbury 1st, 39.37; Englishtown, 20; Freehold, 19.25, sab.-sch., 11.29; Hope, 1; Jamesburgh, 25; Keyport, 2; Manalapan, 7.46; Manasquan, 108; Matawan, 144.76, sab.-sch., 26.50; Moorestown sab.-sch., 5; Mt. Holly, 42.51; Oceanic, 3; Point Pleasant, 7.90; Red Bank, 100; Sayreville German, 4; South Amboy, 5; South River German, 2; Spring Valley sab.-sch., 7.20; Tuckerton, 3. *Morris and Orange*—Berkshire Valley, 2; East Orange 1st, 55; German Valley sab.-sch., 12; Madison, 34.68; Mendham 1st sab.-sch., 6.50; Morris Plains, 1; Morristown 1st, 245.83; Mt. Olive, 11; Myersville German sab -sch., 2; New Providence sab.-sch., 34; New Vernon, 78.10; Orange Central, 400, sab.-sch., 80; Pleasant Grove, 46; Pleasant Valley German, 30; Rockaway, 65.15; Summit Central, 20.80. *Newark*—Arlington, 5.50; Kearney Knox sab.-sch., 4; Montclair 1st, 344; Newark 3d, 461.04; — 1st German, 26; — 2d German, 10, sab.-sch., 10; — 3d German, 10; — Bethany, 5; — Hill Temple sab.-sch., 30; — Park, 56.07; — South Park, 238.69; — Wickliffe, 11.70; Roseland, 15.09. *New Brunswick*—Amwell 1st, 21; Brookville sab.-sch., 14.97; Dayton, 16.50; Frenchtown sab.-sch., 2; Hamilton Square, 72; Hopewell, 10.33, sab.-sch., 1.45; Kingwood, 2; Lambertville, 120; New Brunswick 1st, 251.36; Princeton 1st, 40, sab.-sch., 99.90; Titusville, 22.70; Trenton 1st, 141.37; —2d, 16.85, sab.-sch., 17.39; — 3d, 223.83, sab.-sch., 80; —4th sab.-sch., 25; — 5th, 20, sab.-sch., 27; — Chapel 1st sab.-sch., 50.72; — Prospect Street, 220. *Newton*—Asbury, 50; Belvidere 1st, 108.53; Bloomsbury, 8; Branchville, 1, sab.-sch., 8; Deckertown, 73.59; Franklin Furnace, 9.28; Greenwich, 15; Harmony sab.-sch., 6.72; Marksboro, 25; Musconetcong Valley, 11.83, sab.-sch., 5; Newton sab.-sch., 7.55; North Hardiston, 14.32; Sparta, 6; Stillwater, 12.31; Wantage 1st, 20.79. *West Jersey*—Atlantic City German, 2; Blackwood, 9.63, sab.-sch., 12.12; Bridgeton Irving Avenue, 3.49; Cedarville 1st sab.-sch., 15.66; Deerfield, 14; Haddonfield, 23, sab.-sch., 13.36; Holly Beach, 5.25; Tuckahoe, 1, sab.-sch., 1; Wenonah sab.-sch., 30; Woodstown, 10, sab.-sch., 5.

NEW MEXICO.— *Rio Grande* — Albuquerque 1st, 32; — Spanish, 3; Colorado Spanish, 2; Las Placetas Spanish, 2; Los Lentas, 99 cts.; Pajarito, 99 cts. *Santa Fé*—Raton 1st, 11.50.

NEW YORK.—*Albany*—Albany 1st, 243, sab.-sch., 2; — 2d, 160.34; — 6th, 11, sab.-sch., 30.56; — State Street, 99.07; Amsterdam 2d, 266.51; Ballston Centre sab.-sch., 3 10; — Spa, 5.87; Gloversville 1st, 118.40; Hamilton Union, 7; Jefferson sab.-sch., 4.25; Jermain Memorial, 84; Pine Grove, 3. *Binghamton*—Binghamton 1st, 357.69; Cannonsville, 9; Cortland sab.-sch., 100; Deposit, 19.25; East Maine, 2.73; Nichols, 4; Waverly, 78.75. *Boston*—Boston 1st, 62, sab.-sch., 40; Fall River Globe, 3; Litchfield, 10; Newburyport 1st, 47.54; Providence 1st, 100; Roxbury, 2.50; Windham, 26.49. *Brooklyn*—Brooklyn 2d, 22.50, sab.-sch., 25; — 1st German, 40; — City Park, 23; — Friedenskirche, 10; — Greene Avenue, 27.51; — Lafayette Avenue, 543.20; — Memorial, 337.54; — Mt. Olivet, 3, sab.-sch., 2; — Olivet Chapel sab.-sch., 25; — Prospect Heights, 12; — Siloam, 2; — South 3d Street, 90; — Throop Avenue, 70, sab.-sch., 75; — Westminster, 189.51; Prohibition Park Immanuel sab.-sch., 10; Stapleton 1st Edgewater, 150; Woodhaven 1st, 12; —French Evangelical, 10. *Buffalo*—Akron, 2.80; Buffalo 1st sab.-sch., 100; — Bethany sab.-sch., 10; — Bethlehem, 16.95; — East sab.-sch.,10; — North, 154.66; — Westminster, 131.68, sab.-sch., 25; Conewango, 2; East Aurora, 20, sab.-sch., 18; East Hamburg sab.-sch., 12; Olean, 52; Ripley sab.-sch., 3; Westfield, 161. *Cayuga* — Auburn Calvary, 11.50; — Central, 316.91; Dryden, 25; Ithaca, 458.29; Port Byron, 5; Scipio, 2.28; Scipioville, 2.72; Weedsport, 97.39, sab.-sch., 10. *Champlain*—Chateaugay, 11; East Constable, 2; Keeseville, 7.12; Port Henry sab.-sch., 35 cts. *Chemung*—Elmira 1st, 42.82; — Lake Street, 50; — North, 37.56; Horse Heads, 12.50. *Columbia*—Ancram Lead Mines, 4.20; Ashland, 10.07; Austerlitz, 2; Durham 1st, 5.55; Greenville, 24, sab.-sch., 3; Spencertown, 3. *Genesee* — Attica, 94.05; Batavia, 100; East Pembroke sab.-sch., 5; Elba, 5; Leroy, 56.50; Perry, 41.34, sab.-sch., 21; Warsaw sab.-sch., 58.90; Wyoming, 3.73. *Geneva* — Dresden, 5.60; Geneva 1st, 23.73; Oak's Corners, 11; Phelps, 43.93; Trumansburg, 47.25; Waterloo, 60. *Hudson*—Amity, 6; Circleville, 8.33; Good Will, 3.96; Greenbush sab.-sch., 9.18; Haverstraw Central, 67, sab.-sch., 40; Jeffersonville German, 8.34; Liberty, 12; Middletown 1st, 69.82; — 2d, 34.23; Mongaup Valley, 17.50; Montomery, 60.75; Monticello sab.-sch., 10; Monroe, 50; Nyack German, 3; Scotchtown sab.-sch., 5; Stony Point, 17.09; Washingtonville 1st, 51.74. *Long Island*—Brookfield, 2; East Hampton, 25.85; Franklinville, 10; Port Jefferson, 6.30; Shelter Island sab.-sch., 16.50; Southampton, 75.54, sab.-sch., 5. *Lyons*—East Palmyra, 15; Junius, 2.60. *Nassau* — Astoria, 15; Babylon, 7, sab.-sch., 12; Brentwood, 12; Comac, 5; Hempstead Christ Church, 40.19; Huntington 2d, 18; Islip sab.-sch., 5; Melville, 3; Newtown, 69; Northport, 26.10; Roslyn, 13.98. *New York*—New York 1st sab.-sch., 45; — 2d German, 5; — 5th Avenue, 5; — 13th Street, 30, sab.-sch., 50; — 14th Street, 20; — Bethany sab.-sch., 25; — Central, 500; — Christ, 70; — Covenant, 75.88; — French Evangelical, 15; — Harlem, 13.30, sab.-sch., 35; — Madison Square, 1267.07; — Mt. Washington, 460.80, sab.-sch., 5.06; — Puritans sab.-sch., 50; — St. James, 2; — Tremont, 20; — University Place, 2136.07; — West, 554.05; —West End, 15.68, sab.-sch., 17.37; — Zion German, 10. *Niagara*—Lyndonville, 17; Morton, 3; Wilson sab.-sch., 7. *North River* — Amenia South, 12.39; Little Britain, 24; Newburg Calvary, 10.92; — Union, 100; Poughkeepsie, 263.58; Smithfield, 62.56. *Otsego*—Delhi 1st, 200; — 2d, 72, sab.-sch., 25; Richfield Springs, 65.69. *Rochester*—Groveland, 9.58; Honeoye Falls, 5; Moscow, 10; Piffard, 2; Rochester 1st, 281.06; — 3d, 47.69; — Calvary, 4.10; —Memorial, 7.50; — Westminster, 115; Springwater, 9.85; Victor, 32.13; Webster, 5. *St. Lawrence*—Gouverneur, 15; Oswegatchie 1st, 11; — 2d, 10.35; Plessis, 1; Theresa, 17.16; Watertown Hope Chapel, 7.04; — Stone Street, 23. *Steuben* — Almond, 3; Arkport, 3; Atlanta sab.-sch., 5; Canaseraga, 16; Corning sab.-sch., 10; Hammondsport, 6; Hornellsville 1st, 57; — Hartshorn, 10; Painted Post, 7.78. *Syracuse*—Baldwinsville, 9; East Syracuse, 12; Fulton, 50; Hannibal, 4; Liverpool, 4.06; Marcellus, 47, sab.-sch., 10; Onandago, 9.50; Oswego Grace, 123.27; Otisco, 10; Pompey, 10; Syracuse 4th, 46.76. *Troy*—Hebron, 2; Lansingburg 1st, sab.-sch., 15.89; —Olivet, 16.15; Mechanicsville, 8.83; Middle Granville, 18.50; Salem sab.-sch., 17.42; Sandy Hill, 63; Troy 2d, 388.53; Troy Liberty Street, 2; — Westminster, 122.42; Waterford, 462.41. *Utica* — Camden, 25; Cochran Memorial, 23.16; Forestport, 22; Knoxboro, 10; Lowville sab.-sch., 3.16; Oriskany, 5.14; Turin, 1; Utica 1st, 100; — Westminster sab.-sch., 30; Vernon, 5; West Camden sab.-sch., 7; Williamstown, 5.40, sab.-sch., 1.68. *Westchester* — Bedford, 24.74; Brewster sab.-sch., 10.50; Gilead sab.-sch., 15; Greenburgh, 284.25; Mt. Vernon 1st, 433.68; New Rochelle 1st, 33.48, sab.-sch., 25; — 2d, 60; Peekskill 1st, 64.86; Rye, 91.20; Scarborough, 50; Sing Sing, 100; South East, 15; Stamford 1st sab.-sch., 5.34; Thompsonville, 3; Yonkers 1st sab.-sch., 28.70; — Westminster, 29.03, sab.-sch., 50.

NORTH DAKOTA.—*Fargo* —Hillsboro sab.-sch., 1.50. *Minnewaukon* — Devil's Lake Westminster, 7.85. *Pembina* — Bathgate, 5; Milton, 4.10; Minot Knox, 22; Osnabruck, 2; Ramsey's Grove, 2; Tongue River, 2; Tyner, 10.

OHIO.—*Athens*—Gallipolis, 15.60, sab.-sch., 4; Logan, 40; sab.-sch., 15; Marietta, 16.65, sab.-sch., 13.35; Watertown, 7.70. *Bellefontaine*—Bellefontaine, 31.65; Crestline, 7.75; De Graff, 17.40; Kenton, 39.65; Spring Hills, 16. *Chillicothe*—Bainbridge, 21; Bloomingburg, 22.45, sab.-sch., 4.75; Concord, 1.60; Greenfield 1st, 37; McArthur, 7; Salem, 110; Washington, 5.85. *Cincinnati*—Bethel, 9; Cincinnati 1st Y. P. S., 15; — 2d, 281.18; — 4th, 10; — 7th, 64.78, sab.-sch., 25; — Clifton sab.-sch., 26.94; — Walnut Hills sab-sch., 82.17; Glendale, 57.55; Harrison, 7; Loveland, 34.53; Silverton, 4; Springdale, 18; Venice sab.-sch., 6.50; Williamsburg sab.-sch., 4. *Cleveland*—Ashtabula, 38.47, sab.-sch., 9.59; Cleveland 1st, 1166 05; — 2d, 600; — Bolton Avenue, 50; — Boulevard, 9.58; — Miles Park, 10; Guilford, 6.85; New Lyme, 5.75; Northfield, 5; Solon, 12.62, sab.-sch., 5; Willoughby, 10. *Columbus*—Circleville sab.-sch., 8.34; Columbus Olivet, 30; —St. Clair Avenue, 3.55; Mt. Sterling, 12.27. *Dayton*—Dayton 1st sab.-sch., 55; — 4th, 16.50; — 3d Street, 365.50; —Memorial sab.-sch., 8.56; — Riverdale, 6.39; Franklin, 1; Greenville, 90; Oxford, 61.65; Piqua, 100.18; Riley, 3.50; Seven Mile, 6.70; Springfield 1st, 122.40, sab.-sch., 27.60; —2d, 20.36; Washington, 5. *Huron*—Fremont, 85, sab.-sch., 18; Milan, 4; Monroeville, 5; Norwalk sab.-sch., 12. *Lima*—Blanchard, 10; Delphos, 12; Findlay 2d, 5; Lima Main Street, 20; McComb, 15; Ottawa sab.-sch., 1.25; St. Mary's, 64.55, sab.-sch., 11.61. *Mahoning*—Clarkson, 10.32, sab.-sch., 13; Columbiana, 3, sab.-sch., 5; East Palestine, 15; Ellsworth, 63; Hubbard, 2.40; Leetonia, 8.70; Massillon 2d, 23; Petersburg, 2; Poland, 13.68; Rogers Westminster, 5; Salem, 22; Vienna, 15.11; Youngstown, 41.78, sab.-sch., 15.64; — Westminster, 71.84, sab.-sch., 33.41. *Marion*—Berlin, 3; Chesterville, 10.23; Marysville, 23.22, sab.-sch., 7.07; Mt. Gilead, 33.25, sab.-sch., 3; Porter, 1. *Maumee*—Bryan, 7; Delta, 16; Eagle Creek, 3; Haskins, 1; Maumee, 3; Paulding, 10; Toledo 1st, 39.25; — 1st German, 2, sab.-sch., 1; — 5th, 15; Weston, 1. *Portsmouth*—Hanging Rock, 5, sab.-sch., 5; Ironton, 9.90; Portsmouth 2d, 90.83; Sardinia, 5; Winchester, 12. *St. Clairsville* — Barnesville, 20; Bellaire 2d, 8.75; Bethel, 12; Cadiz, 123; Cambridge sab.-sch., 15; Rock Hill sab.-sch., 9; Scotch Ridge sab.-sch., 5; St. Clairs-

ville sab.-sch., 15. *Steubenville*—Amsterdam, 10, sab.-sch., 16; Buchanan Chapel, 20; Cross Creek, 19, sab.-sch., 14; Dell Roy, 7.20; Dennison, 7; Feed Spring, 4; Kilgore, 5; Malvern, 7.40; Minerva, 13.31; Monroeville sab.-sch., 5; New Philadelphia sab.-sch. 2; Oak Ridge, 7; Ridge, 4; Steubenville 2d sab.-sch., 63.87; — 3d, 10; Still Fork, 5; Two Ridges, 6.53; Urichsville, 23; Wellsville sab.-sch., 2.83; West Lafayette, 6.65. *Wooster* — Dalton sab.-sch.. 12.50; Fredericksburg, 56.45, sab.-sch., 26; Marshallville, 1; Orange, 5; Savannah sab.-sch., 15; Wooster 1st, 103.80, sab.-sch., 11.81. *Zanesville*—Brownsville, 26.50; Dresden, 14.10; Duncan's Falls, 4.10; Granville, 53.05; High Hill, 12; Jefferson, 9; Jersey, 12.54; Mt. Vernon, 43.56, sab.-sch., 25; Mt. Zion, 8.55; Newark Salem German, 3.54; Utica, 35.45; Zanesville 2d, 60.

OREGON.—*East Oregon* — Bethel, 6; Union, 2.66, sab.-sch., 3.25. *Portland*—Astoria, 13.20; Bethany Mission, 5; Knappa, 8; Mt. Olivet, 1; Portland 1st, 50; Sellwood, 4. *Southern Oregon*—Klamath Falls, 2. *Willamette* — Lebanon, 7; Mehama, 1.65; Mill City, 5; Salem, 12; Yaquinna Bay, 5.

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 35, sab.-sch., 38.68; — Melrose Avenue, 3; — Watson Memorial, 3; — Westminster, 4; Aspinwall, 16; Avalon, 51; Bakerstown, 46; Bethlehem sab.-sch., 5.34; Bull Creek sab.-sch., 6; Glenshaw sab.-sch., 12.64; Hayesville, 2.15, sab.-sch., 1.21; Hoboken, 2; Industry, 4; Leetsdale sab.-sch., 20.37; Pine Creek 1st, 3.30; Plains, 6; Pleasant Hill, 2.90; Sharpsburg, 87.95. *Blairsville*— Armagh, 22.68; Blairsville, 235; Braddock, 35; Derry, 42.53; Greensburg 1st, 140.41, sab.-sch., 17.66; Harrison City, 5.50; Irving, 10; Jeanette, 8; Johnstown sab.-sch., 10; — Laurel Avenue, 8; Laird, 6.50; Manor, 10; Murraysville, 35.40; New Alexandria, 242 47, sab.-sch., 17,72. *Butler*—Buffalo, 4; Butler sab.-sch., 20; — 2d, 122.28; Grove City, 21.19; Harrisville, 4; Middlesex, 38.83; New Salem, 6; Plain Grove sab.-sch., 100; Prospect, 11; Scrub Grass sab.-sch., 7.88. *Carlisle*—Big Spring, 94.40, sab.-sch., 15; Carlisle 2d, 146.81; Chambersburg Central, 6, sab.-sch., 9; Dauphin, 11; Duncannon. 56.11, sab.-sch., 6.89; Great Conewago, 3.85; Green Castle, 37.19, sab.-sch., 5; Harrisburg Covenant, 16; — Market Square, 62.73, sab.-sch., 25, Y. P.S., 50; — Pine Street, 509.94; — Westminster, 25, sab.-sch., 33.30; Lebanon 4th St., 40.25; Monaghan sab.-sch., 10.68; Newport, 15.50, sab.-sch., 9; Upper Path Valley sab.-sch., 22.42. *Chester*—Chester 1st sab.-sch., 22; — 3d, 194.21; Clifton Heights, 63.10; Darby borough, 50.91, sab.-sch., 9; Downingtown Central, 7.75, sab.-sch., 7.25; Forks of Brandywine, 7; Glenolden, 7; Honey Brook sab.-sch., 6.45; Kennett Square sab.-sch., 15; Lansdowne 1st, 64.95; Marple, 15; New London sab.-sch., 5; Oxford 1st, 284.77, sab.-sch., 60; Penningtonville, 13; Wayne, 152. *Clarion*—Beech Woods, 28 cts.; Cool Spring, 5, sab.-sch., 2; Du Bois, 25; Edenburg, 10; Leatherwood, 22; Marionville, 10; New Bethlehem, 24; Oak Grove, 2; Reynoldsville sab.-sch., 2; Shiloh, 2; Sligo, 4; Tylersburg, 2. *Erie*—Belle Valley, 5.25, sab.-sch., 5; Bradford, 1.75; Concord, 5; Conneaut Lake, 5; Corry, 17; Edinboro, 15.70; Meadville Central, 32; Mercer 2d, 60; Milledgeville, 1.75; New Lebanon, 3; Pleasantville, 40; Tideoute, 15; Waterloo, 2; Westminster, 4. *Huntingdon*—Altoona 3d sab.-sch., 6; — Broad Avenue, 15.53, sab.-sch., 2.16; Clearfield, 100; Everett, 7; Fruit Hill sab.-sch., 4; Huntingdon, 168.40; Juniata, 3.31; Kerrmore, 5; Mapleton, 8.50, sab.-sch., 1.50; Mifflintown Westminster, 33.20; Newton Hamilton, 8, sab.-sch., 1; Peru, 2; Philipsburg 25; Pine Grove sab.-sch. 4.06; Saxton, 5; Shaver's Creek, 5; Shellsburg, 9; Sinking Creek, 3; Spring Creek, 27.59; Warrior's Mark, 9.78. *Kittanning*—Apollo, 50, sab.-sch., 16; Atwood, 2; Avonmore, 9; Elderton, 5; Gilgal, 2; Harmony, 4; Homer, 7; Indiana sab.-sch., 75; Leechburg, 12; Plumville, 2; Union, 10; Washington, 11, sab.-sch., 5; Whitesburg, 7; Worthington, 25. *Lackawanna* — Archbald, 1; Ashley sab.-sch., 10; Athens, 24; Bernice, 3; Dunmore, 75; Franklin, 2.81; Hawley, 10, sab.-sch., 2; Herrick, 23; Kingston, 29.38; Langcliffe sab.-sch., 24.57; Monroeton, 8; Mt. Pleasant, 36; Pittston, 23.65, sab.-sch., 4.65; Plains, 2.50; Scranton German, 10; Shickshinny sab.-sch., 15.16; Stella, 28; Sugar Run, 1; Taylor, 1; Tunkhannock, 5; Ulster, 3; Wilkesbarre 1st, 522.57; — Westminster, 10; sab.-sch., 9; Wyalusing 2d, 2. *Lehigh*—Ashland, 2; Bangor, 7.90; Centralia, 1; Easton 1st, 58; — Brainerd Union, 14; Hokendauqua, 1.54; Lock Ridge, 5; Port Carbon, 27; Pottsville 2d, 33; Shawnee, 7; Slatington, 25; Weatherly, 10; White Haven, 7. *Northumberland*—Bald Eagle and Nittany, 13, sab.-sch., 5; Berwick. 55, sab.-sch., 6.57; Briar Creek, 5; Derry, 1; Grove, 54; Hartleton. 31; Linden, 8; Milton, 210, sab.-sch., 42; Mooresburg sab.-sch., 3.79; New Columbia, 5; Rush, 5; Shiloh, 10; Washington, 29, sab.-sch., 6; Washingtonville, 5; Williamsport 1st, 100. *Parkersburg*—Grafton, 5. *Philadelphia*—Philadelphia Arch Street, 174.70; — Bethesda, 89.20, sab-sch., 9.83; — Calvary, 1747.37, — Cohocksink, 141.96; — East Park, 15; —Emmanuel sab.-sch., 4; — Evangel, 40.77, sab.-sch., 10; — Gaston sab.-sch., 23.72; — Memorial, 105.89, sab.-sch., 30; — North Broad Street sab.-sch., 25;— Northern Liberties 1st, 41; sab.-sch., 10; — Northminster, 340.87; — Oxford, 250.52; — Patterson Memorial, 41; — Peace German, 8; — Tioga, 2; — Trinity sab.-sch., 25; — Walnut Street, 258.73; — West Green Street, 1102.62. *Philadelphia North*— Ambler, 1.41; Ann Carmichael, 5; Ashbourne, 26, sab.-sch., 5; Chestnut Hill 1st sab.-sch., 28; Eddington, 20; Falls of Schuylkill sab.-sch., 20; Frankford, 41.12; Germantown Market Square, 288.60, sab.-sch., 25; — Redeemer, 30; — Wakefield sab.-sch., 37.50; Huntingdon Valley, 15, sab.-sch., 5; Lawndale, 10; Mt. Airy, 63.88, sab.-sch., 6.07; Norristown 1st, 192.45; Port Kennedy, 3; Reading Olivet sab.-sch., 19; Springfield, 18.50, sab.-sch., 7; Summit sab.-sch., 5; Wissahickon, 13.08, sab.-sch., 25.53; Wissinoming, 7. *Pittsburg*—Cannonsburg 1st, 7.72, sab.-sch., 11.73; Centre, 29; Charleroi, 3; Edgewood, 5; Finleyville, 1.93; Greenfield, 22; Hebron, 26; McDonald 1st sab.-sch., 2.11; Mansfield, 75.23; Monongahela City, 100; Mt. Olivet, 7, sab.-sch., 2; North Branch, 2; Oakdale, 13.10; Pittsburg 1st, 2009.11; — 4th, 149.20, sab.-sch., 7.50; — 43d Street, 10.84; — Bellefield, 217.01, sab.-sch., 40; — East Liberty, 1515.73; — Mt. Washington, 31.84; — Point Breeze, 1000; — Shady Side, 520; — Tabernacle, 91; Sharon, 56.22; Valley, 15. *Redstone* — Belle Vernon, 18.18; Brownsville, 82; Fayette City, 3.55; Jefferson, 8.50; Laurel Hill sab.-sch., 24.97; Little Redstone, 16.80; McKeesport 1st, 69; Mt. Pleasant, 49.45; Mt. Vernon, 4; New Providence, 77; Pleasant Unity, 13; Round Hill, 14.34; Scottdale, 55; sab.-sch., 30; Tyrone, 12. *Shenango*—Central, 49; Clarksville, 21.92; sab.-sch., 11.82; Hermon, 10; Moravia, 10.80; Rich Hill, 10; Slippery Rock sab.-sch., 23; Wampum, 15.85; Westfield, 17. *Washington*—Cameron, 20.35; Claysville, 57.60; Cove sab.-sch., 19.28; Cross Creek, 11.98; Cross Roads, 16; Forks of Wheeling, 90; Limestone,5; Rock Lick, 3; Three Springs, 6; Upper Buffalo sab.-sch., 6.65; Upper Ten Mile, 23; Washington 2d, 77.85; Waynesburg, 20; Wheeling 1st, 68.30, sab.-sch., 10; Wolf Run, 4. *Wellsboro*—Arnot, 10; Coudersport sab.-sch., 5.40; Farmington, 5; Mt. Jewett, 5. *Westminster* — Cedar Grove, 20; Chanceford sab.-sch., 17.34; Donegal, 8; Hopewell, 29; Mt. Nebo, 3; Pine Grove, 13; Wrightsville sab.-sch., 9; York 1st sab.-sch., 92.10.

SOUTH DAKOTA.—*Aberdeen*—Aberdeen, 10; *Black Hills*—Deadwood, 5; Lead 1st, 4; Whitewood, 7. *Central Dakota*—Madison sab.-sch., 4; Woonsocket, 12.60. *Dakota*—Good Will, 17.09. *Southern Dakota* — Bridgewater sab.-sch., 8; Kimball, 5.70; Scotland, 12; Tyndall, 2.50.

TENNESSEE.—*Kingston*—Bethel, 6, sab.-sch., 5; Bridgeport, 1; Chattanooga 2d, 18; Leonard Street, 1; Rockwood, 3, sab.-sch., 2.64: South Pittsburg, 2. *Union*—Centennial, 1; Clover Hill, 1; Eusebia, 1; Knoxville 2d, 78.66; — Lincoln Park, 3; Madisonville, 8.96; Mt. Zion, 4; New Prospect, 2.40; Shannondale, 33; South Knoxville, 5; St. Luke's, 1; St. Paul's, 8; Westminster, 4.

TEXAS.—*Austin*— Austin 1st, 81.75, sab.-sch.,' 40; Fort Davis, 10; Galveston St. Paul's German, 4; San Antonio Madison Square, 68. *North Texas*—Denison sab.-sch., 5.80; Jacksboro sab.-sch., 65 cts. *Trinity*—Burkett, 1; Sipe Springs, 2; Terrell, 5.

UTAH. — *Boise* — Bellevue, 10. *Kendall* — Calvary, 17; Idaho Falls, 16.50; Lago, 2; Malad, 4; Paris, 2. *Utah*—Ephraim, 4; Hyrum Emmanuel, 7; Kaysville Haines Memorial, 8.50; Manti, 21; Mt. Pleasant, 7; Salt Lake City 1st, 124; Springville, 16.25; Wellsville, 1.50.

WASHINGTON.—*Alaska*—Juneau 1st, 4.15. *Olympia*—Aberdeen, 1; Castle Rock, 2.47; Chehalis, 9.50; Puyallup sab.-sch., 5; Ridgefield, 10; Stella sab.-sch., 2.50; Tacoma Calvary sab.-sch., 2; — Sprague Memorial, 4; — Westminster, 5.70; Toledo, 2.48; Vancouver 1st Memorial, 5. *Puget Sound*—Everson, 1st, 1; Port Townsend, 5; Seattle Calvary, 20. *Spokane*—Davenport, 19; Fairfield, 2. Spokane River Indian, 2.20. *Walla Walla*—Lapwai sab.-sch., 20; North Fork, 5; Prescott, 9; Starbuck, 3.

WISCONSIN.—*Chippewa*—Baldwin, 5.25; Eau Claire 1st, 36; Phillips, 5. *La Crosse*—Greenwood, 6; New Amsterdam, 2; North Bend, 14. *Madison* — Baraboo sab.-sch., 1.34; Beloit 1st, 30; — German, 1; Lodi, 12.70; Madison Christ, 157; — St. Paul's German, 3. *Milwaukee*—Cedar Grove, 30, Y. P. S., 10; Manitowoc 1st. 30; Milwaukee Bethany, 7.34, sab.-sch., 2.50; — Calvary, 50; — Immanuel, 67.28; — North, 1; Oostburg, 12; Racine Bohemian, 2; Stone Bank, 1.30. *Winnebago*—Appleton Memorial, 33.25; Fond du Lac, 8; Fort Howard, 10; Omro, 9; Oshkosh, 15.70; Oxford, 10; Shawano, 13; Stevens Point, 80.75; Weyauwega, 8.25; Winnebago. 139.65.

LEGACIES.

Estate of Maria Halsey	$1,007 00	
" Hiram Bingham	460 30	
" Gilman B. Stilley	25 00	
" Edwin F. Partridge	4,750 00	
" Jane M. Franklin	34 75	
" Mary K. Black	517 56	
" Catharine Walker Griswold.	25 00	
		$6,819 61

WOMEN'S BOARDS.

Woman's Foreign Missionary Society of the Presbyterian Church	$6,354 21	
Women's Board of Foreign Missions of the Presbyterian Church	20,823 70	
Woman's Presbyterian Foreign Missionary Society of Northern New York	1,033 00	
Woman's Presbyterian Board of Foreign Missions of the Southwest	1,016 00	
Woman's Occidental Board of Foreign Missions	80 81	
		29,407 72

NOTE.—$1186.23 of the amount given by the Women's Boards was contributed by Young People's Societies.

MISCELLANEOUS.

Hugh W. Adams, for George M. Adams Scholarship, 30; Louis S. Carroll, support of Missionary in India, 2.50; R. Binsley, support of E. Johnson, India, 12.50; Charles Bird, U.S.A., 6; Rev. Benjamin M. Nyce, toward salary of J. E. Adams, Korea, 100; Rev. Joseph Platt, 25; Estate of George Plumer, 1000; Western Theological Seminary, support of Rev. Arthur Ewing, 60; May E. Eddy, 10; Dr. Ellicott, 25; "Bronx," 7; Missionary Association Wooster University, support of Rev. Henry Forman, 30; H. P. Harbison, 1500; Miss Alida Beyer, 2; J. F. Eastmond, 25; McCormick Theological Seminary, support of T. G. Brashear, 160; Miss Williams, 3; Princeton Seminary Missionary Society, support of Hugh Taylor, 100; the Christians of Ningpo Presbytery, 5.32; Nathaniel Tooker, 827.62; Lane Theological Seminary, 15.25; J. W. Parks, 25; Fanny U. Nelson, 5; A Friend of Tripoli School, 100; R. S. Wasser, 10; Mrs. Caleb S. Green, 1200; "A Friend," 83.34; James Rattray, 3; D. B. Gamble, 200; Wooster, O., 3; Mrs. Clarissa B. Moore, 5.50; "Cash," 2; Rev. D. A. Wilson, 5; "State of California," 2000; Mrs. D. R. Turney, 100; "Anonymous," 24.40; W. E. Hunt, support of Chlartri Lal, 5; Mrs. M. C. Flavel, 50; John Mains, 20; M. L. Anderson, 5; W. Nevin Hunter, 3; "Friends," 7; George I. Mott, 20; "From a Friend," 200; Rev. James Reed, 5; "M. S. J.," in memory of her mother, Mrs. L. S. Knight, 5; Mrs. Sherwood, 10; Miss Kate Flavel, 50; "Cash," Chicago, 500; Nathaniel Tooker, 459.26; Emma Morris, 30; Martha J. Woods, 200; "A Friend," support of Mr. Massey, 6; Miss E. S. McCreight, 10; "Charlie," 50; Rev. T. F. Barrier, 7; L. M. Paschall, support of a student at Saharanpur, 8; Rev. C. F. Brause and family, 2; H. Harkness Flagler, 100; Mr. and Mrs. E.T. Cope, 10; M. P. Gray, 1; Rev. John Dooly, 10; D. C. Sturdevant, 4; "G. Y. H.," 500; Sabbath-school, Kolhapur, India, 2.13; "H. T. F." 10; Yale Young Men's Christian Association, 10; John S. Merriman, 1; Mrs. Anna S. Walworth, 5; Mrs. Maria Clark, 20; John P. Jones, 60; "A.R.R," 5; W. S. B., Cal., 10; "C. Penna," 22; "A Friend," 1.65; Rev. A. M. Lowrie, 25; W. C. Swan, 6; E. C. Hansen, 1; "N.." 150; Rev. Samuel Ward, 6; Floyd T. Voris, 100; "Tithes from South Dakota," 25 cts.; W. M. Reed, 1; "Larned Presbytery," 5; Students of San Francisco Theological Seminary, 5; Mrs. E. P. Smith, 2.50; D. A. Shuter, support of native preacher, 25; "E. S. N.," 100; S. P., N. J., 10; "X. Y. Z.," 20; J. B. Templeton, 1; Students of Parsons College, support of Mr. McClure, 10; Seminary Presbyterian Church and Missionary Society of San Francisco Theological Seminary, 34.32; "A Friend," Latrobe, Pa., 25; Rev. W. V. Le Winkel, 10; George Carpenter, 10.50; M. H. Rogers, 2; Mrs. E. S. Condit, salary of Mary Brown, M.D., 2; San Anselmo Seminary Chapel, 11.63; Rev. and Mrs. Gates, 62; Charles E. Eckels, 35.50; "A Right-hand," 3; Nan Hospital, 38; C. R. Callender, 100; Swift Mission Brigade, 25 . . . . . 10,982 70

Total received for the month of March, 1898	$121,255 39
Total received from May 1, 1897, to March 31, 1898	564,600 77
Total received from May 1, 1896, to March 31, 1897	527,882 32

CHARLES W. HAND, *Treasurer*,
156 Fifth Avenue, New York.

RECEIPTS FOR SABBATH-SCHOOL WORK FOR MARCH 1898.

ATLANTIC.—*Atlantic*—Aimwell sab.-sch., 1.35. *East Florida*—Crescent City, 1; Hawthorne, 4. *McClelland*—Mattoon, 1. *South Florida*—Kissimmee, 1. 8 35

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — Abbott Memorial, 5; — Bohemian and Moravian (sab.-sch., 1), 2; — Faith, 5; — Grace, 1; — Waverly, 5; — Westminster, 4.82; Bel Air, 7.45; Brunswick, 1; Catonsville, 2; Frederick City, 4; Govanstown (sab.-sch., 2), 3; New Windsor, 1; Piney Creek, 5.50; The Grove, 6.59; Zion, 1. *New Castle*—Chesapeake City 5; Christiana, 5; Delaware City sab.-sch., 4.35; Elkton, 7; Forest, 2; Green Hill, 2; Wilmington Gilbert, 2; Worton, 1. *Washington City*—Georgetown West Street, 32.48; Hyattsville, 3; Kensington Warner Memorial, 3; Washington City 6th, 12; — 15th Street, 5; — Assembly (sab.-sch. Miss. Soc., 10), 15; — Eastern sab.-sch., 2; — Gunton Temple Memorial (sab.-sch., 34.52), 35.52; — Metropolitan, 10; — New York Avenue, 40.25; — Westminster, 10. 300 96

CALIFORNIA.—*Benicia*—Napa, 2.50. *Los Angeles*—Azusa, 10.50; El Cajon, 12; El Monte, 2.31; Lakeside, 1; Pacific Beach sab.-sch., 5; Palms, 5; Riverside Calvary, 8.80. *Sacramento*—Chico (sab.-sch., 6.50), 16.50; Davisville, 4; Elk Grove, 2.50. *San Francisco*—San Francisco Trinity, 5. *San Jose*—Santa Clara, 8.50; Watsonville, 5. *Santa Barbara*—Santa Paula, 5. *Stockton*—Columbia sab.-sch., 1; Fowler 5. 99 61

CATAWBA.—*Cape Fear*—Mount Airy sab.-sch., 2.68. *Catawba*—Davidson College (sab.-sch., 10 cts.), 60 cts.; Emmanuel, 15. *Southern Virginia*—Danville Holbrook St., 1; Great Creek sab.-sch., 1; Hermon sab.-sch., 2; Roanoke 5th Ave., 2. *Yadkin*—Allen Temple, 1; New Centre, 1; Pittsburg, 1. 12 43

COLORADO.—*Boulder*—Fort Morgan, 74 cts.; Valmont, 36 cts. *Denver*—Denver Westminster, 3. *Gunnison*—Leadville sab.-sch., 13.25. *Pueblo*—Colorado Springs 1st, 3.50; Del Norte (sab.-sch., 1), 2.75; La Luz, 1; San Pablo sab.-sch., 1; San Rafael, 1. 26 60

ILLINOIS.—*Alton*—Brighton, 1.15; Carrollton, 1.75; Hardin, 1; Hillsboro sab.-sch., 25; Unity, 1; Virden, 4; Whitehall, 2. *Bloomington*—Eement, 11.10; Cooksville, 4.20; Heyworth, 4; Paxton sab.-sch., 4.73. *Cairo*—Campbell Hill, 2; Du Quoin, 7.56; Harrisburg, 5.71; Richland (C.E.S., 2), 13.16; Saline Mines, 1. *Chicago*—Austin, 5; Berwyn, 2; Chicago 1st, 9.52; — 2d, 9.50; —Bethlehem, 2; — Fullerton Avenue, 22.57; Evanston 1st, 10.98; — South, 6; Joliet Central (sab.-sch., 29.40), 47.75; Lake Forest, 25; Oak Park, 43.25. *Freeport*—Freeport 1st, 25. *Mattoon*—Assumption, 12; Effingham, 5.87; Kansas, 2.68. *Ottawa*—Kings, 1.40. *Peoria*—Elmwood, 1; Ipava, 9.05; Limestone, 2; Peoria Grace, 10.55; Salem, 1; Yates City, 3. *Rock River*—Centre, 8; Millersburg, 3; Woodhull, 4.10. *Schuyler*—Appanoose, 2; Brooklyn, 2; Camp Creek, 10; Doddsville, 2; Huntsville, 1; Kirkwood, 6; Nauvoo 1st, 1; Quincy 1st, 3. *Springfield*—Maroa, 2; North Sangamon, 2; Springfield 1st, 7.90; — 2d, 6.10; Winchester, 1.10. 407 68

INDIANA.—*Crawfordsville*—Beulah, 2; Crawfordsville Centre, 10.40; Delphi, 1.50; Elizaville, 2; Frankfort, 30; Kirklin, 2; Lebanon, 7; Marshfield, 1; Rockville Memorial, 2.74; Waveland, 2. *Fort Wayne*—Kendallville, 5.28. *Indianapolis*—Greencastle, 2; Southport, 6. *Logansport*—Bourbon sab.-sch., 2; Kentland, 2.75; Remington, 1.11. *Muncie*—Muncie, 20; Noblesville, 3; Portland, 3; Tipton, 3; Wabash, 15. *New Albany*—Charlestown, 2.20; Crothersville sab.-sch., 5.50; Jeffersonville, 15; Madison 2d sab.-sch., 1; Mount Vernon, 1; New Albany 1st, 5.66; — 3d, 3; New Washington, 2; Utica (sab.-sch., 2.55), 3.55. *Vincennes*—Evansville Grace, 10; — Park Memorial, 1; — Spring Dale Miss. sab.-sch., 11.51; Oakland City, 3; Terre Haute Central, 3; Upper Indiana, 1; Vincennes, 7. *White Water*—Connersville 1st, 4.50; — German, 5; Liberty, 3. 211 70

INDIAN TERRITORY.—*Cimarron*—El Reno, 8. *Oklahoma*—Oklahoma City, 2; Perry sab.-sch., 4; Ponca City, 2; Shawnee, 1. *Sequoyah*—Fort Gibson, 2; Muscogee, 1; Tulsa, 2.52. 22 52

IOWA.—*Cedar Rapids*—Blairstown, 5.75; Cedar Rapids 1st sab.-sch., 58.21; — Bohemian sab.-sch., 5; Centre Junction, 1; Marion, 50; Scotch Grove, 1; Vinton, 3.07; Watkins, 1.70; Wyoming, 67 cts. *Corning*—Mount Ayr, 6.40; Shenandoah sab.-sch., 15.50. *Council Bluffs*—Audubon, 65; Green-

field (sab.-sch., 7.50 ; C.E., 5), 20 ; Menlo C.E., 3 ; Missouri Valley, 3 ; Shelby, 4.97. *Des Moines*—Colfax (sab.-sch., 1), 6 ; Knoxville, 2 ; Laurel sab.-sch., 1.20 ; New Sharon (sab.-sch., 3.63, 4.63; Oskaloosa, 5. *Dubuque*—Centretown German, 1 ; Dubuque German, 3 ; Frankville, 3 ; Independence 1st, 20 ; — German, 2 ; Lime Spring, 6.15 ; Saratoga Bohemian, 1 ; Sherrill's Mound German, 3 ; Zalmona, 10.00. *Fort Dodge*—Anderson sab.-sch., 13.35 ; Armstrong, 1.78 ; Emmanuel German sab.-sch., 3 ; Rockwell City, 7 ; Rolfe (C.E.S., 1.65), 3.95 ; Wheatland German sab.-sch., 2. *Iowa*—Burlington Hope, 1 ; Ottumwa 1st, 12.22. *Iowa City*—Lafayette, 2 ; Malcom, 3 ; Muscatine, 13 ; Sugar Creek, 1. *Sioux City*—Battle Creek, 2 ; Ellicott Creek, 21.31 ; Sac City, 7 ; Union Township, 1.10. *Waterloo*—Conrad, 9 ; East Friesland German, 15 ; Kamrar, 10 ; La Porte City, 10 ; Tama, 3 ; Waterloo, 200. 653 96

KANSAS.—*Emporia*—Clear Water sab.-sch., 2 ; Wellington, 3 ; Wichita 1st, 10. *Highland*—Axtel (sab.-sch., 3.35), 8.25 ; Barnes, 1 ; Horton C.E.S., 1 ; Nortonville, 1. *Larned*—Dodge City, 2.35 ; Kingman, 4 ; Salem German, 1 ; Spearville, 1.28. *Neosho*—Fort Scott 1st sab.-sch., 7.30 ; Independence, 2 ; McCune, 2.47. *Osborne*—Colby sab.-sch., 4.95. *Solomon*—Beloit, 4.10 ; Minneapolis sab.-sch., 21.37 ; Pleasant Dale, 1. *Topeka*—Auburn sab.-sch., 1.50 ; Fairmount, 1 ; Sharon, 1.88. 82 45

KENTUCKY.—*Ebenezer*—Ashland, 20.17 ; Falmouth, 1 ; Greenup, 1 ; Maysville, 15.66. *Louisville*—Louisville Central sab.-sch., 25 ; Olivet, 1 ; Shelbyville 4.53. *Transylvania*—Danville 2d, 15 ; Lancaster, 5. 88 36

MICHIGAN.—*Detroit*—Detroit Forest Avenue (sab.-sch., 17.40), 21.41 ; — Memorial sab.-sch., 6 ; — Trumbull Avenue sab.-sch., 10 ; Ypsilanti, 5. *Flint*—Bad Axe, 2.83 ; Cass City, 4 ; Corunna sab.-sch., 5.28 ; Linden, 1.19 ; Marlette 2d, 1.90 ; Popple, 3 ; Sand Beach, 1. *Grand Rapids*—Grand Rapids Immanuel, 2 ; Muir, 1. *Kalamazoo*—Sturgis sab.-sch., 5.79. *Lansing*—Albion, 8 ; Brooklyn, 3.12 ; Concord, 2 ; Lansing 1st (Jr. C.E.S., 1 ; C.E., 1.40), 16.81 ; Mason, 10. *Monroe*—Coldwater, 13.24 ; Hillsdale, 5 ; Palmyra, 8 ; Raisin, 2. *Petoskey*—Lake City, 8.24. *Saginaw*—Saginaw West Side Immanuel sab.-sch., 2.30. 149 11

MINNESOTA.—*Duluth*—McNair Memorial, 7. *Mankato*—Ashford, 3.45 ; Lakefield, 1 ; Madelia, 4 ; Pilot Grove sab.-sch., 5 ; Slayton, 2.50. *Minneapolis*—Minneapolis Stewart Memorial C.E.S., 1.35 ; Rockford, 1.57. *Red River*—Hendrum sab.-sch., 6.50. *St. Cloud*—Diamond Lake, 1 ; Kingston, 80 cts.; Wilmar sab.-sch., 7.30. *St. Paul*—Macalester, 1.10 ; St. Paul Bethlehem German (sab.-sch., 20 cts.), 1.20. *Winona*—Albert Lea sab.-sch., 4.62 ; Blooming Prairie sab.-sch., 1.40. 49 79

MISSOURI.—*Kansas City*—Eldorado Springs, 1 ; Holden sab.-sch., 6.55 ; Jefferson City sab.-sch., 17.76 ; Kansas City 5th, 5 ; Nevada, 6 ; Sedalia Broadway, 22 ; Warrensburg sab.-sch., 6.25. *Ozark*—Monett sab.-sch., 2 ; Mount Vernon, 1 ; Salem, 1.06 ; Waldensian, 1. *Palmyra*—Bethel, 1.45 ; Birdseye Ridge, 6 ; New Cambria, 2. *Platte*—Craig, 3 ; New Point, 3 ; Parkville sab.-sch., 2.94 ; Polo, 1 ; Rosendale, 1. *St. Louis*—Cuba, 4 ; St. Louis 1st, 20.55 ; — 2d, 50 ; — Glasgow Avenue, 7 ; — Lafayette Park, 16.47 ; — Memorial Tabernacle, 2 ; — Washington and Compton Ave., 40 ; Washington, 1.65 ; White Water, 25 cts. *White River*—Holmes Chapel, 1 ; Plantersville, 1. 233 93

MONTANA.—*Butte*—Butte 1st sab.-sch., 10. *Great Falls*—Stanford, 1. *Helena*—Hamilton East, 2 ; Manhattan 2d Holland, 4.09. 17 09

NEBRASKA.—*Kearney*—Ashton, 1 ; Lexington C.E.S., 5.90. *Nebraska City*—Gresham, 1 ; Hickman German, 5.50 ; Plattsmouth German sab.-sch., 4. *Omaha*—Clarkson Zion Bohemian, 1 ; Marietta, 2 ; Omaha 1st (sab.-sch., 1), 26 ; Wahoo, 1. 47 40

NEW JERSEY.—*Corisco*—Batanga, 1. *Elizabeth*—Cranford (sab.-sch., 33.07), 57.30 ; Elizabeth 1st, 5 ; — Greystone, 19.83 ; Lower Valley, 5 ; Plainfield Hope Chapel, 1 ; — Warren Chapel, 1 ; Pluckamin, 4.50 ; Rahway 2d, 15 ; Roselle, 15.89 ; Westfield, 17.37 ; Woodbridge, 7.16. *Jersey City*—Jersey City Heights, 99.60 ; Passaic, 5 ; — Dundee, 11.10 ; Paterson 1st, 3 ; — Redeemer, 33.30 ; Rutherford, 22.29. *Monmouth*—Cranbury 1st, 7.57 ; Farmingdale, 1 ; Holmanville, 1 ; Keyport, 1 ; Lakewood, 1 ; Manasquan, 4.62 ; Matawan (sab.-sch., 31.58), 56.87 ; Moorestown, 4 ; Mount Holly, 5 ; Oceanic, 1 ; Red Bank, 25 ; Sayreville German, 1 ; South River German, 1 ; Tuckerton, 1. *Morris and Orange*—Berkshire Valley, 1 ; East Orange Bethel, 20.37 ; German Valley (sab.-sch., 12), 17 ; Hanover sab.-sch., 10 ; Madison, 6.31 ; Orange German sab.-sch., 6 ; Orange Valley German, 2. *Newark*—Bloomfield 1st sab.-sch., 25 ; — Westminster sab.-sch., 75 ; Montclair Trinity, 25 ; Newark 1st, 30.61 ; — 2d, 12.50 ; — 6th, 6.26 ; — 1st German, 5 ; — 2d German, 1 ; — 3d German, 6 ; — Bethany, 15 ; — Fewsmith Memorial sab.-sch., 15 ; — Park, 5.04 ; — Wickliffe, 2.39. *New Brunswick*—Dayton, 3 ; Kingwood, 1 ; Kirkpatrick Memorial sab.-sch., 10.50 ; Lawrence, 20 ; Princeton 1st sab.-sch., 49.96 ; — 2d sab.-sch., 16 95 ; Trenton Prospect Street (sab.-sch., 11.51 ; Brookville sab.-sch., 5.75), 50.26. *Newton*—Belvidere 1st, 8 ; Blairstown (sab.-sch., 8.15), 45.82 ; Danville, 3.75 ; Deckertown, 6.69 ; Franklin Furnace, 1.14 ; Greenwich, 2 ; Wantage 2d, 3.78. *West Jersey*—Absecon, 1.39 ; Bridgeton 1st, 10 ; — Irving Ave., 64 cts.; Tuckahoe, 1 ; Wenonah (sab.-sch., 10), 39 ; Williamstown (C.E.S., 1), 5 ; Woodstown, 2. 1003 76

NEW MEXICO.—*Rio Grande*—Albuquerque Spanish, 2 ; Las Placetas Spanish, 1 ; Los Lentas, 18 cts.; Pajarito, 18 cts. *Santa Fe*—Las Vegas Spanish, 2 ; Lamberton, 1. 6 36

NEW YORK.—*Albany*—Albany 6th, 1 ; — State Street, 18.01 ; Amsterdam 2d, 44.82 ; Conklingville, 50 cts.; Gloversville 1st, 19.63 ; Hamilton Union, 3 ; Jermain Memorial, 6. *Binghamton*—Binghamton 1st (sab.-sch., 63.60), 116.35 ; — Ross Memorial, 3 ; Cortland sab.-sch., 49.15 ; Deposit, 2 ; Nichols, 3.20. *Boston*—Windham sab.-sch., 9.82. *Brooklyn*—Brooklyn 1st German, 15 ; — Ainslie Street, 5 ; — Bedford, 11.38 ; — Friedenskirche, 5 ; — Memorial, 25.20 ; — Mount Olivet sab.-sch., 2 ; — Prospect Heights, 5 ; — Siloam, 2 ; — Throop Avenue Mission sab.-sch., 25 ; Woodhaven French Evangelical, 9.35. *Buffalo*—Buffalo 1st, 100 ; — Calvary (sab.-sch., 39.91), 50.43 ; —Westminster (sab.-sch., 10), 31.99 ; East Hamburg (sab.-sch., 2), 3 ; Jamestown, 25 ; Olean, 4 ; Springville, 9.85 ; Westfield, 12. *Cayuga*—Auburn Calvary, 1.73 ; Ithaca, 18.38. *Chemung*—Elmira 1st, 7.79. *Columbia*—Spencertown, 1 ; Windham, 1.20. *Genesee*—Attica, 10.45 ; East Pembroke (sab.-sch., 1.50), 6. *Geneva*—Canandaigua, 8.68 ; Geneva North (sab.-sch., 9.87), 34.98 ; Phelps sab.-sch., 41 ; Waterloo, 5. *Hudson*—Circleville, 75 cts.; Good Will, 72 cts.; Middletown 1st, 20.38 ; Nyack German, 2 ; Washingtonville 1st sab.-sch., 10.06. *Long Island*—Brookfield, 50 cts.; East Hampton, 10 ; Greenport, 5 ; Mattituck sab.-sch., 15 ; Shelter Island, 16 ; Water Mill sab.-sch., 32.32. *Nassau*—Astoria sab.-sch., 10.50 ; Brentwood, 4 ; Comac, 3 ; Huntington 1st, 22 06 ; Jamaica, 17.50 ; Melville, 2 ; Newtown, 15 ; Roslyn, 4.39. *New York*—New York 2d German, 2 ; — Bohemian, 2 ; — Christ, 5 ; — Covenant, 6 ; — French Evangelical, 5 : — Madison Square sab.-sch., 10 ; — Mount Tabor, 2 ; — Mount Washington, 53.95 ; — St. James, 2 ; — Zion German, 3.33. *Niagara*—Albion, 5. *North River*—Poughkeepsie, 14.36. *Otsego*—Delhi 2d sab.-sch., 36.50. *Rochester*—Geneseo Village, 15.08 ; Rochester 1st, 75 ; — 3d, 25 ; — Brick, 20 ; — Calvary, 1 ; — Memorial, 1. *St. Lawrence*—Watertown Hope Chapel, 11.10. *Steuben*—Avoca sab.-sch., 1.40), 2.70 ; Canaseraga, 3 ; Corning sab.-sch., 37.53 ; Hammondsport, 3 ; Hornellsville 1st, 5. *Syracuse*—Fulton (sab.-sch., 5), 10 ; Hannibal, 3 ; Oswego Grace, 10.75 ; Syracuse 1st sab.-sch., 12.12 ; — 4th, 8.55. *Troy*—Lansingburg Olivet, 7.70 ; Melrose sab.-sch., 2.46 ; Middle Granville, 3 ; Salem sab.-sch., 7.40 ; Sandy Hill, 7.50 ; Schaghticoke sab.-sch., 29.41 ; Troy 9th, 22.08 ; Waterford, 2.82. *Utica*—Litchfield, 5 ; Utica 1st, 7.50 ; Vernon, 2. *Westchester*—Brewster (sab.-sch, 2.50), 7.50 ; Greenburgh, 58.87 ; Scarborough sab.-sch., 15 ; Sing Sing, 15 ; South East, 1 ; Thompsonville sab.-sch., 100 ; Yonkers Dayspring, 5. 1635 28

NORTH DAKOTA.—*Fargo*—Blanchard, 2 ; Casselton, 4.35 ; Grandin sab.-sch., 20.50. *Pembina*—Ardoch sab.-sch., 4 ; Forest River, 1 ; Milton, 2.15 ; Osnabruck, 1. 35 00

OHIO.—*Athens*—Athens, 9 ; New Plymouth, 5 ; Pomeroy, 8. *Bellefontaine*—Bellefontaine, 5.75 ; De Graff, 3.25 ; Spring Hills, 3. *Chillicothe*—Chillicothe 1st, 28 ; Greenfield 1st, 2.50. *Cincinnati*—Cincinnati 1st, 20 ; — 4th, 2 ; — Calvary C.E.S., 1 ; Harrison, 3 ; Reading and Lockland, 2 ; Venice, 6.83. *Cleveland*—Ashtabula, 1.77 ; Cleveland 1st, 11.10 ; — 2d, 60 ; — Miles Park, 5 ; Parma, 1.50. *Columbus*—Circleville, 8.33 ; Columbus 1st, 28.38 ; Greenfield, 7. *Dayton*—Dayton 4th, 3 ; — 3d Street sab.-sch., 21 ; — Riverdale, 1.17 ; Troy (sab.-sch., 40.03), 46.03. *Huron*—Fremont (C.E.S., 2), 12. *Lima*—Middlepoint, 4.17. *Mahoning*—Champion, 2 ; Coitsville, 1.25 ; Hubbard, 2.53 ; Leetonia, 4 ; Lisbon 1st, 6 ; Lowell, 2.25 ; Salem, 5 ; Rogers Westminster, 3. *Marion*—Ashley, 1 ; Marysville, 3 ; West Berlin, 1. *Maumee*—Bowling Green, 10 ; Delta, 2 ; De Verna sab.-sch., 5 ; Maumee, 2 ; Montpelier, 2 ; Toledo 1st German, 2. *St. Clairsville*—Barnesville, 4 ; Bethel, 2 ; Cadiz, 19.50 ; Crab Apple, 8 ; St. Clairsville (sab.-sch., 8), 12. *Steubenville*—Amsterdam, 2 ; Bacon Ridge, 3.95 ; Bethesda (sab.-sch., 2), 4 ; Buchanan Chapel, 4 ; Carrollton, 10 ; Cross Creek, 2 ; Harlem, 3 ; Nebo, 2 ; New Philadelphia sab.-sch., 2 ; Wellsville sab.-sch., 14.89. *Zanesville*—Duncan's Falls, 1.75 ; Granville, 1 ; Jersey, 2.28 ; Keene, 1 ; Mt. Vernon, 4.31 ; West Carlisle, 2 ; Zanesville 2d, 36. 505 49

OREGON.—*East Oregon*—Monkland, 4.20 ; Moro, 3.90 ; Union, 48 cts. *Portland*—Astoria, 2.88 ; Knappa, 2. *Southern Oregon*—Klamath Falls, 50 cts. *Willamette*—Octorara, 1.15 ; Spring Valley, 1. 16 11

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 68.40 ; — 1st German (sab. sch., 9.20), 10.27 ; — McClure Avenue, 34.25 ; — Melrose Avenue, 3 ; — Watson Memorial ch. and sab.-sch., 6 ; Bakerstown, 7.82 ; Fairmount, 8 ; Freedom sab.-sch., 10 ; Highland, 6.36 ; Sewickly, 37.15 ; Sharpsburg (Wheelock Circle), 5. *Blairsville*—Blairsville, 25 ; Cross Roads sab.-sch., 19 ; Fairfield, 27.71 ; Manor, 2 ; Murrysville,

5.40; Pleasant Grove, 4. *Butler*—Clintonville, 2; Crestview, 1: Grove City, 3.86; Jefferson Centre, 1; Plain Grove, 2. *Carlisle*—Dauphin, 1; Green Castle, 6.97; Harrisburg Market Square, 10.58; — Pine Street, 53.27; — Westminster ch. and sab.-sch., 6. *Chester*—Ashmun sab.-sch., 10; Calvary, 50.41; Chester 3d, 51.60; Doe Run, 6; East Whiteland, 2.57; Glenolden sab.-sch., 10; Swarthmore, 1. *Clarion*—Academia, 4; Clarion, 12.31: Cool Spring, 5; Du Bois, 20; Edenburg, 5; Hazen, 2.14; Licking, 2; Richardsville, 2; Rockland, 3; Sugar Hill, 4. *Erie*—Bradford, 80 cts.; Edinboro, 9.22; Jamestown, 1.55; Mercer 1st, 16; — 2d, 20; Sugar Grove, 1; Waterloo, 1; Westminster, 3. *Huntingdon*—Altoona 2d, 26; — 3d sab.-sch., 16.68; Beulah, 25 cts.; Birmingham, 3.10; Buffalo Run, 1; Hollidaysburg, 17.52; Juniata, 2.25; Little Valley, 6.12; Logan's Valley, 14; Mapleton, 5; Peru sab.-sch., 5; Pine Grove sab.-sch., 74 cts.; Sinking Creek, 1.15. *Kittanning*—Apollo, 14; Atwood, 1; Bethel, 2; Clinton (sab.-sch., 4.16), 8.07; Elder's Ridge, 10.31; Mechanicsburg, 91 cts.; Rayne, 1; Rural Valley, 12; Saltsburg, 10; Washington, 4; West Lebanon, 1; Whitesburg, 2. *Lackawanna*—Archbald, 1; Bernice, 1: Brooklyn, 1; Canton, 8, Dunmore, 13; New Milford, 2; Pittston, 13.02; Scranton 1st, 166 21; —German, 10; Sylvania ch. and sab.-sch., 4; Ulster, 2. *Lehigh*—Allen Township, 5; Easton 1st, (Olivet sab.-sch., 4.74), 10.74; Lock Ridge 5; Lower Mount Bethel, 3.80; Pen Argyle, 5 47; Pottsville 2d (sab.-sch., 47.55), 66.72; Slatington, 11; Summit Hill, 10; White Haven, 6. *Northumberland* Briar Creek, 1; Grove, 17; Northumberland, 1; Renovo 1st, 10; Warrior Run, 3; Williamsport 1st, 10. *Parkersburg*—Du Bree, 1; Morgantown, 3; Ravenswood, 2; Spencer, 1. *Philadelphia*—Philadelphia 10th, 258.42; — Bethany, 28.93; — Bethesda, 17.84; — Bethlehem, 20.04; — Cohocksink (sab.-sch., 6.55), 25.93; — Emmanuel 6.56; — Gaston, 31.26; — Greenwich Street, 10; — North, 10; — Young Ladies' Home Miss. Soc., 12; — North 10th Street sab.-sch., 6.46; — Oxford (C.F.S., 110; sab.-sch. 100), 210; — Patterson Memorial, 11; — South Broad Street, 2.75; — Temple, 38.71; — Walnut Street, 105.74; — West Green Street, 60.25; — West Hope, 13.96. *Philadelphia North*—Ambler, 3.12; Chestnut Hill 1st C.E.S., 10; — Trinity, 17.59; Eddington, 5; Forestville, 4: Frankford, 16.44; Huntingdon Valley (sab.-sch., 10), 15; Lawndale, 2; Leverington, 8; Port Kennedy, 1. *Pittsburgh*—Amity sab. sch., 16; Bethany, 8; Centre, 23.07; Fairview, 5; Forest Grove (sab.-sch., 1), 6; Hebron, 4.65; Homestead, 5; Lebanon, 6; Long Island, 7.52; McKee's Rocks sab.-sch., 10; Mansfield, 13.37; Mingo, 2; Monongahela City, 31.31; Montours, 5; Mount Carmel (sab. sch., 27.04), 29.04; Mount Pisgah (sab.-sch., 8), 16; Pittsburgh 1st C.E.S., 12; — 2d, 49; — 4th, 64 24; — 6th (C.E.S., 25), 46.96; — Bellefield, 24.72; — East Liberty (sab. sch., 15.79), 27.71; — Highland (sab.-sch., 21), 31; — Morning Side, 1; — Mt. Washington, 6.36; — Park Avenue, 5; — Point Breeze, 21.50; — Shady Side (Boys' Brigade), 50; — Woodlawn, 287; Raccoon sab.-sch., 4.57; Sharon sab.-sch., 27.58; West Elizabeth, 2. *Redstone*—Fayette City, 2.95, Little Redstone, 11 88; McKeesport Central ch. and sab.-sch., 12.40; Mount Pleasant, 10.70; New Geneva, 1; New Salem, 4; Round Hill, 5; West Newton, 27.45 *Shenango*—Little Beaver, 2.83. *Washington*—Allen Grove, 4.50; Lower Buffalo, 7.25; Washington 2d, 10; Waynesburg, 2. *Wellsboro*—Arnot, 1; Austin sab.-sch., 4; Elkland and Osceola, 15: Mansfield, 2. *Westminster*—Donegal, 3; Hopewell (sab.-sch.,6), 10; Leacock, 5.25. 2828 38

SOUTH DAKOTA.—*Black Hills*—Lead 1st, 50 cts.; Rapid City, 3; Whitewood, 6. *Central Dakota*—Huron, 12.09. *Dakota*—Good Will, 2. *Southern Dakota*—Kimball, 1 24 59

TENNESSEE—*Holston*—Greenville, 1.50; Johnson City Watonga Ave., 1; Jonesville, 1; Mount Bethel, 2.25; Oakland Heights, 2 *Kingston*—Bethel (sab. sch., 5 9; Chattanooga Leonard St, 1. *Union*—Knoxville 4th, 6.91; — Lincoln Park, 2; Madisonville, 72 cts.; Mt. Zion, 2; St Paul's, 1. 30 38

TEXAS.—*Austin*—Galveston St. Paul's German, 2. 2 00

UTAH.—*Kendall*—Idaho Falls, 3; Montpelier (sab.-sch., 3), 8 *Utah*—Kaysville Haines Memorial, 5; Mount Pleasant, 2. 18 00

WASHINGTON.—*Alaska*—Fort Wrangell, 1. *Olympia*—Buckley sab.-sch., 1; Chehalis, 1.51; Ridgefield, 8; Tacoma Calvary sab.-sch., 2; Toledo, 90 cts. *Puget Sound*—Everson, 1; Mission, 1. *Spokane*—Bridgeport, 3; Wilbur, 1. *Walla Walla*—Kamiah 2d, 4.50; Lapwai sab. sch., 10. 34 91

WISCONSIN.—*Chippewa*—Ellsworth (sab.-sch., 1.25), 4.76; Hager City, 2.76: Hartland, 2 33. *La Crosse*—New Amsterdam, 2; Sechlerville, 4.19. *Madison*—Beloit 1st, 8; — German, 1; Cambria sab sch., 6 20; Lodi, 2; Madison St. Paul's German, 1; Pleasant Hill, 2; Poynette sab.-sch., 8.70; Richland Centre, 8 75: Rockville German, 70 cts., Wauwakee, 1. *Milwaukee*—Cedar Grove, 10.54; Milwaukee Calvary C.E.S. 5 25; — Holland (sab.-sch., 1), 5; — Immanuel, 7.38; — Westminster, 1.50; Oostburg, 3; Racine Bohemian, 1, *Winnebago*—Depere, 8; Merrill 1st, 5; Oshkosh, 3 10; Stevens Point, 5 55; Weyauwega, 2 25. 112 96

MISCELLANEOUS.

Collections per Thos. Seatton, 9.45; collections per W. H. Long, N.C., 1.35; collections per J. B. Currens, Neb., 1.58; collections per Wm. Davis, 3.60; Mongaup Valley, N.Y., 2 50; collections per R. H. Rogers, 11; collections per Geo Perry, 4; collections per W. J. Hughes, 3.26 collections per R. Ferguson, 70 cts.; collections per E. L. Renick, 3 75; collections per F. G Westphal, 6 38; collections per M. A. Stone, 3.30; collections per C. T McCampbell, 3; collections per W. A Yansey, 35 cts; collections per S. H. Blair, 3; collections per C. R. Lawson, 1.49; collections per Chas. Shepherd, 75 cts.; collections per D. A. Jewell, 3; collections per H. M. Henry, 4 07; collections per M. S Riddle, 3.50; Memorial sab.-sch., Ind., 7.00; Revere sab.-sch., Minn., 1.90; Yukon sab.-sch., Okla. Ter., 2 49; collections per Mrs. E. L. R nick, 50 cts.; collections per W. W Baxter, 2.70 collections per G. T. Dillard, 17 cts: New Hope sab.-sch., Colo., 1; collections per Theo. Bracken, 13.50: Pleasant View sab.-sch., Neb. 60 cts: Wellsville Station sab.-sch., Utah, 1.50: Miamisburg sab.-sch., O., 4 50; Clam River sab.-sch., Mich., 1; Stanton sab sch., Ariz., 1 . . . . . 107 89

INDIVIDUAL CONTRIBUTIONS.

A Friend, 5; Rev. Jos. Platt, 25; M. S. F., 50; W. W Hunter, 40; Bertha Ringland, 2; A member of Beechwoods ch., Clarion Presbytery, 28 cts.; Rev. E. W. Brown, 3; Cash, 2.50; K. L. Hall, 5; Mrs E. C. Jenkin, 1; J. G. Jenkin, 1: Rev. Theo. Bracken, 10; Miss C. R. Weintling, 5; Mrs. F. R Welles, Paris, France, 5 Benton Green, 5; Dr. W. E. Hallock, 10 G. M. Gregg, 50 cts.; Rev. T. S. Bailey, D.D., 3: N. V. Banta, 5; C. Penna., 1; A Friend, Hartwell, Neb., 30 cts. 179 58

Contributions from churches	$6,731 97
Contributions from Sabbath-schools	2,041 08
Contributions from individuals	179 58
Interest per Trustees	4,270 89
Contributions during March, 1898	$13,223 52
Previously acknowledged	80,891 18
Total since April 1, 1897	$94,114 70

C. T. MCMULLIN, *Treasurer*,

Witherspoon Building, 1319 Walnut St., Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, MARCH, 1898.

ATLANTIC.—*McClelland*—Abbeville 2d, 1; Mattoon, 1. *South Florida*—Eustis, 2. 4 00

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — Boundary Avenue, 20.99; — Canton, 2; — Faith, 5; — Waverly (sab.-sch. and ch.), 5; Bel Air, 10.32; Bethel, 3; Brunswick, 1; Cumberland, 10; Emmittsburg, 10; Frederick City, 16.25; Govanstown (sab.-sch., 1), 2; Hagerstown, 11.57; Lonaconing, 11; New Windsor, 1; The Grove, 5. *New Castle*—Delaware City, 2.75; Forest, 2; Gunby, 2.81; Makemie Memorial, 5.84; New Castle sab.-sch., 3.72; Pencader, 2; West Nottingham, 15; White Clay Creek, 8. *Washington City*—Clifton, 1; Neelsville, 12; Riverdale, 1; Washington City 6th, 15; — Fifteenth Street, 5; — Eastern sab.-sch., 2; — Eckington, 20 cts.; — Gunton Temple Memorial, 15.83; — Metropolitan (add'l), 10; — New York Avenue, 40.40; — North, 1; — Western, 40; — Westminster, 10. 359 68

CALIFORNIA.—*Benicia*—Arcata, 5; Eureka, 2; Santa Rosa, 13. *Los Angeles*—Alhambra, 13.36; Anaheim, 10; Azusa Spanish, 1; El Cajon, 10; El Monte, 1.32; Inglewood 1st, 2.45; Lakeside, 1; Los Angeles Redeemer, 6; North Ontario 1st, 7.22; Rivera, 5.50; Riverside Calvary, 45.30; San Gabriel Spanish, 1; Santa Ana, 6.50. *Oakland*—Oakland Union Street, 4. *Sacramento*—Chico, 10; Elk Grove, 2; Redding, 4; Sacramento Fourteenth Street, 7.76. *San José*—San José 2d, 5; Templeton, 2; Watsonville, 10. *Santa Barbara*—Carpenteria, 6; Montecito (add'l), 4; Ventura, 4.50. *Stockton*—Fowler, 5. 194 91

CATAWBA.—*Cape Fear*—Franklinton Mt. Pleasant, 1.

Catawba—Davidson Coll. (sab.-sch., 10 cts.), 60 cts.; Emmanuel, 15. *Southern Virginia*—Danville Holbrook Street, 1; Roanoke Fifth Avenue, 2. *Yadkin*—Mocksville 2d, 1; Mt. Vernon, 1. 6 75

COLORADO.—*Boulder* — Berthoud, 9.51; Brush, 3; Fort Morgan 1st, 73 cts. *Denver*—Denver Central C.E., 25; — South Broadway, 13.65; — Westminster Whatsoever Miss. Band, 5; Golden (Jun. Y. P. S. C. E., 6), 14.20; Idaho Springs, 2. *Gunnison*—Leadville, 15. *Pueblo*—Cañon City (Wom. Miss. Soc., 25), 49; Colorado Springs 1st, 90.65; Durango, 5; La Luz, 2; La Sauses, 1; Monte Vista, 15; Monument, 5; Rocky Ford, 6.41; Saguache, 1; San Rafael, 2; Silver Cliff, 3. 271 15

ILLINOIS.—*Alton*—Alton (sab.-sch., 4.98), 15; Bethel, 1; Carrollton, 6; East St. Louis, 6; Elm Point, 1; Hillsboro, 4; Moro, 2.75; Sparta, 2.25; Virden, 3; Waveland, 1. *Bloomington*—Bement, 25; Bloomington 2d, 35.91; Champaign, 27.76; Farmer City, 1; Gibson City, 7.61; Heyworth, 3; Hoopeston, 5; Jersey, 4; Lexington, 5; Mahomet, 3; Minonk, 3.17; Monticello, 2; Normal, 5.62; Paxton, 5; Piper City, 20; Pontiac, 10; Rankin, 3. *Cairo*—Carbondale, 3.85; Carmi, 15; Flora, 3; Golconda, 2.50; Harrisburg, 5. *Chicago*—Austin, 5; Chicago 1st (add'l), 23.80: — 2d, 305.35; — 4th (add'l), 281; — 6th, 50; — 8th, 36.67; — Central Park, 10.02; — Covenant, 183.26; — Fullerton Avenue, 84.67; — West Division Street, 1.45; Evanston 1st (add'l), 27.46; — South, 6; Joliet Central, 50; Maywood, 1; New Hope, 2; River Forest, 5; Wilmington, 4.75. *Freeport*—Cedarville, 13; Freeport 1st, 25; Galena South, 13.03; Middle Creek, 10.17; Rock Run, 2. *Mattoon*—Grandview, 2; Tower Hill, 1. *Ottawa*—Kings, 1.50; Sandwich, 5. *Peoria*—Alta, 1; Elmira, 20.87; Elmwood, 5; Ipava, 3.70; Knoxville, 25; Peoria 1st, 14.37; — Grace, 6.60. *Rock River*—Aledo, 7.95; Beulah, 4; Coal Valley, 2.55; Dixon, 9.10; Geneseo, 3.83; Milan, 4; Millersburg, 6; Pleasant Ridge, 2; Sterling 1st, 58.22; Woodhull, 7.10. *Schuyler*—Appanoose 1st, 3; Brooklyn, 2; Carthage, 25; Doddsville, 2; Kirkwood, 6; Nauvoo 1st C.E., 1; Quincy 1st, 5; Warsaw, 4.85. *Springfield*—Maroa, 3. 1620 78

INDIANA.—*Crawfordsville*—Alamo, 1.66; Bethel, 3; Crawfordsville 1st, 1.70; Darlington, 2; Elizaville, 2; Frankfort 1st, 30; Judson, 1.50; Guion Mission, 55 cts.; Kirklin, 2; Lebanon, 5; Marshfield, 1; Rockville Memorial, 2.75; Russellville, 1.02; Waveland (add'l), 1. *Fort Wayne*—Elkhart, 7.50; Kendallville, 5.32; Lima, 11.76. *Indianapolis*—Clay City, 1; Franklin 1st. 8.63; Greencastle, 4; Greenwood, 1.50; Southport, 6; Whiteland Bethany, 5.10. *Logansport*—Brookston, 9.21. *Muncie*—Muncie 1st, 20; Tipton, 2. *New Albany*—Jeffersonville, 15; Mount Vernon, 1; New Albany 2d, 18.90; — 3d, 3; Otisco, 1; Salem, 5; Sharon Hill, 3.10. *Vincennes*—Evansville Park Memorial, 1; — Walnut Street, 20; Oakland City, 2; Terre Haute Central, 19.50; Upper Indiana, 1; Vincennes, 5; Worthington, 2. *White Water*—Liberty, 5. 240 70

INDIAN TERRITORY.—*Choctaw*—Krebs, 2; McAlester, 2. *Cimarron*—Anadarko, 1.50; El Reno, 3; Purcell, 5. *Oklahoma*—Guthrie, 5; Oklahoma City, 3; Perry, 5; Ponca City, 2; Shawnee 1st, 1. *Sequoyah*—Fort Gibson, 2; Tulsa, 3.65. 35 15

IOWA.—*Cedar Rapids*—Bethel, 1.95; Blairstown, 3; Cedar Rapids Bohemian sab.-sch., 1.50; Centre Junction, 2; Garrison, 2.80; Linn Grove, 5; Onslow, 3.50; Scotch Grove, 3. *Corning*—Afton, 1; Clarinda, 15.41; Essex, 3; Lenox, 3; Malvern, 8; Prairie Chapel, 2; Shenandoah, 5; Sidney, 8. *Council Bluffs*—Audubon, 10; Council Bluffs 1st, 26; — 2d, 1; Greenfield, 5; Hardin Township, 4.50; Marne, 1; Menlo, 7; Missouri Valley, 3; Shelby, 4.97. *Des Moines*—Albia, 6.90; Chariton, 3.76; Dallas Centre, 7.59; Davis City, 5.14; Derby, 2; Des Moines Central, 16.09; — Clifton Heights, 3; — Westminster, 2; Earlham, 1; Humeston, 4.10; Knoxville, 5; Leon, 3; Lucas, 1.50; New Sharon, 1; Oskaloosa, 4; Perry, 5; Plymouth, 2; Promise City, 2; Russell, 4.25; Winterset, 10. *Dubuque*—Cascade, 5.80; Centretown German, 2; Dubuque 2d, 15; — German, 5; Farley, 2; Hazleton, 5; Oelwein, 5; Otterville, 3; Saratoga Bohemian, 1; Zalmona, 25; Zion, 2. *Fort Dodge*—Ayrshire, 2.30; Carroll, 8; Dana, 1.15; Estherville (C.E., 5), 15; Grand Junction, 3.43; Jefferson, 5; Lohrville, 2.80; Paton, 2; Plover, 1.50; Rockwell City, 8; Rolfe 2d (C.E., 1.65), 11.87. *Iowa*—Burlington Hope, 1; Keokuk Westminster 1st, 9.42; Mediapolis, 4.84. *Iowa City*—Atalissa, 1; Crawfordsville, 1; Marengo, 5.97; Muscatine, 12; Oxford, 3; Sigourney, 2.67; Sugar Creek, 1; Tipton, 9; Union, 3.10; Washington 1st, 5.47; West Liberty, 5; Williamsburg, 8.50. *Sioux City*—Battle Creek, 3; Cherokee, 20; Denison, 5; Ebenezer, 2; Highland, 1.75; Ida Grove, 4.70; Inwood, 2.50; Mt. Pleasant, 2; Odebolt, 6; Paullina, 5; Pilgrim, 8.12; Plymouth Co., 2.66; Sioux City 3d, 6; Storm Lake C.E., 15; Union Township, 1.35. *Waterloo*—Ackley, 16.15; Aplington, 3; Aredale, 1; Conrad, 4; Dows, 2.55; Kamrar German, 10; La Porte City, 5; Tama, 1.69; Toledo, 3.10; Waterloo, 13.26; Williams, 2. 571 60

KANSAS. — *Emporia* — Wellington, 6. *Highland*—Axtel, 1.35; Baileyville, 3; Barnes, 1; Blue Rapids, 1; Irving, 1; Nortonville, 3; Washington (sab.-sch., 1.15), 9.15. *Larned*—Dodge City, 3; Kingman, 4; Larned, 3. *Neosho*—Humboldt, 2.55; Osage 1st, 22.75; Oswego, 10.25; Richmond, 3.20. *Solomon*—Beloit, 4.10. *Topeka*—Rossville, 1. 78 05

KENTUCKY.—*Ebenezer*—Maysville 1st, 13.30. *Louisville*—Louisville Immanuel, 1; — Warren Memorial, 75; Shelbyville, 7.50. *Transylvania*—Richmond 2d, 1.45. 99 25

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 4; Pontiac, 5. *Flint*—Broad Axe, 2.84; Elk, 1; Fenton, 18; Flint, 20; Linden, 58 cts.; Sanilac Centre, 1. *Kalamazoo*—Schoolcraft, 1. *Lake Superior*—Menominee, 15.56; Negaunee, 6. *Lansing*—Concord, 2; Jackson, 38. *Monroe*—Coldwater, 3.33; Hillsdale, 5. *Petoskey*—Fife Lake, 2; Lake City, 2.34. *Saginaw*—Saginaw East Side Warren, 18. 145 65

MINNESOTA.—*Duluth*—Barnum, 1; Duluth 2d, 2; — Glen Avon, 2.14; — Lakeside, 2.92; Moose Lake, 1. *Mankato*—Jackson, 4; Luverne, 1; Madelia, 11; Mankato 1st, 10; Morgan, 4; Windom, 6; Winnebago City, 6.45. *Minneapolis*—Minneapolis Stewart Memorial sab.-sch., 3; Rockford, 1.57. *Red River*—Tabor Bohemian, 1. *St. Cloud*—Wilmar, 2.55. *St. Paul*—St. Paul 9th, 5. *Winona*—Blooming Prairie sab-sch., 43 cts.; Hokah, 1.10; Owatonna, 10; Rochester, 6; Rushford, 3; Utica, 1.50. 86 66

MISSOURI.—*Kansas City*—Holden, 4.50; Kansas City 1st, 22.75; — 2d, 54.34; — 5th, 5; Osceola, 2; Sedalia Broadway, 10; — Central (sab.-sch., 4.20), 10.40; Sunny Side, 2.10; Vista, 1; Warrensburg, 5. *Ozark*—Conway, 3; Monett Waldensing, 1. *Palmyra*—Birdseye Ridge, 7.15; Glasgow, 5. *Platte*—New Point, 2; Parkville sab.-sch., 1.94; Rosendale, 1. *St. Louis*—Cuba, 5; St. Louis 2d, 100; — Cote Brilliante, 5.60; — Lafayette Park, 18.95; — Memorial Tabernacle, 2; — Westminster, 2.25; Washington (add'l), 1.60; White Water, 47 cts. 275 05

MONTANA.—*Great Falls*—Havre, 1. *Helena*—Hamilton East, 2; Pony, 1. 4 00

NEBRASKA—*Hastings*—Campbell German, 4. *Kearney*—Gibbon, 2.20. *Nebraska City*—Plattsmouth German, 2; Sterling, 1.35. *Omaha*—Blackbird Hills, 1.15; Omaha 1st German, 3; — Westminster, 7.85; Wahoo and Prague Bohemian, 1. 22 55

NEW JERSEY.—*Corisco*—Batanga, 1. *Elizabeth*—Clinton sab.-sch., 5; Cranford (sab.-sch., 8.62), 18.62; Elizabeth 1st German, 5; Metuchen, 4.40; Plainfield Crescent Avenue, 146.70; — Hope Chapel, 1; Pluckamin, 5; Rahway 2d, 30; — 1st German, 2; Springfield, 5; Woodbridge 1st, 7.20. *Jersey City*— Englewood, 38.79; West Milford, 2. *Monmouth* — Allentown, 10; Asbury Park Westminster, 1; Beverly, 36.25; Columbus 1st, 3; Cranbury 1st, 11.27; Farmingdale, 1; Hope, 1; Jamesburgh, 5; Matawan, 34.05; Moorestown 1st sab.-sch, 4; Mount Holly 1st, 6.50; Red Bank, 12; South Amboy, 4; Tuckerton, 1. *Morris and Orange*—Boonton, 20.19; Chatham, 40.50; German Valley, 5; Mt. Olive, 3; New Vernon, 2.79; Orange Central (add'l), 30; — German, 1; Rockaway, 12.62; Succasunna, 5.81. *Newark*—Montclair 1st, 37.27; — Trinity, 25; Newark Bethany, 4; — Park, 11.85; — Wickliffe, 2.39. *New Brunswick*—Amwell 2d, 3.50; — United 1st, 3; Hamilton Square, 8; Holland, 6.83; Hopewell, 2.19; Kingston, 1; Kingwood, 1; Milford, 21.46; New Brunswick 1st, 44.56; Pennington, 13; Princeton 2d, 27.67; Titusville, 9.70; Trenton 4th, 14.88; — 5th (sab.-sch., 3), 11; — Chapel 1st (sab.-sch., 4), 7. *Newton*—Asbury, 5; Belvidere 1st (add'l), 2; Branchville, 5; Danville, 2; Deckertown, 13.38; Greenwich, 1; La Fayette, 1.20; Musconetcong Valley, 2; Oxford 1st, 4. *West Jersey*—Absecon, 1.16; Haddonfield, 35.40; Pleasantville, 1.95; Tuckahoe, 1; Woodstown, 2. 855 08

NEW MEXICO.—*Arizona*—Florence, 6. *Rio Grande*—Albuquerque 1st, 15.65; Colorado Spanish, 1. 22 65

NEW YORK.— *Albany*—Albany 2d, 3.10; — 6th, 1; — Madison Avenue, 4; Amsterdam 2d, 45.02; Batchellerville, 2; Charlton, 12; Conklingville, 50 cts.; Esperance, 4; Gloversville 1st, 32.34; Greenbush, 4.25; Hamilton Union, 1; Jefferson, 3.15; Jermain Memorial, 11; Menands Bethany, 11; Northampton, 2; Schenectady East Avenue, 5; West Galway, 2. *Binghamton* —Binghamton 1st, 92.32; — Broad Avenue, 2.25; — North, 9; — West, 12; East Maine, 50 cts.; Nichols, 2.70. *Boston*—Boston 1st, 13; — Scotch, 4; Litchfield, 1; Londonderry, 2.50; Lonsdale, 1; Quincy, 6; Roxbury (sab.-sch., 4.81), 11.44; South Ryegate, 3. *Brooklyn*—Brooklyn 2d, 17.61: — Ainslie Street, 5; — Friedenskirche, 4; — Memorial (add'l), 50.40; — Mount Olivet sab.-sch. Miss. Soc., 2; — Siloam, 2; West New Brighton Calvary, 2; Woodhaven French Evangelical, 2. *Buffalo*—Franklinville, 4; Jamestown, 20; Olean, 4; Orchard Park (sab.-sch., 2), 6; Westfield, 20. *Cayuga*—Auburn Calvary, 4.02; Dryden, 3; Ithaca, 18.38. *Champlain*—Beekmantown, 1; Port Henry, 13.43. *Chemung*—Elmira Franklin Street, 1.21; — North, 4.83. *Columbia*—Ancram Lead Mines, 2; Ashland, 2; East Windham, 1; Hunter, 4.50; Spencertown, 1; Windham, 13.13. *Genesee*—Perry, 5.95. *Geneva*—Bellona, 5; Manchester, 10; Oak's Corners, 1; Ovid, 11.72; Phelps, 10.23; Trumansburg, 14.95; Waterloo, 10. *Hudson*—

Circleville, 1.52; Cochecton, 3; Congers 1st, 6; Denton, 1; Good Will, 72 cts.; Greenbush, 8.31; Jeffersonville German, 1; Liberty, 2; Livingston Manor, 1; Middletown 1st, 28.17; — 2d, 27.71; Milford, 6; Montgomery, 3; Monticello, 10; Nyack German, 2; Palisades, 10; Ramapo, 15; Scotchtown, 4. *Long Island*—Bridgehampton, 17.01; Brookfield, 1; Mattituck, 9; Setauket, 7.03; Shelter Island, 13; West Hampton, 6.35. *Lyons*—Fairville, 1; Galen Clyde, 10. *Nassau*—Babylon, 5; Brentwood, 3; Comac, 3; Melville, 2; Newtown, 10; Roslyn, 3.89. *New York*—New York 2d German, 1; — Fifth Avenue, 463.14; — Faith, 8; — French Evangelical, 5; — Spring Street, 5; — Zion German, 3.34. *Niagara*—Lewiston, 2; Lockport 2d Ward, 1; Lyndonville, 2. *North River*—Highland, 3.92; Newburg 1st, 21.89; New Hamburg, 7; Pine Plains, 6; Poughkeepsie, 14.36; Rondout, 10. *Otsego*—Oneonta, 13.96; Stamford, 8. *Rochester*—Brighton, 10; Lima, 8.35; Rochester 1st, 50; — Calvary, 1; — Memorial, 1; — North C.E., 11; Sparta 1st, 18.73; — 2d, 3.22. *St. Lawrence*—Canton, 4; Cape Vincent, 4.38; Hammond, 8; Theresa, 3.12; Watertown Stone Street, 10. *Steuben*—Almond, 1; Arkport, 1; Hammondsport, 3; Hornellsville 1st, 5; — Hartshorn, 2. *Syracuse*—Canastota 1st, 10; Fulton, 10; Hannibal, 1; Marcellus, 6; Oswego Grace, 21.50; Syracuse 4th, 4. *Troy*—Cambridge, 3.54; Cohoes, 10; Glens Falls, 28.26; Lansingburg Olivet, 2.07; Melrose, 2.18; Middle Granville, 3; Pittstown, 1; Troy Memorial, 3. *Utica*—Cochran Memorial, 3.20; Forestport, 2; Holland Patent, 5; Kirkland, 2; Knoxboro, 2.65; Lyons Falls, 10.12; New Hartford, 4.19; Sauquoit, 3; Williamstown, 1.86. *Westchester*—Dayspring, 5; Greenburgh, 78.29; Irvington, 19.47; New Rochelle 1st, 36.48; Sing Sing, 50; South East, 1; South East Centre, 15; Stamford 1st, 25.73. 1894 09

North Dakota.—*Fargo*—Blanchard, 2; Casselton, 3.75. *Pembina*—Forest River, 1. 6 75

Ohio.—*Athens*—Logan, 5; Marietta, 5; Warren, 1. *Chillicothe*—Greenfield 1st (Men's Soc., 5), 9.30. *Cincinnati*—Avondale, 137.61; Cincinnati 2d, 116.51; — 4th, 1.25; — 7th, 13.01; — North, 2.70; Hartwell, 5; Loveland, 10.69; Morrow 1st, 5; Pleasant Ridge, 14.75; Reading and Lockland, 3. *Cleveland*—Ashtabula (sab.-sch. 1.37), 3.14; Cleveland Miles Park, 5; Guilford, 2.05; New Lyme, 3; Northfield, 4. *Columbus*—Circleville, 10; Columbus 1st, 14; — 2d, 27.67; London, 4; Mount Sterling, 2.75; Plain City, 4. *Dayton*—Dayton 1st, 17.03; — 4th, 8; — Riverdale, 1.16; Reiley, 1; South Charleston, 6.74. *Huron*—Chicago, 2; Fremont (C.E., 2; sab.-sch., 2), 4; Huron, 4; Monroeville, 2. *Lima*—Lima Main Street, 2; McComb, 5; Middlepoint, 1.60; New Stark, 1; St. Mary's, 2; Van Wert, 5. *Mahoning*—Canton 1st, 9.85; East Palestine, 2; Hubbard, 1.01; Leetonia, 7; Lisbon 1st, 6; Massillon 2d, 6.25; Rogers Westminster, 2; Salem, 8. *Marion*—Chesterville, 3.20; Liberty, 1; Marion, 12; Ostrander, 2; Trenton, 2. *Maumee*—Delta, 3; Maumee, 2; Paulding, 3; Toledo 1st, 28.73; — 1st German, 1; Weston, 4.60; West Unity, 2. *Portsmouth*—Hanging Rock, 2.25. *St. Clairsville*—Bannock, 4; Barnesville, 4; Cadiz, 10; Kirkwood, 3; New Athens, 4.10; Short Creek, 3; St. Clairsville, 8; Washington, 1.50. *Steubenville*—Bakersville, 2; Bethel, 4; Bethesda, 1.50; East Springfield, 2; Long's Run, 5.11; Madison, 3.60; Newcomerstown, 2; Ridge, 2.75; Salineville, 3; Two Ridges, 4.50; Wellsville 1st, 7; West Lafayette, 1.83. *Wooster*—Savannah, 3.83; Wooster 1st, 24. *Zanesville*—Bladensburg, 1.02; Fredericktown, 4; Granville, 1.10; Jefferson, 2; Martinsburg, 1; Mt. Pleasant, 50 cts.; Zanesville 1st, 12.80. 707 37

Oregon.—*East Oregon*—La Grande, 6; Monkland, 5; Moro, 3; Union, 48 cts. *Portland*—Portland Calvary, 13. *Southern Oregon*—Grant's Pass Bethany, 40; Klamath Falls, 2; Marshfield 1st, 5; Medford, 2.60; Phœnix, 3. *Willamette*—Lebanon, 15; Newport, 1; Octorara, 2; Pleasant Grove, 1. 99 08

Pennsylvania.—*Allegheny*—Allegheny 2d, 5; — Watson Memorial, 1; Avalon, 18; Beaver, 5.75; Bull Creek, 5; Concord, 1; Freedom, 7; Glenshaw, 9.75; Highland, 4.50; Hoboken, 1.50; Industry, 1.75; Pine Creek 2d, 3; Plains, 3; Sewickly (add'l), 31.90; Tarentum, 8.74; Vanport, 2. *Blairsville*—Blairsville 1st, 13; Conemaugh, 2; Derry, 11.98; Greensburg 1st, 63.85; — Westminster, 7.75; Harrison City, 2.50; Jeanette, 15.75; Johnstown Laurel Avenue, 6; Murrysville, 10.65; New Salem, 9.42; Pine Run, 12; Pleasant Grove, 3; Unity, 11. *Butler*—Amity, 5; Buffalo, 5; Concord, 5; Grove City, 3.85; Jefferson Centre, 1; Middlesex, 22.20; Portersville, 4.42; Westminster, 3. *Cartisle*—Big Spring, 15.65; Carlisle 1st, 23.65; — 2d, 45.61; Centre, 1; Chambersburg Central, 10; Dauphin, 1.25; Duncannon, 9; Green Castle, 6.97; Harrisburg Market Square, 76.65; — Westminster, 3; Lebanon Christ, 41; Mercersburg C.E., 1.63; Middle Spring, 12; Shippensburg, 16.40; Steelton 1st, 5. *Chester*—Christiana, 2.75; Downingtown Central (sab.-sch., 4.76), 3.48; Forks of Brandywine, 8; Middletown, 7; Penningtonville, 2; Toughkenamon, 2; Upper Octorara, 24; Wayne, 40, *Clarion*—Cool Spring, 2; East Brady, 6; Edenburg, 3.60; Greenville, 4.85; Leatherwood, 4; Marionville, 10; New Bethlehem, 8; Penfield, 1; Punxsutawney, 8.46. *Erie*—Belle Valley, 2.31; Bradford (sab.-sch., 5.92), 36.90; Cochranton, 4; Cool Spring, 1.50; Edinboro, 4.95; Fairfield, 3; Fairview, 2.84; Garland, 2; Georgetown, 2; Mercer 2d, 10; New Lebanon, 1; Sandy Lake, 1; Springfield, 2.08; Sugar Creek Memorial, 2; Tidioute, 5; Utica, 6; Warren 1st, 32.68; Waterford, 3; Waterloo, 1; Westminster, 3. *Huntingdon*—Altoona 1st, 24; — 2d, 27; Beulah, 24 cts.; Buffalo Run, 2; Coalport, 1; Everett, 2; Irvona, 1; Juniata, 2; Lick Run, 3; Lost Creek, 1; Mapleton, 1; Mifflintown Westminster, 7.40; Milroy, 8.88; Newton Hamilton, 1; Osceola, 5; Peru, 1; Philipsburg, 9.29; Robertsdale, 1; Sinking Creek, 1; Sinking Valley, 8.40; Tyrone 1st, 34; Upper Tuscarora, 2; West Kishacoquillas, 5; Williamsburg, 5. *Kittanning*—Centre, 1; Currie's Run, 1; Freeport, 7.60; Jacksonville, 4; Leechburg, 10; Marion, 5; Plumville, 1; Slate Lick, 7.05; Washington, 6; West Glade Run, 4; West Lebanon, 2.08. *Lackawanna*—Bernice, 1; Canton, 5; Dunmore, 13; Hawley, 3; Nicholson, 1; Peckville, 1; Pittston, 8.08; Scott, 3; Scranton Providence, 9.90; Ulster, 2; Wilkesbarre Grant Street, 4; — Westminster, 5. *Lehigh*—Allentown, 4; Ashland sab.-sch., 1; Easton 1st, 1; Lock Ridge, 1; Middle Smithfield, 1; Pen Argyle, 2.50; Port Carbon, 9.50; Pottsville 2d, (sab.-sch., 8.73), 14.73; Weatherly, 5; White Haven, 2. *Northumberland*—Berwick, 9.50; Briar Creek, 1; Chillisquaque, 3; Derry, 1; Hartleton, 9; Mifflinburg, 5; Milton, 65; Mooresburg, 2; New Columbia, 2; Northumberland, 1; Rush, 2; Shiloh, 2; Sunbury, 16; Washingtonville, 1. *Parkersburg*—Clarksburg, 6.10; Grafton, 5; Kanawa, 11; Kingwood, 1; Morgantown, 4; Sugar Grove, 1. *Philadelphia*—Philadelphia Bethesda, 17.84; — Bethlehem, 18.22; — Cohocksink, 12.34; — Evangel (sab.-sch., 8), 17; — Greenwich Street, 10; — Peace German, 3; — Richmond, 4; — South Western, 5; — Trinity, 7; — Woodland, 111.88. *Philadelphia North*—Ambler, 2.41; Ashbourne, 5; Chestnut Hill, 8; Doylestown, 19.11; Eddington, 5; Falls of Schuylkill, 5; Forestville, 4; Fox Chase Memorial, 16.47; Holmesburg, 6.67; Jenkintown Grace, 3.10; Leverington, 5; Lower Merion (sab.-sch., 2), 5; Lower Providence, 11; Mount Airy, 24.25; Newtown, 28.32; Oak Lane, 2; Port Kennedy, 1; Reading 1st, 25.19; Summit, 4.96; Thompson Memorial, 5; Wissinoming, 3. *Pittsburgh*—Bethany sab.-sch., 3.69; Bethel, 18.17; Caraopolis (sab.-sch., 4.09), 13.14; Centre, 5; Forest Grove Ladies' Soc., 5.25; Idlewood Hawthorne Avenue, 6; McDonald 1st, 15.23; McKee's Rocks (sab.-sch., 5.36), 13; Mingo, 1; Monongahela City, 25; Mount Pisgah, 10; Oakdale, 13.25; Pittsburgh 3d, 2.99; — 4th (sab.-sch., 9 10), 82.48; — Bellefield, 41.20; — Park Avenue, 10; — Shady Side, 20; Raccoon (sab.-sch., 3.50), 29.95. *Redstone*—Dunbar, 12; Fayette City, 2.80; Jefferson, 1; Laurel Hill, 7.98; Little Redstone, 11.53; Mount Pleasant (add'l), 7.45; Mount Vernon, 2; New Providence, 15; Rehoboth, 12.29; Scottdale (sab.-sch., 5.50), 22; Sewickley, 3; Uniontown 1st, 41.40; West Newton, 17.20. *Shenango*—Leesburg, 2.78; New Brighton, 20.53; New Castle Central, 10.73; Rich Hill, 3; Volant, 1; Westfield, 13. *Washington*—Burgettstown Westminster, 3.44; Cross Creek, 12.84; Forks of Wheeling, 10; Mill Creek, 4.67; Mount Prospect, 8; Washington 2d, 13; Waynesburg, 3; Wellsburg, 13.35; Wheeling 1st, 23. *Wellsboro*—Arnot, 1; Beecher Island, 1; Coudersport; 10.73; Farmington, 1; Mount Jewett, 2. *Westminster*—Bellevue, 3; Donegal, 2; Hopewell, 6; Marietta, 8; Middle Octorara, 5.56; Mount Nebo, 1; New Harmony, 4.55; Pequea, 6; Pine Grove, 10; Strasburgh, 3.50; York 1st, 59.13; — Westminster, 4.16. 2750 46

South Dakota.—*Black Hills*—Edgemont, 1; Elk Creek, 1; Hot Springs, 4.60. *Central Dakota*—Brookings, 10; Ouida, 5; Pierre, 75. *Southern Dakota*—Alexandria, 10; Canton, 27; Dell Rapids, 18.65; Emmanuel German, 18.25; Scotland, 3.83. 174 33

Tennessee.—*Holston*—Jonesboro, 3.25; Mount Bethel, 5.75. *Kingston*—Grassy Cove, 2; Thomas 1st, 2.30. *Union*—Bearden, 20.05; Caledonia, 1.01; Clover Hill, 3; Knoxville 4th, 10; — Belle Avenue, 2; Madisonville, 72 cts.; New Market, 92.70; New Providence, 53.85; Shannondale, 70; St. Paul's, 1; Washington, 1; Westminster, 5. 273 63

Texas.—*Trinity*—Sipe Springs, 1. 1 00

Utah.—*Kendall*—Idaho Falls, 3; Lago, 1; Montpelier Calvary, 2. *Utah*—American Fork, 1; Kaysville Haines Memorial, 3; Logan Brick, 2; Mount Pleasant, 2; Pleasant Grove, 1; Richfield, 2; Salt Lake City 1st, 16; Salt Lake City 3d, 2. 35 00

Washington.—*Olympia*—Chehalis Westminster, 1; Stella, 2. *Puget Sound*—Everett, 3; Everson, 1; Friday Harbor, 3.15. *Spokane*—Davenport, 7; Larene, 2; Spokane Centenary, 4. *Walla Walla*—Prescott, 2; Starbuck, 1. 26 15

Wisconsin.—*La Crosse*—New Amsterdam, 2. *Madison*—Beloit 1st, 9; Muscoda Bohemian, 10; Poynette, 4; Rockville German, 70 cts.; Waunakee, 1. *Milwaukee*—Beaver Dam 1st, 5; Cedar Grove, 5; Manitowoc 1st, 11; Milwaukee Calvary, 25.52; — Immanuel, 16.86; — Westminster, 1.30; Oostburg, 3; Waukesha 1st, 9.50. *Winnebago*—Appleton

Memorial,* 8.90; Depere, 4; Oshkosh 1st, 5; Shawano, 3; Steven's Point, 6.54; Wausau, 36.49. 167 81

Total received from churches and Sabbath-schools..$11,030 33

PERSONAL.

Mrs. George B. Edwards, Pittsburgh, Pa., 100; J. M. Irvine, Los Angeles, Cal., 10; Rev. J. A. Kennedy, Grand Haven, Mich., 5; Rev. D. M. Cooper, Detroit, Mich., 5; Rev. R. S. Inglis, Jackson, Mich., 2.50; Rev. W. H. Shields, Detroit, Mich., 2; Rev. W. K. Wright, Traverse City, Mich., 2.50; Rev. David Howell, Lansing, Mich., 10; Rev. P. V. Jenness, Bay City, Mich, 2; Rev. J. B. Wallace, Detroit, Mich., 5; Rev. J. G. Inglis, Petoskey, Mich., 5; Rev. J. R. Tewill, Fenton, Mich., 10; Mrs. C. Morrison, Flint, Mich., 10; C. P. Colvin, 50, Mrs. F. C. Stone, Saginaw, Mich., 50; Mrs. F. C. Flavel, 10, Miss Katie Flavel, 5, Rev. Henry Marcatte, Astoria, Ore., 5; C. E. Wolverton, Salem, Ore., 21.66; Miss Fannie L. Spencer, Erie, Pa., 20; H. F. Craig, Pierre, S. Dak., 5; Rev. H. P. Carson, Scotland, S. Dak, 25; "A member" Beechwood, Pa., ch, 28 cts.; Rev. N. C. McCay, Crawfordsville, Ind., 2; Rev. Mr. Anger, "Collections," 62; H. D. Brown, 50, W. S. Krebs, Albert Lea, Minn., 25; Neri Ogden, Oskaloosa, Ia., 5; "From a Friend," 25; T. L Whittaker, 1, C. Whitaker, 1, J. H. McLaughlin, 2, A. B. Condit, Paton, Ia., 1; Rev. R. E. Flickinger, Fonda, Ia., 5; Rev. A. L. Berry, Churdan, Ia., 5; Rev. M. M. Whitford, Sioux City, Ia, 10; Rev. A. Z. McGogney, 15, Mrs. A. Z. McGogney, Le Mars, Ia, 5; John Wynia, Haggerty, Ia, 1; Rev. Otis Smith, 10; Rev. E. K Strong, West Bay City, Mich., 5; Rev. J. A. Adair, 5; Jean Wells, Saginaw, Mich., 500; A. W. Wright, Alma, Mich., 300; N. T. Clarke, M.D., 6.16; C. Penna., 3; "Friend," Hartwell, Neb., 30 cts.; W. C. Swan, Shady Gap, Pa., 1; J. Thompson, 250; T. R. Bard, 500; Rev. N. J. Spoul, Elizabethtown, N.J., 5; Rev. Joseph D. Smith, Delta, Pa., 2; Miss Sue M. Zewer, Penasco, N. M., 5; Buena Vista County Fair Assoc., 20, Individuals, Alta, Ia., 9; Hon. D. C. Miller, 25, Dr. J. M. Brooks, 25, Hon. Jesse J. Allee, 25, Gordon & Lawton, 10, W. J. Miles, Newell, Ia., 2; T. D. Higgs, 25, M. W. Cooper, 25, George H. Fracker, 25, W. E. Brown, 10, Commercial State Bank, 25, Ernest Ruehl, 25, Robert Blakely, 25, A. A. Horton, 10, J. H La Grang, 10, Campbell & Fell Bros., 10, Walpole & Smith, 10, W. C. Kinne, 10, W. A. Skiff, 10, O. O Harlan, 5, Steig Bros., 10, J. D. James, 5, J. A. Bryant, 5, J. W. Planalp, 5, Albert Wedgewood & Co., 5, E. K. Sherman, 5, F. F. Faville, 10, Mrs. D. Rutledge, Storm Lake, Ia., 1; William Swanzey, 5, B. Mudge, Le Mars, Ia., 5; Rev. R. E. Flickinger, Fonda, Ia., 2; Rev. John M. Linn, Inwood, Ia., 5; Rev. C. J. McConnell, Schaller, Ia., 5; Rev. J. C. McClintock, D.D., Sioux City, Ia., 15; Rev. E. C. Haskell, Battle Creek, Ia., 5; Rev. G. W. Wright, Chicago, Ill., 3.50; Rev. E. P. Gardner, Chatham, N. J., 5; Prof. A. S. Carrier, D.D., 25, Rev. Herrick Johnson, D.D., 150, Rev. C. A. Lippincott, Chicago, Ill., 5; Rev. John W. Everds, Burton, Ill., 10; Rev. N. H. Bell, Minneapolis, Minn., 5; Mrs. F. S. Mather, Cleveland, O., 25; Rev. H. H. Van Vranken, Chicago, Ill., 25; R. M. Ramsey, Valsburgh, N. J., 10; C. C. Lines, Peoria, Ill., 10; Rev. David Creighton, 5, Rev. Jesse A. Gray, Chicago, Ill., 15; Rev. Henry Love, Taylorville, Ill, 5; David B. Gamble, Cincinnati, O., 200; John L. Eldred, Carrollton, Ill., 25; Rev. W. L. Green, D.D., Poynette, Wis., 21; Rev. William C. Laube, St. Paul, Minn., 2; Rev. R. M. Williams, Cambria, Wis., 5; Rev. S. H. Hyde, D.D., Carthage, Ill., 5; Rev. R. L. Adams, Omro, Wis., 2; Rev. J. M. Ross, Kirkwood, Ill., 10; Rev. C. G. Reynolds, Joliet, Ill., 5; Rev. W. J. Palm, Beaver Dam, Wis., 5; Rev. J. Copeland, St. Paul, Minn., 5; Rev. Howard A. Talbot, De Pere, Wis., 5; Rev. C. B. Beckes, Wilmington, Ill., 10; Mr. and Mrs. H. M. Bacon, 15, Rev. W. S. P. Bryan, D.D., Chicago, Ill., 35; Mrs. T. C. Bradford, 15; Rev. D. H. Loux, 10, P. Sinclair, Chicago, Ill., 7; Rev. M. E. Todd, Monticello, Ill., 25; J. W. Dickinson, Chicago, Ill., 15; Rev. J. M. Campbell, D.D., Lodi, Wis., 10; Rev. W. H. Reynolds, Chicago, Ill., 10; Rev. James Howell, Hamilton Square, N. J, 10..... $3,347 90

PROPERTY FUND.

Covenant ch., Baltimore, Md. (sab.-sch., 3), 5; Eckington ch., Washington, D. C., 50 cts.; S. B. Brownell, New York, 50; Scarborough, N. Y., ch., 15; Flora S. Mather, 50, Firestone Bros., Cleveland, O., 50; Catonsville, Md., ch., 5; Neelsville ch., Germantown, Md., 2; New York Ave. sab.-sch., Washington, D. C., 25..... 202 50

LEGACIES.

Estate Mary K. Black, 367 56; Estate Lura B. Crosby, 122; Estate Anna J. Sommerville, 419.95 909 51

TRANSMISSIONS. 39 20

Total receipts March, 1898..... $15,529 44
Previously acknowledged..... 55,247 64

Total receipts since April 1, 1897..... $70,777 08

E. C. RAY, *Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, MARCH, 1898.

†† In accordance with terms of mortgage.

ATLANTIC.—*East Florida*—†Crescent City, 1; Glenwood, 1. *Fairfield*—Camden 2d, 75 cts.; Melina, 1. *McClelland*—Mattoon, 3; †Abbeville ch. and sab.-sch., 1. *South Florida*—Eustis, 5.

BALTIMORE.—*Baltimore*—Baltimore 1st, 50; — 2d, 9.12; — Canton, 2; — Covenant, 3; — Faith, 5; — Grace, 1; — Westminster, 6.50; Bel Air, 13.57; Bethel, 3; Brunswick, 1; Catonsville, 5; Cumberland, 10; Govanstown (sab.-sch., 2), 3; Hagerstown, 13.76; Havre de Grace, 5; New Windsor (B. F. No. 2), 1; The Grove, 5. *New Castle*—Dover (sab.-sch., 1.42), 10.81; Forest, 1; Red Clay Creek, 5; White Clay Creek, 8. *Washington City*—Darnestown, 5; Neelsville, 11; Riverdale, 1; Washington City 6th, 10; — Fifteenth Street, 5; — Eastern sab.sch., 2; — Metropolitan, 10; — New York Avenue, 6; — Westminster, 10.

CALIFORNIA.—*Benicia*—Arcata, 10; Eureka, 2. *Los Angeles*—Azusa Spanish, 2; El Cajon, 13; El Monte, 1.65; Elsinore, 8; Los Angeles Spanish, 1; North Ontario 1st, 6.25; San Bernardino, 10; San Gabriel Spanish, 2; San Gorgonia (sab.-sch., 35 cts.), 1.20; Tustin, 3. *Oakland*—Oakland Union Street, 1.25. *Sacramento*—Chico, 8; Dixon, 3; Ione, 1; Marysville (B. F. No. 2), 1. *San José*—Cayucos, 3; San Luis Obispo, 2; Santa Clara 1st, 8.25. *Santa Barbara*—El Montecito, 7. *Stockton*—Clements, 2; Dinuba, 3; Fowler, 5; Fresno Belmont Avenue, 5; Madera, 2; St. James, 4.

CATAWBA.—*Cape Fear*—Franklinton Mt. Pleasant, 1; Friendship, 40 cts.; Wilmington Chestnut Street, 1; Lillington, 50 cts. *Catawba*—Biddleville, 1; Davidson College sab.-sch., 10 cts. (No. 2), 60 cts.; Mt. Olive Miss. Soc., 45 cts.; Emmanuel (B. F. No. 2), 15 cts. *Southern Virginia*—Danville Holbrook Street, 1; Roanoke Fifth Avenue, 4. *Yadkin*—Germantown, 1; Mocksville 2d (B. F. No. 2), 1; Mt. Tabor, 2; Mt. Vernon (B. F. No. 2), 1; Salisbury Church Street, 1.

COLORADO.—*Boulder*—Fort Morgan (B. F. No. 1), 74 cts.; Greeley, 3.65. *Denver*—Denver South Broadway, 10; — York Street, 5; — Westminster, 14.46; Golden, 8.45; Idaho Springs, 3. *Gunnison*—Delta, 4.60. *Pueblo*—††Alamosa, 29; La Luz, 2; Las Animas, 4; †Pueblo Mesa, 90; San Rafael, 1; Trinidad 2d, 1; Walsenburgh 2d, 1.

ILLINOIS.—*Alton*—Alton (sab.-sch., 3.18), 15; Bethel, 1; Carrollton, 6; East St. Louis 1st, 1; Elm Point, 1; Virden, 3; Waveland, 1; Whitehall, 3. *Bloomington*—Cooksville, 4.50; Heyworth, 3; Hoopeston, 13; Lexington, 6.80; Paxton, 5; Pontiac, 15; Rankin, 2. *Cairo*—Flora, 3; Metropolis 1st, 5. *Chicago*—Arlington Heights, 1.45; Berwyn, 2; Chicago 1st, 14.26; — 2d, 10; — Bethlehem Chapel, 4; — Englewood, 22 11; — Fullerton Avenue, 37.60; — West Division Street, 2 01; Evanston 1st, 27.46; — South, 6; Highland Park, 14.16; Joliet Central, 43; Oak Park 1st, 58.10; River Forest, 7. *Freeport*—Galena South, 17.67; Harvard, 3; Linn and Hebron, 10; Scales Mound German, 5; Winnebago, 10; Zion German, 5. *Mattoon*—Charleston, 6; Effingham, 4.40; Kansas, 3; Morrisonville, 3; Vandalia,

3.37. *Ottawa*—Morris, 6. *Peoria*—Elmwood, 1; Ipava, 9.20; Salem, 6. *Rock River*—Centre, 7; Dixon, 13.35; Millersburg, 3; Newton, 6.40; Woodhull, 4.10. *Schuyler*—Appanoose, 3; Augusta, 16; Brooklyn, 2.50; Camp Creek, 10; Doddsville, 3; Huntsville, 2; Kirkwood, 6; Nauvoo 1st Y. P. S. C. E., 2; Oquawka, 5; Quincy 1st, 3: Warsaw, 5.36. *Springfield*—Macon, 2; Maroa, 3; Springfield 1st, 11.90; — 2d, 7.97.

INDIANA.—*Crawfordsville*—Bethel, 4; Crawfordsville 1st, 5.10; — Centre, 26.40; Darlington, 4; Delphi, 4; Elizaville, 2; Frankfort, 30; Kirklin, 2; Lebanon, 5; Lexington North Branch sab.-sch., 5; Marshfield, 1; Rock Creek, 1; Rockfield, 1; Rockville Memorial (B. F. No. 2), 2.74; Spring Grove, 20; Waveland, 1. *Fort Wayne*—Kendallville, 6.50; Lima, 11.76. *Indianapolis*—Columbus, 12; Greencastle, 2; Southport, 3. *Logansport*—Bethel, 9; Brookston, 9.81; Kentland, 3.10. *Muncie*—Muncie 1st, 20; Tipton, 3; Wabash, 35. *New Albany*—Bedford, 3.75; Jeffersonville 1st, 15; Mount Vernon, 1; New Albany 3d, 3; Otisco, 2; Utica, 1. *Vincennes*—Evansville Park Memorial, 1; Oakland City, 2; Princeton, 5.80; Vincennes, 7. *White Water*—Cold Spring, 1; Connersville German, 5; Dillsboro, 1; Dunlapsville, 2; Greensburg, 19.44; Liberty, 4; New Castle, 5; ††Richmond 2d, 42.50; Sparta, 1; Versailles, 1.

INDIAN TERRITORY.—*Choctaw*—Mena, 2; South McAlester, 3. *Cimarron*—Anadarko, 5; El Reno, 10. *Oklahoma*—Guthrie, 11; Norman, 3.25; Oklahoma City, 6; Perry, 5; Ponca City 1st, 2; Stillwater, 5. *Sequoyah*—Claremore, 10.70; Fort Gibson, 2.50; Nowata, 3; Tahlequah, 14; Tulsa, 6.64.

IOWA.—*Cedar Rapids*—Centre Junction, 3; Garrison, 2.50; Scotch Grove, 3: Vinton, 3.85. *Corning*—Afton, 1; Essex, 2: Gravity, 1. *Council Bluffs*—Audubon, 11; Greenfield, 5; Marne, 2; Missouri Valley, 5; Shelby, 4.97. *Des Moines*—Des Moines 6th, 4.67; — Central, 26.97; — Highland Park, 5; Earlham (add'l), 24 cts.; Knoxville, 6: Laurel, 1.97; Mariposa, 1.50; Oskaloosa, 7; Plymouth, 2; Promise City, 2; Seymour, 2; White Oak, 1.90. *Dubuque*—Centretown (B.F. No. 2), 1; Dubuque 2d, 10; — 1st German (B.F. No. 1), 5; Hazleton, 3; Independence German, 3; Oelwein, 8; Volga, 3: Wilson's Grove, 2.25; Zalmona (B. F. No. 1), 20. *Fort Dodge*—Armstrong 1st, 1.78; Boone, 7; Lohrville, 4; Rockwell City 1st, 7; Rolfe Y.P.S.C.E., 1.65. *Iowa*—Troy, 1.41; Wapella, 5. *Iowa City*—Atalissa, 1; Crawfordsville (B. F. No. 1 and 2), 1.50; Keota, 3; Lafayette, 2; Sugar Creek, 1; Tipton, 10.75; West Liberty, 7.25; Wilton, 13. *Sioux City*—Battle Creek (B. F. No. 2), 2; Denison, 5; Paullina, 5; Pilgrim, 4.11; Providence, 2.50; Sac City, 4; Union Township, 1.10. *Waterloo*—Aplington, 3; Conrad, 2; Kamrar German (B. F. No. 1), 10; Nevada, 10; Salem, 9; Tranquility, 11.

KANSAS.—*Emporia*—Belle Plaine, 2; Burlington 1st, 3.90; Lyndon, 7.20; Peabody, 1.20; Wellington, 8; Wichita 1st, 10. *Highland*—Axtel, 3; Baileyville, 8; Barnes, 1; Blue Rapids, 8; Clifton, 9.15; Corning, 2.48; Holton, 13.95; Horton Y.P.S.C.E., 1.25; Irving, 1; Nortonville (B. F. No. 1), 4; Vermillion, 5.20. *Larned*—Dodge City, 3; Hutchinson 1st, 13.13; Salem German, 2; Spearville, 1.66. *Neosho*—Chetopa, 4.50; Edna, 2; Fort Scott 2d, 1; Humboldt, 3.25; Neodesha, 5; Osawatomie, 4.72; Scammon, 5; Thayer, 3. *Osborne*—Norton, 3.50; Smith Centre, 3; Wakeeny, 10. *Solomon*—Beloit, 4.10; Manchester, 6; Sylvan Grove, 2.50. *Topeka*—Clinton, 5; Fairmount (B. F. No. 1), 1.60; Gardner, 5.70; Idana, 6.38; Mulberry, 5; Olathe, 5.05.

KENTUCKY.—*Ebenezer*—Ashland, 22.95; Flemingsburg, 4; Maysville (B. F. No. 1). 4. *Louisville*—Immanuel, 2; Louisville Central, 3.16: — Covenant, 14; Pewee Valley (B. F. No. 1), 3.40; Shelbyville (B. F. No. 2), 7.98. *Transylvania*—Lancaster (B. F. No. 2), 5.

MICHIGAN.—*Detroit*—Detroit Second Avenue, 5; — Forest Avenue (B. F. No. 1), 4.01; Mount Clemens, 1. *Flint*—Bad Axe (B. F. No. 2), 2.84; Cass City, 3; Corunna, 2.45; Elk, 2; Lapeer, 2.07; Linden (B. F. No. 2), 58 cts.; Popple (B. F. No. 2), 3; Sanilac Centre, 1. *Grand Rapids*—Evart, 3; Grand Rapids Immanuel, 3; Hesperia, 1.50; Muir (B. F. No. 1), 1; Spring Lake, 3. *Kalamazoo*—Richland, 3.30; Schoolcraft, 1: White Pigeon, 3. *Lake Superior*—Negaunee, 10; St. Ignace L. Aid Soc., 5. *Lansing*—Albion, 8; Concord, 2; Lansing 1st (B. F. No. 2), (J.C.E., 1; C. E., 1.40), 17.81; Mason, 8. *Monroe*—Hillsdale, 3; Quincy, 4. *Petoskey*—Conway, 2.25; Lake City, 3.69; Traverse City 1st, 2. *Saginaw*—Bay City Memorial, 3; Midland, 6.

MINNESOTA.—*Duluth*—Hinckley, 1; Pine City, 1. *Mankato*—Amiret, 1.05; Lakefield, 2; Madelia, 8.12; Slayton, 2.50; Tracy, 6.74; Windom, 7. *Minneapolis*—Minneapolis Bethlehem, 2.51; — Stewart Memorial (Y.P.S.C.E., 1.35; sab.-sch., 5), 6.35; Rockford, 1.58. *Red River*—Herman 1st, 7; Tabor Bohemian (B. F. No. 2), 1; Western (B.F. No. 2), 3. *St. Cloud*—Kerkhoven 1st, 1.50. *St. Paul*—North St. Paul, 2.20; Shakopee, 2, St. Paul Goodrich Avenue, 2; — Park, 2. *Winona*—Blooming Prairie sab.-sch., 43 cts.: Havanna, 2.75; Hokah, 87 cts.: La Crescent, 2 03; Pratt, 2.55; Utica Union, 2; Winona German, 2.

MISSOURI.—*Kansas City*—Eldorado Springs, 1; Jefferson City, 23.50; Kansas City 5th, 5; Lowry City, 2.50; Osceola (B. F. No. 2), 3; Vista (B. F. No. 2), 2. *Ozark*—Buffalo, 1; Monett, 5; Mt. Vernon, 7; ††Neosho, 10; Ozark Prairie, 2; Salem, 1; Waldensian, 1. *Palmyra*—Birdseye Ridge, 6; ††Enterprise, 5; Grantsville, 1.27; New Cambria, 2; Unionville, 4. *Platte*—Albany, 2.75; Bethel, 1; King City, 4; New Hampton, 3; New Point (B. F. No. 1). 5; Oak Grove, 1; Parkville sab.-sch., 1; Polo, 1; Rosendale, 1. *St. Louis*—Cuba (B. F. No. 1), 5; Marble Hill (B. F. No. 1), 1.75; St. Louis 2d, 150; ††— Clifton Heights, 100; — Cote Brilliante, 7.60; — Memorial Tabernacle, 2; Washington (B. F. No. 1), 1.65; Webster Grove, 16.02; White Water (B. F. No. 1), 65 cts. *White River*—Hot Springs 2d, 5.

MONTANA.—*Butte*—Butte 1st, 10. — Immanuel, 3. *Great Falls*—Kalispell, 3. *Helena*—Baisin, 4; Hamilton (B. F. No. 1), 3; Pony, 5; Wickes, 1.

NEBRASKA.—*Box Butte*—Bodarc, 15 cts.; Crowbutte, 74 cts.; Gordon, 1; Union Star, 75 cts.; Willow Creek, 1. *Hastings*—Axtel, 3. *Kearney*—Ashton, 1; Cherry Creek, 2; Fullerton, 3.34; Kearney 1st, 4; Lexington, 9; Litchfield, 4; Wilson Memorial, 2. *Nebraska City*—Hickman German, 6.50; Plattsmouth, 6; — German, 3. *Niobrara*—Coleridge, 2.20; Scottville (B. F. No. 2), 1.55; Wakefield, 6.51; Wayne, 5.50. *Omaha*—Craig, 6; Omaha Clifton Hill, 1.30; — Knox, 5; South Omaha, 4.40; Wahoo Bohemian (B. F. No. 1), 3.

NEW JERSEY.—*Elizabeth*—Clinton, 14; Cranford 1st, 6.89; Elizabeth 3d, 10.34; Lower Valley, 5; Perth Amboy, 21.56; Plainfield Hope Chapel, 1; — Warren Chapel, 1; Pluckamin, 5; Rahway 2d, 25; Springfield, 20. *Jersey City*—Englewood, 38.80; Jersey City 2d, 16.25; Passaic 1st sab.-sch., 5; — Dundee, 4.75; Paterson 1st, 3; — Redeemer, 54.55, Rutherford (sab.-sch., 15), 60.03; West Milford, 2. *Monmouth*—Asbury Park Westminster, 1; Cranbury 1st, 6.74; Hightstown (sab.-sch., 1.20), 18; Jamesburgh, 5; Manchester 1st, 2; Matawan, 21.32; Moorestown 1st sab.-sch., 4; Mt. Holly, 7; New Gretna, 4; Red Bank, 12; South Amboy, 2; Tuckerton, 1. *Morris and Orange*—Boonton, 23.25; East Orange Brick, 42.68; German Valley, 5; Mendham 1st, 14; — 2d, 3.27; New Vernon, 1.11; Orange Central, 30; Schooley's Mountain, 6; Succasunna, 5.15; Whippany, 1. *Newark*—Montclair Trinity, 20; Newark 1st German (B. F. No. 1). 5; — Bethany, 4; — High Street, 22.50; — Immanuel, 3; — Memorial, 8.50; — Park, 10.24; — Roseville, 215.73; — Wickliffe, 2.39. *New Brunswick*—Amwell 2d, 2; — United 1st, 3; Hamilton Square, 11; Hopewell, 3; Kingwood (B. F. No. 1), 1; Lawrenceville, 23; Princeton 1st, 102.80; Trenton 4th, 13; — 5th (sab.-sch., 3), 11; — Chapel 1st (sab.-sch., 4), 7; — Prospect Street Brookville sab.-sch., 16.34. *Newton*—Asbury, 5; Belvidere 2d, 8; Branchville, 15; Danville, 2; Deckertown, 13.38; Franklin Furnace, 4.14; Greenwich, 2; Musconetcong Valley, 2; Newton sab.-sch., 21. *West Jersey*—Absecon, 1.14; Bridgeton Irving Avenue, 64 cts.; Deerfield, 5; Gloucester City, 3; Greenwich, 15; Pleasantville, 3.75; Tuckahoe, 1; Vineland, 5; Woodstown, 5.

NEW MEXICO.—*Rio Grande*—Colorado Spanish, 3.

NEW YORK.—*Albany*—Albany 2d, 34.50; — 6th, 2; — Madison Avenue, 8; Amsterdam 2d, 44.82; Ballston Spa, 7.60; Batchellerville, 1; Conklingville, 50 cts.; Gloversville 1st, 19.54; Hamilton Union, 2; Jermain Memorial, 15; Northampton, 1; Sand Lake, 4.50; Saratoga Springs 1st sab.-sch., 10; Schenectady East Avenue, 5. *Binghamton*—Binghamton 1st, 93.32; — Broad Avenue, 3.25; Deposit, 1; East Maine (B.F. No. 2), 50 cts. *Boston*—Fall River Globe, 3; Litchfield, 2; Lonsdale, 10; South Ryegate, 6. *Brooklyn*—Brooklyn 1st German, 10; — Ainslie Street, 5; — Memorial, 67.20; — Mount Olivet sab.-sch. Miss. Soc., 5; — Prospect Heights, 5; — Siloam, 2; Woodhaven French Evangelical, 2. *Buffalo*—Akron, 1.25; Buffalo North, 37.17; East Aurora, 4; Hamburg Lake Street, 1; Jamestown, 16; Olean, 3; Springville 1st, 6.75; Westfield 1st, 21.70; Orchard Park (sab.-sch., 2), 5. *Cayuga*—Ithaca, 30 61. *Champlain*—Chateaugay, 4; Essex, 2.50. *Chemung*—Elmira North, 3.84. *Columbia*—Austerlitz (B. F. No. 1), 1; Spencertown (B. F. No. 1), 2. *Genesee*—East Pembroke, 3; Perry, 8.80. *Geneva*—Oak's Corners, 1; Trumansburg, 13.20; Waterloo, 10. *Hudson*—Circleville (B. F. No. 2), 2; Congers 1st, 9; Denton (B. F. No. 1), 1; Good Will (B. F. No. 2), 72 cts.; Hamptonburg, 6; Jeffersonville German, 1; Liberty, 3; Middletown 1st, 16.11; — 2d (B. F. No. 1), 18.33; Montgomery, 3; Palisades, 10; Ramapo, 15; Scotchtown, 4. *Long Island*—Brookfield (B. F. No. 1), 1; Cutchogue, 6.08; Mattituck, 6; Shelter Island, 13. *Lyons*—Fairville, 2. *Nassau*—Babylon, 5; Melville, 2; Newtown, 10; Northport, 4; Roslyn (B. F. No. 2), 9.90. *New York*—New York 2d German (B. F. No. 1), 2; — Christ, 25; — French Evangelical (B. F. No. 2), 5; — Harlem (sab.-sch., 9), 81.27; — St. James, 2; — Spring Street 5; — University Place, 424.65; — West, 250.01; — Woodstock W. M. Soc., 2; — Zion German (B. F, No. 1), 3.33. *North River*—Amenia, 7.47; Cornwall-on-Hudson, 6.59; Hughsonville (sab.-sch., 75 cts.), 3; Milton, 4; Newburg Union, 20; Poughkeepsie (B. F. No. 2), 14.36. *Otsego*—Cooperstown, 42.33. *Rochester*—Brighton, 10; Rochester 1st, 80; — Calvary, 1; — Memorial (B. F. No. 1), 2; Spring-

water, 1. *St. Lawrence*—Adams, 1; Brownville, 7; Morristown, 4.75; Oswegatchie 1st, 10; Ox Bow, 3; Theresa, 3.12; Watertown Hope Chapel, 1.10. *Steuben*—Arkport (B. F. No. 2), 2; Canaseraga, 3.50; Cuba, 6.36; Hammondsport, 5; Hornellsville 1st, 5. *Syracuse*—Fulton and Granby 1st, 10; Hannibal, 1; Oswego Grace, 28.67; Syracuse 4th, 9; — Park Central, 11.04. *Troy*—Cohoes, 25.17; Green Island, 5; Lansingburg Olivet, 2.49; Middle Granville, 3; Sandy Hill, 10.50; Troy 9th, 18.40; — Liberty Street, 1. *Utica*—Utica 1st, 5. *Westchester*—Croton Falls, 3; Greenburgh, 100.95; Irvington, 50; Katonah, 17; Mahopac Falls, 15; Mt. Kisco, 8.81; New Rochelle 1st, 49.70; Peekskill 2d, 20.55; Sing Sing, 50; South East (B. F. No. 2), 2; White Plains, 31.63; Yonkers 1st, 60; — Dayspring, 5.

North Dakota.—*Fargo*—Blanchard, 1; Hillsboro (B. F. No. 1), 3; Tower City, 2. *Pembina*—Bathgate (B. F. No. 1), 10; Cavalier, 3.80; Forest River, 2; Milton, 1.45; Osnabruck, 1.50; Tyner (B. F. No. 1), 5.

Ohio.—*Athens*—Gallipolis, 3; Marietta 1st, 12.15; New Matamoras, 5; Veto, 4. *Bellefontaine*—Bellefontaine 1st (B. F. No. 1), 5.75; De Graff, 3.25; Spring Hills, 3; Zanesfield, 1. *Chillicothe*—Greenfield 1st (Men's Soc., 4.75), 8.37; Hillsboro, 19.25. *Cincinnati*—Cincinnati 4th, 2; — Linwood Calvary Y.P.S.C.E., 1; Harrison, 4; Loveland, 9.52. *Cleveland*—Ashtabula (sab.-sch., 1.37), 3.14; Cleveland Bolton Avenue, 8.50; — Miles Park, 5; New Lyme (B. F. No. 2), 6. *Columbus*—Columbus 1st, 35.75; — West Broad Street, 6. *Dayton*—Camden, 2.50; Dayton 4th (B. F. Nos. 1 and 3), 16; — Riverdale, 1.17; Springfield 2d, 54.13. *Huron*—Chicago, 8; Fostoria, 5; Fremont (Y.P.S.C.E., 2; sab.-sch., 8), 14; Monroeville, 2. *Lima*—Lima Main Street, 5; St. Mary's, 5; Van Wert, 12; Venedocia, 1.50. *Mahoning*—Canton 1st, 10; Columbiana, 3.50; East Palestine, 2; Hubbard, 2.76; Leetonia 1st, 4; North Benton, 5; Rogers Westminster, 2; Salem, 23; Vienna, 6.60. *Marion*—Berlin, 1; Marion, 18; Marysville, 3.08; Ostrander, 3. *Maumee*—Delta 1st, 3; Kunkle, 3; Paulding, 5; Toledo 1st German, 2. *Portsmouth*—Ironton, 5.75; Portsmouth 2d, 21.72. *St. Clairsville*—Barnesville, 4; Bethel, 5; Cadiz, 25.50; Caldwell, 3; Kirkwood at Bridgeport, 5; Mount Pleasant, 4; Nottingham, 6.45; Sharon, 3. *Steubenville*—Amsterdam, 3; Bethesda, 3; Crop Creek, 5; East Liverpool 1st, 46.04; Kilgore, 2; New Philadelphia, 5; Steubenville 1st, 7.40; Two Ridges, 7.50. *Wooster*—Bethel, 1; Perrysville, 1. *Zanesville*—Frazeysburg, 2; Granville, 2.10; Jefferson, 2; Keene, 7; Martinsburg, 1.50; Mt. Pleasant, 1; New Concord, 5; Norwich, 2; Pataskala, 4; Roseville, 4.07.

Oregon.—*East Oregon*—Bethel, 2; Klikitat 1st, 3; La Grande, 4; Union (B. F. No. 2), 49 cts. *Portland*—Astoria 1st, 2.88; Mount Olivet, 2; Tillamook City, 5. *Southern Oregon*—Bandon, 4; Klamath Falls, 3; Myrtle Point, 4. *Willamette*—Albany, 7.67; Pleasant Grove, 2; Salem, 10; Yaquinna Bay (B. F. No. 1), 1.

Pennsylvania.—*Allegheny*—Allegheny 2d, 5; — Watson Memorial, 1; Sewickly, 77.05. *Blairsville*—Braddock, 6.25; Conemaugh, 2; Derry, 10.81; Murrysville, 5.40; Pleasant Grove, 5; Poke Run, 15. *Butler*—Grove City, 3.86; Jefferson Centre, 1; Muddy Creek, 5.50; Portersville, 3.40; Unionville, 5.65. *Carlisle*—Centre, 1; Chambersburg Falling Spring, 25; Dauphin, 1; Green Castle, 6.97; Harrisburg Market Square, 77.39; — Pine Street, 92.64; — Westminster, 3; Middle Spring, 12; Middletown, 5; Paxton, 7.19; Steelton, 5. *Chester*—Christiana, 2; Forks of Brandywine, 7; Media, 22.96; Olivet, 1; Unionville, 2; Upper Octorara, 17. *Clarion* — Academia, 80 cts.; Cool Spring incl. sab.-sch., 4; Du Bois, 25; Edenburg, 5; Johnsonburg, 6; Leatherwood, 5; Licking, 5; Marionville, 10; Mill Creek, 1; Mount Tabor, 1.50; New Bethlehem, 6; Sligo, 2; Wilcox, 9. *Erie*—Belle Valley, 2.30; Bradford, 1.55; Concord, 3; Conneaut Lake, 1; Corry, 5; East Greene, 1; Erie 1st, 10; Fairfield, 2; Garland, 3.53; Irvine, 3; Mercer 1st, 16; — 2d, 10; North Clarendon, 3.40; Pleasantville, 11; Sandy Lake, 1; Tideoute, 5; Titusville, 34.23; Waterford, 3; Waterloo, 1; Westminster, 3. *Huntingdon*—Altoona 2d, 27; Bedford, 4; Beulah (B. F. No. 1), 25 cts.; Buffalo Run, 3; Coalport, 2; Everett, 2; Juniata, 1.78; Kerrmoor, 3; McVeytown, 10.25; Mapleton, 3; Newton Hamilton, 3; Peru, 1; Petersburg, 5; Philipsburg, 10.79; Pine Grove Mills, 1.29; Saxton, 2; Shaver's Creek, 1.82; Shellsburg, 2; Sinking Creek, 1.20; Upper Tuscarora (B. F. No. 2), 2. *Kittanning*—Centre, 1; Currie's Run, 1; Elder's Ridge, 8.53; Glade Run, 7; Harmony, 3; Rayne, 1; Washington, 10. *Lackawanna*—Archbald, 50 cts.; Bernice, 1; Brooklyn, 5; Canton, 2; Dunmore, 13; Great Bend, 5; New Milford, 2; Pittston, 7.84; Ulster, 1. *Lehigh*—Ashland sab.-sch., 1; Bangor, 5.47; Easton 1st, 5; Lock Ridge, 3; Lower Mount Bethel, 2.40; Pottsville 2d (sab.-sch., 8.62), 14.62; Slatington, 8.29; Weatherly, 5. *Northumberland*—Beach Creek, 1.50; Briar Creek (B. F. No. 2), 1; Grove at Danville, 20; Hartleton, 5; Northumberland, 1; Renovo 1st, 6; Williamsport 1st, 10. *Parkersburg*—Buckhannon, 10; Elizabeth, 5; Grafton, 5; Kingwood, 2; Dubree, 1. *Philadelphia*—Philadelphia 3d, 25.27; — Bethesda, 17.84; — Cohocksink 1st, 19.71; — Emmanuel, 7.52; — McDowell Memorial, 10; — Oxford, 50.59; — South Western, 5; — Tabernacle (sab.-sch., 30.12), 162 03; — West Green Street, 41.52. *Philadelphia North*—Abington, 52.06; Ambler, 3.20; Forestville, 5; Frankford, 13.70; Huntingdon Valley, 5; Lawndale, 3; Manayunk, 15; Port Kennedy (B. F. No. 1), 1; Reading Washington Street, 1.75; Wissahickon, 2.28. *Pittsburgh*—Monongahela City, 25; North Branch, 1.03; Oakmont 1st, 12; Pittsburgh 3d, 86.35; — 6th, 5; — Forty-third Street, 7.54; — Bellefield, 41.20; — Park Avenue, 15; — Shady Side (B. F. No. 1); 40. *Redstone*—Belle Vernon, 3.53; Connellsville, 10; Fayette City, 2.85; Little Redstone, 12.40; Mount Moriah, 2.71; Mount Pleasant, 11; New Salem, 3.50. *Washington*—Claysville, 9.31; Cross Creek, 23.84; Cross Roads, 3; Mill Creek, 10; Mount Prospect, 10.50; Washington 2d, 10; Waynesburg, 5; West Alexander. 30. *Wellsboro*—Austin (sab.-sch., 2), 12; Beecher Island, 1; Coudersport, 10; Tioga, 1. *Westminster*—Bellevue, 5; Donegal, 3; Hopewell, 6; Mount Nebo, 1; Pequea, 6; Pine Grove, 10.

South Dakota.—*Aberdeen*—Groton, 4.50. *Black Hills*—Bethel, 1; Deadwood, 1; Edgemont, 2; Lead 1st, 1; Plainview, 2; Whitewood, 2. *Central Dakota*—Blunt, 2.80; Flandreau 2d, 3.44. *Dakota*—Good Will, 2; ††Hill, 50. *Southern Dakota*—Dell Rapids, 6; Kimball, 6; Scotland (B. F. No. 2), 4.

Tennessee. — *Holston* — Mount Bethel, 2.25; Oakland Heights, 3. *Kingston*—Bethel, 3; Chattanooga Leonard Street, 1; Rockwood, 2.68. *Union*—Centennial, 2; Knoxville 4th, 7.35; — Lincoln Park, 2; Madisonville (B. F. No. 1), 72 cts.; St. Paul's, 1; Westminster, 1.

Texas.—*Austin*—El Paso, 4.90; Galveston St. Paul's German, 4; Mason, 3. *North Texas*—Denison, 10. *Trinity*—Albany, 14.60; Mary Allen Seminary, 3; Sipe Springs, 1; Terrell, 2.

Utah.—*Kendall*—Idaho Falls, 3; Montpelier Central, 3. *Utah*—American Fork, 1; Ephraim, 3; Evanston Union, 5; Kaysville Haines Memorial, 3; Logan Brick, 2; Manti, 5; Mount Pleasant, 2; Pleasant Grove, 1; Salt Lake City 3d, 6; Smithfield Central, 1; Springville, 5.

Washington.—*Alaska*—Juneau Native (Klinjet) Mission, 1. *Olympia*—Chehalis Westminster, 1; Ridgefield, 5; South Bend, 6. *Puget Sound*—Everson, 1; Port Townsend, 5; Seattle 2d, 12.20; — Calvary, 5. *Spokane*—Portland, 2; Fairfield, 2; Spokane Centenary, 2.65; Waterville, 3. *Walla Walla*—Johnson, 3; Starbuck, 3.

Wisconsin.—*Chippewa*—Baldwin, 9. *La Crosse*—La Crosse 1st, 5.46; New Amsterdam Holland, 2. *Madison*—Beloit 1st, 8; — German, 2; Madison St. Paul's German, 2; Pleasant Hill, 2; Richland Centre, 8.25; Waunakee, 1. *Milwaukee*—Beaver Dam 1st, 5; Cambridge W. M. Soc., 5; Manitowoc 1st, 7; Milwaukee Holland, 4; — Immanuel, 24.48; — Westminster, 2.65; Oostburg, 3. *Winnebago*—Depere, 8; Marshfield, 1; Oshkosh, 4.35; Packwaukee, 3; Shawano, 3; Steven's Point, 6.55; Westfield, 3; Weyauwega, 2.

Contributions from churches and Sabbath-schools.	$8,964 15

OTHER CONTRIBUTIONS.

A member of Beechwood Church, Pa., 28 cts.; Rev. E. W. Brown, Newark, O., 3; C. Penna., 4; Rev. J. B. Fowler, Muncie, Ind., 2; M. M., 25; M. R., Jenkintown, Pa., 10; Rev. Jos. D. Smith, Delta, Pa., 2; S. N. X., 50; Friend, Hartwell, Neb., 30 cts.; H. T. F., 5; Rev. E. F. Mundy, Elizabeth, N. J., 2.30; Rev. James Platte, 25; W. C. Swan, Shade Gap, Pa., 1	129 88
	$9094 03

MISCELLANEOUS.

Premiums of insurance, 641.73; Total losses collected from insurance company, 733; Sales of church property, 90; Interest on investments, 1050; Legacies, 680.56; Stewart Fund interest, 50	3245 29

PAYMENTS ON CHURCH MORTGAGES.

Hyden, Kentucky, 7.50; Pa., Lackawanna, Wyalusing 2d, 5	755 00
	$13,094 32

SPECIAL DONATIONS.

Miss Ellen Root, Assumption, Ill., 1. New Jersey.—*Newark*—Newark 3d German, 10; Bloomfield German, 25; Newark 2d German, 50. *Morris and Orange* — Pleasantdale 16. *Monmouth*—Sayreville German, 5. New York—*Boston*—Providence, R. I., 10; East Boston, 22.89. *Hudson*—Nyack German, 3. *Otsego*—Delhi 1st, 35, — 2d, 38. *Utica*—Vernon, N.Y., 2; New Hartford, 4.19; Vernon Centre, 5; Clinton, 5; Cochran Memorial, 3.26. *Westchester*—Scarborough, 20. Pennsylvania—*Lackawanna*—Scranton, German, 25. Tennessee—*Union*—New Market 1st, 12.92	$293 26
	$13,387 58

Church collections and other contributions, April 11–March 31, 1898..... $42,129 86
Church collections and other contributions, April 11–March 31, 1897..... 40,689 50

LOAN FUND.

Amounts collected on loans..... $846 20
Interest..... 2345 33
$3191 53

MANSE FUND.

MISCELLANEOUS.

Installments on loans..... $1466 03
Interest..... 200 04
Premiums of insurance..... 15 75
Total losses..... 400 00
$2081 82

SPECIAL DONATIONS.

Iowa—*Des Moines*—Des Moines Central, 25..... $25 00

CONTRIBUTIONS.

Sewickly, Allegheny, Pa., 10..... 10 00
$2116 82

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF FREEDMEN, FEBRUARY, 1898.

ATLANTIC.—*Atlantic* — Mt. Pleasant, 2. *East Florida* — Green Cove Springs, 5. *Knox*—Macon Washington Avenue, 3. *McClelland*—Prospect, 1. 11 00

BALTIMORE.—*Baltimore* — Baltimore Boundary Avenue, 10.25; Ellicott City, 6.10. *New Castle*—Bridgeville, 3; Manokin, 2; Pencader, 2; Perryville, 1.25. 24 60

CALIFORNIA.—*Los Angeles*—Azusa, 2.50; Los Angeles Knox, 1.40. *Sacramento* — Placerville, 1. *San José*—Templeton 1st, 2. 6 90

CATAWBA.—*Cape Fear*—Franklinton Mt. Pleasant, 2.50; Beaufort Grace, 1. *Catawba*—Westminster, 5.25. *Southern Virginia*—Christs, 5.02; Henry, 1; Hope, 1; Roanoke 5th Avenue, 4. *Yadkin*—Faith Chapel, 2; Logan, 1; Pleasant Grove, 1; Centre, 1. 43 77

COLORADO.—*Boulder*—Brush, 3; Fort Morgan, 1.20. *Denver*—Brighton, 2.75. *Pueblo*—Cañon City 1st (sab.-sch., 2), 44. 50 95

ILLINOIS.—*Alton*—Greenville, 2. *Bloomington*—Cooksville, 5; Gibson City 1st, 8.46; Mansfield, 2.10; Piper City, 15; Rankin, 4. *Cairo* — Golconda 1st, 3.55; Metropolis, 5.50. *Chicago*—Arlington Heights, 1.95; Chicago 4th, 350; — West Division Street, 3.17; — Woodlawn Park (sab.-sch., 10; L. M. Soc., 10.50), 25.50; Itaska 1st, 5; Joliet Central Y. P. S., 20; Manteno (Jr. C. E., 1), 54.50; New Hope, 2. *Freeport*—Freeport 2d, 5; Middle Creek, 12; Winnebago 1st, 18. *Mattoon*—Taylorville, 6. *Ottawa*—Waltham (sab.-sch., 2.85), 10. *Peoria*—Farmington 1st, 13.50; Lewistown, 3; Yates City, 4. *Rock River*—Ashton 1st, 5. *Schuyler*—Ellington Memorial, 3.50; Baylis, 1.25. *Springfield*—Chatham, 4.40; Lincoln, 7. 600 38

INDIANA.—*Crawfordsville*—Frankfort 1st, 50. *Fort Wayne* —La Grange, 7. *Indianapolis*—Columbus, 12. *Logansport*—Monticello sab.-sch., 35. *New Albany*—Corydon, 3.40; Jefferson, 1. *Vincennes*—Evansville Grace, 22. 130 40

INDIAN TERRITORY.—*Oklahoma*—Norman, 2. 2 00

IOWA.—*Cedar Rapids* — Cedar Rapids Bohemian, 2.50; Linn Grove, 7; Mt. Vernon, 5; Wyoming 1st, 73 cts. *Corning*—Emerson, 1.60; Red Oak 1st, 7.52; Villisca, 9.97. *Council Bluffs*—Atlantic 1st, 5.64; Neola, 2. *Des Moines*—Des Moines East, 10.25; Grimes, 4.50; Oskaloosa 1st, 5. *Dubuque* —Hazleton, 3; Jesup, 2.25; Manchester 1st, 6.90; Zion, 6.06. *Fort Dodge*—Fonda, 3; Pomeroy, 1.55. *Iowa*—Troy, 1.41. *Iowa City*—Crawfordsville, 4; Fairview, 3; Le Claire, 2. *Sioux City*—Cherokee, 7.20. *Waterloo*—Greene 1st, 2.73. 104 81

KANSAS.—*Emporia* — Maxon. 2.18; Wellington 1st, 5. *Highland*—Irving 1st, 1. *Neosho*—Thayer, 2.60. *Solomon*—Culver, 3.70. *Topeka*—Auburn, 5.66; Clay Centre 1st, 6.53; Junction City 1st Y. P. Soc., 2; Mulberry Creek, 6; Topeka 1st, 17.44. 52 11

KENTUCKY.—*Ebenezer*—Frankfort 1st, 16.50; Sharpsburg, 2. *Louisville*—Kuttawa Hawthorn Chapel, 1. 19 50

MICHIGAN.—*Flint*—Flint, 36.80; Sand Beach sab.-sch., 2.54. *Grand Rapids*—Grand Rapids Westminster, 22.27. *Kalamazoo*—Schoolcraft, 2; Three Rivers, 1.75. *Lake Superior*—Menominee, 12.75; Negaunee Y. P. S., 3. *Lansing*—Brooklyn, 6.85. *Monroe*—Monroe, 16. *Saginaw*—Saginaw East Side Warren, 4.50; West Bay City Westminster, 20. 128 46

MINNESOTA.—*Duluth*—Ely, 2; Hibbing, 1; McNair Memorial, 2; Tower St. James, 2; Virginia Cleveland Avenue, 1.50; Willow River, 1.50. *Mankato*—Easter, 2. *Minneapolis* —Minneapolis Westminster, 100. *Red River*—Tabor Bohemian Y. P. S., 1. *St. Paul*—St. Paul House of Hope, 100. *Winona*—Hope L. M. Soc., 2; Le Roy 1st, 4. 219 00

MISSOURI.—*Ozark*—Conway, 3.80; Ebenezer, 4.36; Springfield 2d, 3; Springfield Calvary, 20.78. *Platte*—Craig, 3; St. Joseph Westminster, 40. *St. Louis*—Cuba, 5; Rock Hill, 6.78; St. Louis First German, 5; — Cote Brilliante, 5.45; — Leonard Avenue, 5. *White River*—Cotton Plant Westminster (Y. P. S., 8; sab.-sch., 2; W. M. Soc., 5), 25. 127 17

NEBRASKA.—*Hastings* — Minden, 3. *Kearney* — Salem, 2. *Nebraska City*—Auburn, 4.95; Firth, 2.03; Hopewell, 1.44; Utica, 3. *Omaha*—Fremont 1st, 10.40; Omaha Castellar Street, 3.18; Osceola 1st, 5.33; South Omaha 1st, 7; Waterloo, 3. 45 33

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita 1st, 3; Corisco, 1; Evune, 1; Gaboon, 2; Nyuma, 1; Benito 2d, 1. *Elizabeth*—Elizabeth Madison Avenue, 5. *Jersey City*—Jersey City 2d, 16.25; — Claremont (sab.-sch., 17.20), 22.20. *Monmouth*—Allentown, 16; Burlington, 26.89; Hightstown (sab.-sch., 1), 3; New Gretna, 2; Plattsburgh, 8; Providence, 2.52. *Morris and Orange*—Boonton 1st, 30.82; East Orange Bethel, 28.95; Mt. Olive, 6.70; Pleasant Valley German, 5. *Newark*—Arlington 1st sab.-sch. Miss. Soc., 8.63. *New Brunswick*—Alexandria 1st, 3; Amwell United 1st, 3; Dutch Neck, 10; Ewing, 9.13; Kirkpatrick Memorial, 2; Trenton 1st Chapel sab.-sch., 4; — 4th, 21.45. *Newton*—Bloomsbury 1st, 11; Stewartsville, 15. *West Jersey*—Atlantic City 1st, 26; Haddonfield 1st, 86.78; May's Landing, 1; Merchantville 1st, 3. 388 32

NEW MEXICO.—*Arizona*—Florence, 6. 6 00

NEW YORK.—*Albany*—Mariaville, 3; Menands Bethany, 12; Tribe's Hill, 3. *Boston*—Antrim 1st, 10; Boston Scotch, 6; Roxbury sab.-sch., 4.83. *Brooklyn*—Brooklyn Bay Ridge, 5.86; — Bethany, 12.55; — Lafayette Avenue, 100; — Westminster, 16.16. *Buffalo*—Buffalo Westminster sab.-sch., 8.15. *Cayuga*—Auburn 2d, 3.07. *Chemung*—Elmira 1st, 24; Mecklenburg, 5. *Columbia*—Hudson 1st sab.-sch., 30. *Genesee*—Byron, 3.75; Leroy 1st, 22; North Bergen, 2. *Geneva*—Canandaigua 1st, 16.07; Phelps, 8.01. *Hudson*—Good Will, 54 cts.; Livingston Manor, 1; Palisades, 15. *Long Island*—Cutchogue, 10; Yaphank, 1.50. *Lyons*—Lyons, 16.06. *Nassau*—Islip, 15. *New York*—New York Puritans, 25. *Niagara* —Holley, 5.27; Lockport 1st, 29.46; Mapleton, 4.65. *North River*—Wappinger's Falls 1st, 3.50. *Otsego*—Cherry Valley, 14.87; Delhi 1st, 50; Richfield Springs sab.-sch., 3.12. *Rochester*—Mt. Morris, 12.05; Ossian, 1.44; Tuscarora Y. P. S., 2. *St. Lawrence*—Watertown 1st, 80.37. *Steuben*—Corning 1st, 20; Howard, 5. *Syracuse*—Constantia, 10; Fayetteville sab.-sch., 8; Fulton 1st sab.-sch., 3.89. *Troy*—Schaghticoke, 3; Troy Memorial, 3.15; — Westminster, 6.90. *Utica*—Lowville 1st, 9.29; Sauquoit, 9.21; Walcott Memorial, 14.62. *Westchester*—Katonah, 20; South Salem, 14.34. 713 68

NORTH DAKOTA.—*Pembina*—Elkmont, 2.75; Inkster, 2.81. 5 56

OHIO.—*Athens* — Barlow, 4. *Bellefontaine* — Galion, 4; Urbana 1st, 12.99. *Cincinnati*—Cincinnati Calvary Y. P. S., 1; — Clifton, 18.55; College Hill, 12.46. —*Cleveland*—Cleveland 1st, 36.18; — Case Avenue, 10; — Euclid Avenue, 45; — South, 4; — Wilson Avenue, 5.75. *Dayton* — Dayton 4th, 3; — Park, 10.41; Hamilton Westminster, 11.52; Seven Mile, 3.70; Springfield 1st, 50; Yellow Springs 1st, 4.14. *Huron*—Bloomville, 1.25; Melmore, 75 cts.; Republic, 1; Sandusky 1st, 5.85. *Lima*—Enon Valley, 3; Middlepoint, 2; New Stark, 2. *Mahoning*—Brookfield, 1; Canton 1st, 20.07; Columbiana, 11; Ellsworth, 17; Massillon 2d, 41.40; North Jackson, 3. *Marion*—Delhi, 3.18. *Maumee*—Toledo 5th, 5.50; — Westminster, 12.11. *Portsmouth*—Decatur, 3; Manchester (sab.-sch., 1), 11; Mt. Leigh, 7.35. *St. Clairsville*—Cambridge Y. P. S., 18.59; Martin's Ferry, 12.64. *Steubenville* — Beech Spring, 7; Dennison Railway Chapel, 7; East Springfield, 3.75; Toronto 1st, 5; Yellow Creek, 5. *Wooster*—Creston, 7.87; Shreve, 4.20; Wooster Westminster, 5. *Zanesville*—Granville, 34; New Concord, 6; Norwich, 3. 507 21

OREGON.—*East Oregon*—La Grande 1st, 5; *Portland*—Bethel, 25 cts.; Springwater, 1. *Southern Oregon*—Medford, 2.60; Phœnix, 1.50. 10 35

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8; — 1st German Good Will Workers, 3; — Central (C. E. Soc., 25.25), 75.25; — North sab.-sch., 50; Bridgewater, 5; Pine Creek 1st, 4.60; Sharpsburg, 38.65. *Blairsville* — Armagh, 2.75; Beulah sab.-sch., 9; Laird, 3.50; New Florence, 6.64. *Butler*—Concord, 14.80; North Butler, 6; Summit, 3.60; West Sunbury, 22.50. *Carlisle*—Carlisle 2d, 46.52; Duncannon,

13; Gettysburg, 30.71; Lebanon Christ, 50; Shippensburg, 18.82; Silver Spring, 2. *Chester*—Ridley Park, 9; Upper Octorara, 19; West Grove, 3.70. *Clarion*—Beech Woods, 64 cts.; Bethesda, 3; Emlenton 1st, 24.23; Tylersburg, 2. *Erie*—Franklin, 46.39; Union, 5.50; Venango, 2.52; Waterford, 10; Wattsburg, 96 cts. *Huntingdon*—Buffalo Run, 3; Houtzdale, 1.20; Lost Creek, 3.31; Mann's Choice, 1. *Kittanning*—Cherry Tree, 59 cts.; Gilgal, 1; Srader's Grove, 6.60. *Lackawanna*—Duryea 1st, 2.35; Great Bend, 8; Scranton 2d, 121.44; Susquehanna 1st, 11. *Lehigh*—Pottsville 1st, 41.20; Summit Hill 1st, 25. *Northumberland*—Lycoming, 6.06; New Berlin, 4; Rush, 4. *Parkersburg*—Buckhannon, 7; Sistersville, 7. *Philadelphia*—Philadelphia 1st (W. G. Crowell Band, 10), 62.07; — Arch Street, 25.86; — Bethany, 26.04; — Central, 22; — Cohocksink sab.-sch., 9; — Northern Liberties 1st, 1; — Olivet, 73.70; — Patterson Memorial, 11; — Tabor (sab.-sch., 22.71), 67.71; — Temple, 11.12; — West Hope, 11.69; — Woodland, 27. *Philadelphia North*—Fox Chase Memorial, 4.03; Morrisville, 9.01; Mt. Airy, 11.25; Oak Lane, 2. *Pittsburgh*—Ingram, 10; Oakdale, 35.70; Pittsburgh 4th sab.-sch., 9.34; — 6th, 62.10; — 43d Street, 5; — East Liberty, 65.86; — McCandless Avenue, 5.39; — Point Breeze sab.-sch., 75; — Shady Side, 33.13; — Tabernacle, 56; Swissvale, 32.31; Wilkinsburg, 25. *Redstone*—Laurel Hill, 24.33; Long Run, 10; Mt. Vernon, 3; Sewickley, 3. *Shenango*—Leesburg, 10.58; Sharon sab.-sch., 25. *Washington*—Burgettstown 1st, 9.13; Mt. Prospect (Y.P. S., 10), 23.50. *Wellsboro*—Austin (sab.-sch., 3), 8. *Westminster*—Centre (sab.-sch., 7.30), 25; Columbia, 30.50; Little Britain, 5; Marietta, 8; Slate Ridge, 4; York Faith, 3. 1776 38

South Dakota—*Aberdeen*—Groton, 3.79. *Central Dakota*—Artesian, 3; Miller, 2. *Dakota*—Porcupine, 2.50. *Southern Dakota*—Ebenezer, 3; Parkston, 3.50. 17 79

Texas.—*Austin*—Austin 1st, 23.70; Fort Davis, 18. 41 70

Utah.—*Kendall*—Montpelier Calvary, 6. *Utah*—American Fork, 1; Nephi, Huntington, 3.06; Pleasant Grove, 1; Smithfield Central, 1. 12 06

Washington.—*Alaska*—Juneau Native, 2; Chilkat, 1. *Olympia*—La Camas St. John's, 2; Tacoma Westminster, 53 cts. *Puget Sound*—Snohomish, 6.10; White River, 1. 12 63

Wisconsin.—*La Crosse*—La Crosse 1st, 5.71. *Madison*—Kilbourne City, 2; Portage 1st, 4.11. Richland Centre, 7.05. *Winnebago*—Green Bay French Delrause Mills sab.-sch., 2.50; Wausau 1st, 59.02. 80 39

Total receipts from churches during Feb., 1898. . . . $5138 45

MISCELLANEOUS.

"C. Penna.," 8; "A. E. M. N.," N. Y., 1; Thomas S. Adams, Larchmont, Ire., 40; Mrs. J. V. L., per "Presbyterian," 1; W. A. Hope, Flat Rock, Ill., 4; "A Friend," Pittsburgh, Pa., 2; Barber Memorial Seminary, Anniston, Ala., 30; Miss E. M. E., Albany, N.Y., 40; J. N. Skaife, Zena, Ore., 1; Miss Mary L. Toland, Tama, Ia., 15; Interest from invested funds, 30; Mrs. Cyrus Dickson, Philadelphia, Pa., 50; Estate of Rev. Francis V. Warren, Northeast, Pa., 425; Rev. C. W. Wycoff, Upper St. Clair, Pa., 10; Miss Caroline Willard, Auburn, N. Y., 100; Rent from property at Lumberton, N. C., 2.45; Rev. W. S. C. Webster, Bronxville, N. Y., 2; "A Mother and her Children," Jersey City, N. J., 2; "Valley Cottage," N.Y., 1; Rev. Edward Baech, Indianapolis, Ind., 5; Miss Margaret Cummins, Bellaire, O., 25; W. M. Findley, M.D., Altoona, Pa., 20; Mr. Neri Ogden, Oskaloosa, Ia., 10; Shrom Missionary Soc., 4th Church, Pittsburgh, Pa., 5; H. H. Maynard, Kewanee, Ill., 1; John H. Converse, Philadelphia, Pa., 50; Frank L. Holt, Yonkers, N. Y., 5; S. S. Marvin, Pittsburgh, Pa., 250; Rev. and Mrs. W. J. Erdman, Germantown, Pa., 50; "M. and W.," Wilmington, O., 2; Rev. Joseph Platt, Davenport, Ia., 125; "Cash, Chicago," 100; J. B. Davidson, Newville, Pa., 10; Wadesboro Day-school, Wadesboro, N. C., 3.50; "S. N. X.," 50 ..... 1,475 95

Woman's Board 1,490 32

Total receipts during February, 1898 ..... $8,104 72
Total receipts during February, 1897 ..... 6,837 69
Total receipts to March 1, 1898 ..... 81,389 97
Total receipts to March 1, 1897 ..... 88,001 34

John J. Beacom, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Grade, Pure Tone Westminster Bells. Founders of Largest Bell in America.

Mention this Magazine.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

OPIUM

Morphine habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**

J. L. STEPHENS, M. D., Lebanon, Ohio.

CATARRH INHALER

FREE!

Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere condemned.

The new Scientific Catarrh Inhaler of Dr. Worst's mailed **Free** to all readers of this paper.

CURES BY INHALATION,

And is the latest and best up-to-date method for curing Catarrh, Asthma, Colds, Bronchitis, Sore Throat, Headache, and is endorsed by all Physicians.

Crown Point, N. Y., Nov. 16, 1897.
"It cured me in three days of a stubborn cough. I believe it a God-send to the afflicted." B. F. Bevins.

Odessa, Mo., Oct. 18, 1897.
"It beats the world for Catarrh and Rheumatism." W. C. Dannalson.

Isaac Miller, Clay City, Ind., writes: "Your Catarrh Inhaler has cured me sound and well."

[We can furnish thousands like the above.]

SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me $1.00, if not return it. Send for it now. Address,

DR. E. J. WORST, Box Ashland, Ohio

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D.D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Secretary—Rev. Charles L. Thompson, D.D.
Treasurer—Mr. Harvey C. Olin.
Superintendent of Schools—Rev. George F. McAfee.
Secretary of Young People's Department—Miss M. Katharine Jones.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board, and applications for aid from churches, should be addressed to the *Secretary*.

Letters relating to the financial affairs of the Board, or those containing remittances of money, should be addressed to the *Treasurer*.

Applications of teachers and letters relating to the School Department should be addressed to the *Superintendent of Schools*.

Correspondence of Young People's Societies and matters relating thereto should be addressed to the *Secretary of the Young People's Department*.

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready*. Address the *Treasurer of the Board of Foreign Missions*.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer*.

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. E. C. Ray, D.D.
Treasurer—E. C. Ray.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Mr. A. P. Stevens, National Savings Bank Building, Albany, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

Delicious Drink

Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says:

"When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

"My mamma says 'The

Clinton - Safety - Pin

has so many good points.'

I can only find one point and that don't ever hurt me."

The reasons why the **Clinton** has the largest sale of any Safety Pin in the United States are its many good points:

1st. They can be hooked and unhooked from either side; a great convenience.

2d. They are made of tempered brass, and do not bend.

3d. They are super-nickeled *and never turn brassy.*

4th. They have a guard that prevents cloth catching in the coil. **Beware of Imitations.**

Made in Nickel Plate, Black, Rolled Gold and Sterling Silver.

Free on receipt of stamp for postage, samples of our **Clinton Safety Pin,** our new **"Sovran"** pin and a pretty animal colored book for the children.

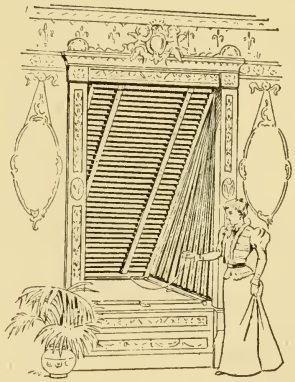
Oakville Co., Waterbury, Conn.

Jas. Godfrey Wilson,

PATENTEE AND MANUFACTURER,

74 WEST 23d ST., NEW YORK.

Send three two-cent stamps for Illustrated Catalogue. Stamps not necessary if you mention THIS Magazine.



VENETIAN BLINDS.

Best style ever introduced. Can be extended as an awning. Slats open and close. Admits air, excludes the sun. Blind pulls up and sides fold in compactly.

ALSO ROLLING PARTITIONS

for dividing Church and School Buildings, a marvelous convenience, easily operated and very durable. Over 2500 now in use.

We acknowledge

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

THE OSTERMOOR PATENT ELASTIC FELT MATTRESS

FAC-SIMILE OF 2 PART MATTRESS 4 FT. 6 IN. WIDE, 6 FT. 3 IN. LONG, 4 INCH BORDER; WEIGHT 45 LBS. COSTS $15.50 IF MADE IN ONE PART COSTS 50 CTS. LESS.

$15.00

2 feet 6 inches wide, 25 lbs.,	$ 8.35
3 feet wide, 30 lbs.,	10.00
3 feet 6 inches wide, 35 lbs.,	11.70
4 feet wide, 40 lbs.,	13.35
4 feet 6 inches wide, 45 lbs.,	15.00

ALL 6 FEET 3 INCHES LONG.

Express charges prepaid everywhere.

Send a postal card for our handsome illustrated pamphlet, "The Test of Time," mailed free for the asking. It gives full particulars regarding our offer to sell on the distinct agreement that you may return it and get your money back if not the equal of any $50.00 Hair Mattress in cleanliness, durability and comfort, and if not satisfactory in every possible way at the end of THIRTY NIGHTS' FREE TRIAL.

Our name and guarantee on every mattress. Not for sale at stores.

We have cushioned 25,000 churches. *Send for our book "Church Cushions.*

OSTERMOOR & CO. 126 ELIZABETH ST. NEW YORK.

THE GENERAL ASSEMBLY'S COMMITTEE,

WITHERSPOON BUILDING, PHILADELPHIA, PA.

JOHN S. MACINTOSH, D.D., *Chairman*,

CHARLES A. DICKEY, D.D., JOHN H. DEY, ESQ., *Secretary*, CHARLES L. THOMPSON, D.D.
WARNER VAN NORDEN, ESQ., STEALY B. ROSSITER, D.D., FRANK F. ELLINWOOD, D.D.,
HON. ROBERT N. WILLSON, HENRY T. MCEWEN, D.D., WILLIAM C. ROBERTS, D.D.
STEPHEN W. DANA, D.D.,

EDITORIAL CORRESPONDENTS.

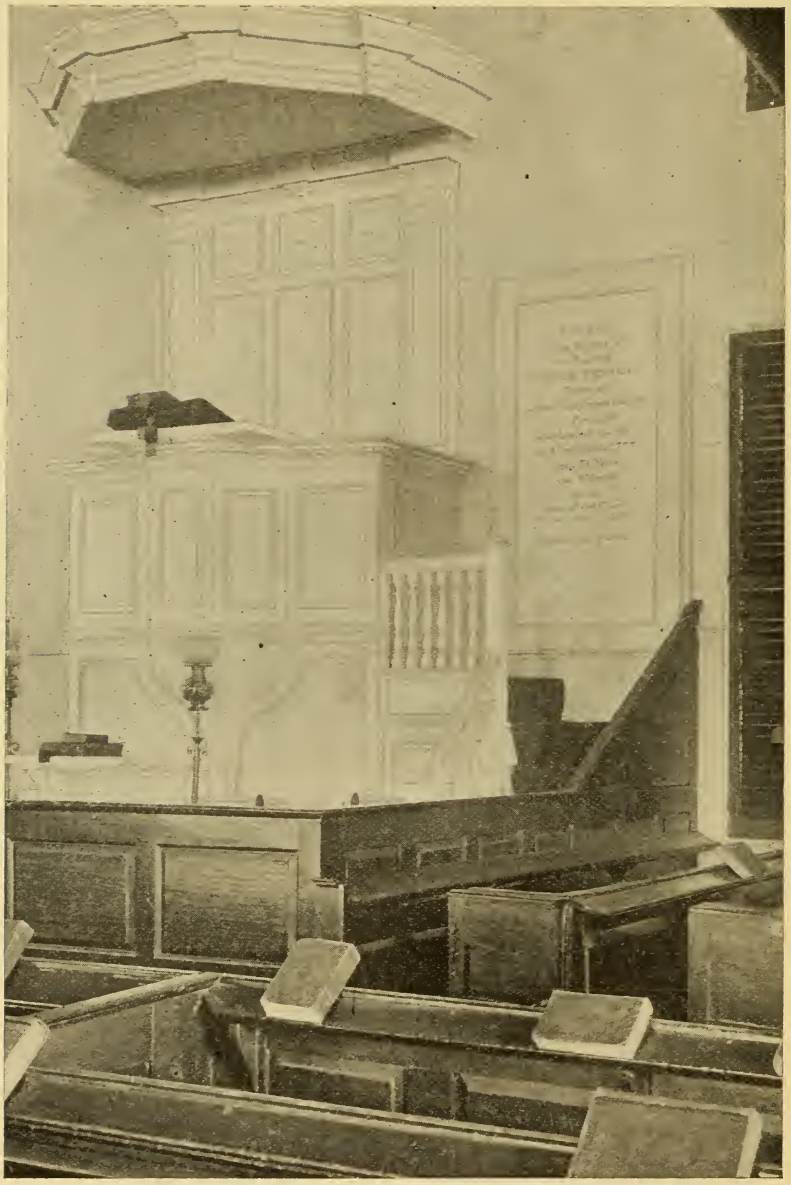
D. J. MCMILLAN, D.D., ERSKINE N. WHITE, D.D.,
F. F. ELLINWOOD, D.D., LL.D., BENJ. L. AGNEW, D.D.,
EDWARD B. HODGE, D.D., EDWARD P. COWAN, D.D.,
ELIJAH R. CRAVEN, D.D., LL.D., E. C. RAY, D.D.

[Each of these Editorial Correspondents is appointed by the Board of which he is a Secretary, and is responsible for what is found in the pages representing the work of that Board. See list of Officers and Agencies of the General Assembly on the last two pages of each number.]

CONTENTS.

Frontispiece, Pulpit of the Old Tennent Church.

Current Events and the Kingdom, . . . 471
Editorial Notes, ... 472
The Westminster Standards, Rev Hugh B. MacCauley (ten illustrations), . . . 474
Early Presbyterian History (with picture of the tombstone of Rev. John Boyd), . . 484
The Rev. Edward Webb, *W. P. White, D.D* 484
FOREIGN MISSIONS.—Notes, . . . 487
Henry V. Noyes, D D (with portrait), . . 489
Death of James B Thompson, M.D., . . 490
The Story of a Noble Life, Mrs. C. W. Mateer (with portrait), ... 490
The Produce Exchange at Elat (one illustration), *Rev. C. W. McCleary*, . . . 492
The First Martyr in Brazil, *Rev James B. Rodgers*, ... 494
White for the Harvest in Korea (four illustrations), *Rev. W. M. Baird*, . . . 496
Concert of Prayer, Topic for June—Foreign Missionaries, ... 499
Missionary Enthusiasm and Success, Rev. A. A Fulton, ... 502
"Exchange Places," *Rev. C. W. McCleary*, . 503
PUBLICATION AND SABBATH-SCHOOL WORK.—The Presbyterian System of Sabbath-school Work—Material Development of Nebraska and Sabbath-school Missions (one illustration)—Notes, . . 505
COLLEGES AND ACADEMIES.—The Annual Report, ... 507
EDUCATION.—Omaha Theological Seminary (one illustration)—Classical Conference at Ann Arbor (one illustration)—Henry Philip Tappan, D.D., LL.D. (with portrait), ... 509
CHURCH ERECTION.—Colonial Puritan Meeting Houses (with illustration)—The Year's Work, ... 513
FREEDMEN.—A Historic Building (with illustration)—A Good Showing—Trials of a Missionary, ... 516
MINISTERIAL RELIEF.—A Word from the Far West, ... 518
HOME MISSIONS.—Notes, ... 520
The New Year, ... 522
Prof. L. M. Stevenson (with portrait), . . 524
From Rev. S. Hall Young (with illustration, "Making Pastoral Calls," and portraits of Rev. S. Hall Young and Dr. W. A. McEwen). 524
Concert of Prayer—Topic for June, Alaska (with map), ... 528
The New West (with map), ... 530
Letters, ... 532
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR.—Notes (portraits of Dr T. L. Cuyler, Mrs. M. E. Barnum and Armenian Orphan)—First Permanent Colony of Lapps in the United States, *Sheldon Jackson, D.D., LL.D.* (with illustration)—Kin Laon—Christian Training Course Topics for Four Years—Programs for June—Presbyterian Endeavorers—Questions for the June Missionary Meeting, . . . 533
Receipts, ... 540
Officers and Agencies, ... 567



Pulpit of the Tennent Church. See page 484.

THE CHURCH
AT HOME AND ABROAD.

JUNE, 1898.

CURRENT EVENTS AND THE KINGDOM.

Our Motive in War.—It is not to avenge an injury. The President in his self-restraint and his dignified attitude represents the national ideals. Nor is it the acquisition of territory. This is a contest against oppression, brutality, inhumanity. Moved by righteous indignation against barbaric conditions that are a disgrace to civilization, our nation is attempting to relieve an impoverished, down-trodden people and aid them in securing a stable government. The Great Ruler of the nations is able to use this conflict for the furtherance of his purposes, so that the ultimate issue may be the progress of his kingdom.

Mecklenburgh Memorial.—The descendants of those Scotch-Irish Presbyterian patriots who said at Mecklenburgh more than a year before the signing of the Declaration of Independence, "We declare ourselves a free and independent people," have erected at Charlotte, N. C., a suitable memorial. On the anniversary of that event, May 20, a granite monument, forty feet in height, with appropriate inscriptions on the four faces of the pedestal, was dedicated.

Wisconsin's Semi-Centennial.—"My companion is an envoy from France to discover new countries; and I am an ambassador from God to enlighten them with the gospel." It is said that this speech, made in 1673, by a young priest, Marquette, in an Indian council held at the portage between the Fox and Wisconsin rivers, is still an inspiration in that region to Christian work. Of the five States into which the old Northwestern Territory was divided, Wisconsin, though the last to be admitted to the Union, had a larger population than either Ohio, Indiana, Illinois or Michigan, when they assumed self-government. While the Badger State has made great progress in wealth and manufacturing enterprise, education has not been neglected. Scarcely one-third of her population of 2,000,000 are of American parentage, yet few of the States have so small a percentage of illiteracy as Wisconsin. And the last census showed that more than two-thirds of the families owned the farm or home they occupied. During the eighteen years succeeding the reunion the communicant roll of the Presbyterian Church was more than doubled. From 1888 to 1897 the increase was thirty-seven per cent.

A Reformer's Memory.—Savonarola was a man of deep piety who confessed that he owed all his light and peace to the Bible, of which he was an earnest student, and which he knew almost by heart. A reformer before the Reformation, he was an uncompromising defender of what he believed to be the truth. When Pope Alexander VI, whose enmity he had incurred, attempted to bribe him with the offer of a cardinal's hat, he replied: "I will have no hat save the crown of martyrdom, colored with my own blood."

A reformer who rebukes existing abuses is a prophet without honor. Persecuted for the sake of the truth, he is compelled to wait for his justification. But coming generations often render tardy honors to those whose contemporaries thought them unworthy to live.

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Savonarola, because of his denunciation of the corruption he found in Church and State,

was persecuted, excommunicated, and finally suffered death as a heretic, May 23, 1498. On the four hundredth anniversary of his martyrdom the city of Florence and the dignitaries of the Church delight to honor his memory.

China's Change of Attitude.—*The Spirit of Missions* points out that whereas not long ago there was in China a national antipathy to everything foreign, and a widespread feeling of bitterness toward the Christian religion, now government officials seek Christian men of education for the heads of its public institutions of learning and give their sanction to the propagation of Christianity. A remarkable change has also taken place in regard to the attitude of the people toward Christianity. Bishop Graves writes that in the populous town of Chiao-wei he found the nucleus of a strong Christian sentiment and tangible evidence of a vigorous faith. Without appealing to the mission for funds, people purchased a house in which to carry on the work of the Church; and, finding it too small for their needs, built an addition, making of it a fine-looking building, and also a chapel for evangelistic work. As an evidence of the genuineness of this movement, and the sincerity of their purpose, these people not only paid for the building and its improvements, but deeded the property to the Church, and added a piece of land in the country as a sort of endowment. This and other similar acts constitute strong evidence that the tide of national hatred toward Christianity and of bitter opposition and persecution has turned, and is now setting in the opposite direction.

A Missionary Anniversary.—It is reported that many Hindus joined the Christian communities at Tanjore in celebrating the one hundredth anniversary of the death of Christian Frederick Schwartz. This Danish missionary won the confidence, not only of the natives, who spoke of him as "the good father," but of the terrible Hyder Ali. When this chieftain invaded the Carnatic with a large army, many fled for their lives, but Schwartz remained and was safe. He acted as mediator between the British and Hyder Ali, who said: "Do not send me 'your agents,' but send the Christian; he will not deceive me." Schwartz was, in the estimation of Bishop Heber, one of the most active, fearless and successful missionaries that have appeared since the apostles. The life of Schwartz, who felt that the work of the missionary was the most honorable and blessed service in which any human being can be employed, has been described as "one continued effort to imitate the example of his blessed Master."

THROUGH the kindness of Dr. Henry C. McCook, it is possible to present in these pages the portraits of some of the "Men of the Westminster Assembly," of whom he gives delightful character sketches in his address before the Winona Assembly.

"OUR pastor is an enthusiastic admirer of THE CHURCH AT HOME AND ABROAD." This sentence in a recent letter from an elder explains the fact that he is able to enclose a check for fourteen new subscriptions.

ON page 453 of our May issue there appeared a summary of Home Mission receipts. Owing to a misunderstanding as to the time allowed for the correction of proof, this was not a correct showing of the receipts. In the present issue detailed receipts for both March and April are given.

IF we could put THE CHURCH AT HOME AND ABROAD and one Church weekly into each Presbyterian household, says Dr. Wallace Radcliffe, the multitudinous rills of money now flowing to every point of the religious compass would quickly converge and flow together into one full, mighty stream of Church benevolence.

THE poet Whittier once gave this reply to one who inquired his age: "My mother says I was born on the seventeenth day of December, 1807, *and she is a very truthful woman.*" The mother of Abraham Lincoln, who was also truthful, testified that her illustrious son first saw the light February 12, 1809. The paragraph appearing on the first page of this magazine for May was written two days before the anniversary of the assassination of "the first American,"

and on the twelfth of the month. It is only in this way that the writer can account for the untruthful statement which was not discovered until too late for correction.

The Rev. A. J. McKellway, superintendent of Presbyterian missions for North Carolina, says in the North Carolina *Presbyterian*, of which he is editor, that "there are fifty more Mormon missionaries in North Carolina than there are Presbyterian ministers all told."

We are indebted to Dr. D. M. Cooper, author of "A Plea for the Smaller College," for the picture of Dr. Tappan, who was the first president and practically the founder of the University of Michigan, and to the *Michigan Presbyterian* for the picture of the hall, named in his honor, which has been erected in the immediate neighborhood of the university for the benefit of Presbyterian students in attendance upon that institution.

On page 506 may be found an illustration of one method of irrigation in Nebraska. In this connection, a paragraph from the *Youth's Companion* will be read with interest: "So finely are the scales of nature adjusted that it is probable every defect has its compensation near at hand. Man's part is to find it. In Kansas and Nebraska the rainfall is insufficient to supply the needs of agricultural vegetation. Nevertheless, it has recently been ascertained that an inexhaustible deposit of water lies directly below all the arid region; while the wind, nature's agent to lift the water, blows during the whole summer."

One of our careful readers sends this communication: "The 'statement' upon home missions by Dr. Charles L. Thompson, the secretary; the article by Dr. Herrick Johnson, entitled 'Grieve Not the Holy Spirit of God,' and the extract from a missionary discourse by Dr. A. S. Fiske, all of which were published in The Church at Home and Abroad for April, have set many thinking and have thrilled many with a desire and a determination to do something to remove this terrible blot from the escutcheon of our beloved Church.

"When a schoolboy went before the Chamber of Commerce at Columbus, O., to propose that the school-children of the United States should, by giving each a single penny, build another ship to take the place of the *Maine*, did he not furnish us with a hint of what the Presbyterians of the United States might do for the relief of our missionary boards?

"Will not The Church at Home and Abroad bring this matter before its readers and request that pastors set apart a single day (the first Sunday in July, perhaps), for a collection of at least five cents from every member, and invite each Sunday-school scholar to contribute one cent on the same day?"

The House of Hope Presbyterian Church in St. Paul, Minn., was organized by the Rev. Edward D. Neill, D.D., December 24, 1855. The name of the church was suggested to Dr. Neill, says the *Interior*, by the words of a Dutch captain, who, in 1639, visited the island of Manhattan and cruised up Long Island Sound and into the Connecticut river, where, amidst the savages, he found the "House of Hope," a Dutch garrison of fourteen soldiers on the site of the present city of Hartford. What that place of safety was to the feeble colonies the House of Hope has proven itself to thousands in the city of St. Paul.

A writer in the *Congregationalist* says of the American Board, it "must be kept out of debt, and the constituency of the Board can do it. They are more than 600,000, every one of whom has covenanted with the Lord to do what he can to give the gospel to the world. These can so increase their contributions that our pledges to the missionaries shall all be kept, and also our covenant with the Lord. What is the pledge we have made to the hundreds of men and women who, when the Master bade us preach the gospel to every creature, and we could not go in person, said to us, 'We will go and do our work and your work in the foreign field'? When we accepted their services what did we promise

them? Was it that we would support them if convenient, but if not they must stay while the funds should last and then come home, leaving the work they had done to be lost, or not to be carried to its true issue? Was this our promise? How was it in a parallel case, when 75,000 men at the country's call went to the field of war for themselves and us? Did we only pledge them rations and ammunition and pay if convenient for us to do so? Or did we say, 'You go, and we will give you all the means and men needed to save the nation, no matter what it costs us?' Have we made any less a promise to our 543 missionaries in the field, even that we will give them all the means and reinforcements needed?"

THE WESTMINSTER STANDARDS—THEIR HISTORY, CONTENTS AND INFLUENCE.

*An Address by the Rev. Hugh B. MacCauley in the First Presbyterian Church of Freehold, N. J., at the Two Hundred and Fiftieth Anniversary of the Close of the Westminster Assembly.**

It is gratifying to be a part of that great company on the two continents of the Old and New Worlds, and in the islands of the sea, which last year and this, and especially at this season, is celebrating the formation of our noble symbols. It is exceedingly appropriate that we should have this celebration on this February Sunday, as the 250th anniversary of the last recorded session of the Westminster Assembly, which occurred on February 22, 1648. It comes in happily and most significantly with the birthdays of those two men, Washington and Lincoln, who did so much under God, to carry into effect and permanently establish those principles of popular equality, constitutional liberty, government by representative, which were enshrined in the Westminster Standards as the Decalogue was in the ark; those principles for which the adherents to those Standards have fought and bled in every land, and are the crown jewels of Anglo-Saxon liberty.

They stand to-day like the massive beacons of our own wave-washed coasts, throwing a faithful light across the wave of conflicting opinions and a safe guide to those seeking safety and rest. Foolish bats and birds fly out of the night and fling themselves against the mighty lenses of the lighthouse, only to be dashed to pieces and fall senseless at its base. So heresies and skeptics have attacked these Standards, only to fall back baffled and return to dust and ashes. It is nothing to say that we ourselves do not know them nor often read them. That is our weakness, not theirs. Neither is it anything to say, that there are some here who have never read the Constitution of the United States, which Mr. Gladstone said was one of the very greatest documents ever penned. Nevertheless, the splendid way in which these principles have stood the severest tests of two hundred and fifty years, and under different forms of government, is abundant proof of their power, not to mention their intrinsic worth, and is a strong reason why those who have fallen heir to them should be true to their heritage, and hold fast this "form of sound words."

How these Standards have come to be, as to their history, contents and influence will be our task this evening.

I. THE HISTORY.

It is necessary to look more particularly at the struggle in England and see

> "What anvils rang, what hammers beat,
> In what a forge and what a heat,"

were shaped the war shields of our faith.

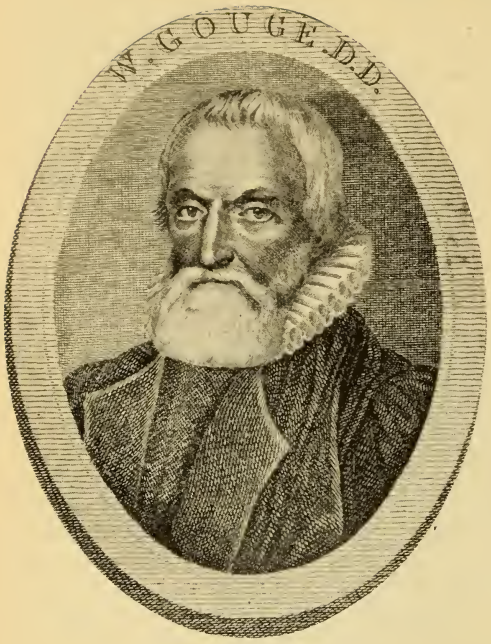
It has been well said that "England could produce no Luther in the sixteenth century simply because she had her Luther in the fourteenth." John Wicklif was "the morning star of the Reformation" heralding the dawn. He asserted the supreme authority of Holy Scripture, and in so doing struck at the authority of the hierarchy. But in the sixteenth century England had

* For the benefit of those who wish to study more fully this grand subject as well as to acknowledge my own debt, I make special mention here of *Memorial of Westminster Assembly* (1897); *American Presbyterianism*, by C. A. Briggs, D.D.; *Significance of the Westminster Standards*, by B. B. Warfield, D.D., and the great book, *The Westminster Assembly*, by A. F. Mitchell, D.D.

no heroic leader like Luther and Calvin to lead her on to faith and liberty. Nevertheless her chief reformer, William Tyndale, forged a weapon for the future war when with self-sacrificing devotion he gave himself to the translation of the word of God, whose strong and beautiful English is still with us in the King James version, and at last died at the stake as a martyr in 1536, with the potent prayer, "Lord, open the King of England's eyes." And the Lord did open the eyes of Henry VIII, at least a little. He authorized the circulation of Coverdale's version of the English Bible, and so a hundred years before Westminster the peasants could gather round the open Bible, hear it read and take away a portion, to drop into the open furrow of their children's retentive memory. The king also made a complete break with Rome, though he himself became the head of the Church of England, and so united Church and State.

Dr. William Twisse,
First Prolocutor (or Moderator) of the Westminster Assembly.

This organization went on still further under Edward VI, to the sweet music of psalms and hymns chanted in the English tongue, until Archbishop Cranmer established the Episcopal polity and composed a new English prayer-book. He also added a doctrinal system of Forty-two Articles of Belief, drawn from the Augsburg Confession, with Calvin's views on the Lord's Supper. Throughout the kingdom, also, there was increasing hostility to Rome and papal ceremonies. This was a distinctive mark of Puritanism. There were also marks of Calvinism and many steps in the direction pointed out by Tyndale leading to the wonderful doings of the next century. All things were pointing to that mighty reform which we call Puritanism, which was deeper in doctrine, more thorough in effect, and grander in its destiny, than those branches which sprang from Luther at Wittemberg and Zwingle at Zurich, and which some people ascribe to mere asceticism. But Puritanism was something more than a long face and a plain dress. It was not so much how a man should look, as how he should act. It was a reform in the whole man, a reform in faith, in worship, in life, in government. It was not confined to one Church. In the sixteenth century there were Puritan Episcopalians, Puritan Presbyterians, Puritan Independents. Their common foe was Papal Rome, which made martyrs of them all. It was a dark day for Puritans of all kinds when Queen Mary, daughter of Henry VIII of England and Catharine of Arragon, gave her hand in marriage to the hateful King Philip of Spain. England was deluged with the blood of Protestant martyrs and Queen Mary became "Bloody Mary." She entertained at her court an agent of the Pope, and commanded the celebration of the Romish Mass throughout the kingdom. Those who disobeyed the mandate went to exile, to prison, to the stake. John Rogers died in the flames at Smithfield. Bishop



Dr. William Gouge,
Assessor or Vice-prolocutor, who often presided.

Hooper was chained to the stake at Gloucester. Bishops Ridley and Latimer were burnt at Oxford. "Be of good comfort, Master Ridley, and play the man," cried Latimer when the fire was kindled. "We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Archbishop Cranmer himself, after six recantations written all in vain, was led out to die. Then he revoked all his recantations, and as the flames leaped up around him, held his right hand in the fire, saying nobly, "This hand hath offended." The despotism of Bloody Mary was without avail. It could not stay the avalanche which was already on its way to bury papal supremacy in Britain. The nation was roused as never before to do battle against the common foe. The noble army of English martyrs died in defense of Lutheran-Calvinistic religion and the right to worship God in English (cf. Rev. Dr. H. A. White).

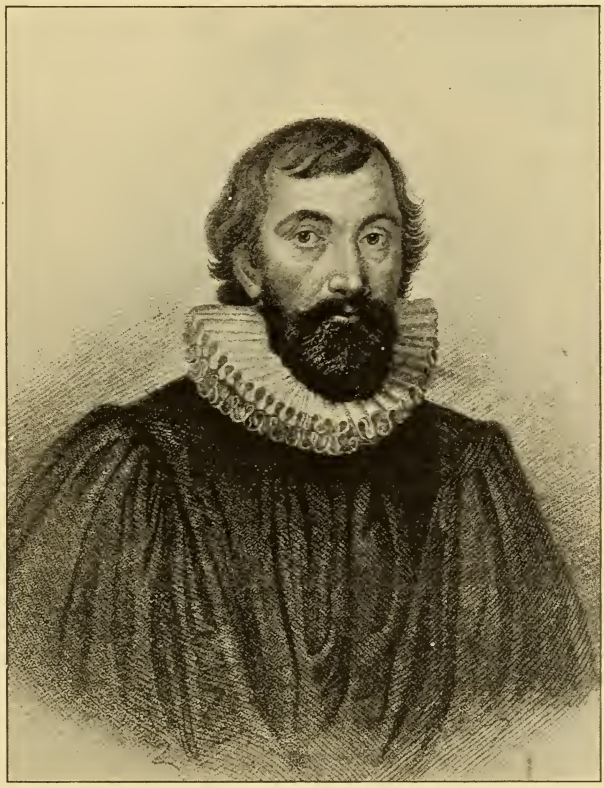
For the next half-century, from 1558 to 1603, a new England appears under Queen Elizabeth. It was a wonderful age, indeed, an age of commerce, exploration, colonization, literature, science, invention and national greatness.

The strong Protestant sentiment of England compelled Elizabeth to break her peace with Rome. The Anglican union of Church and State continued. Cranmer's prayer book maintained its place. Parliament removed three articles from the creed of Cranmer's time and reissued the Thirty-nine Articles as the constitution of the Anglican Church Calvin and Cranmer seemed to be joined in one. Bishops stood on the same plane with presbyters. "Ministers from the continental churches with Presbyterial ordination were received without further ceremonial into the English churches, and English bishops passed over to the continent and sat as co-presbyters with Lutheran and Presbyterian ministers." If matters had rested there the bloody battles and cruel persecutions of the next century for which Episcopacy was responsible would never have occurred.

But then fierce debates began, not over Elizabeth's Established Church, but over vestments worn by clergy, ceremonies followed in worship, immoralities practiced in life. It seemed like the return of Rome. Because of their demand for purity in dress, worship and life, the faithful were called Puritans. Elizabeth was now in dispute with both Jesuit and Puritan, and further complication was added by the dispute over Church polity. Thomas Cartwright, Cambridge Professor of Divinity, defended Presbyterianism and insisted that the management of Church affairs belonged only to representatives chosen by the Church, which doctrine was followed by the great mass of Puritans. But Archbishop Bancroft claimed divine right for Episcopacy and for the apostolic succession of bishops. That's the doctrine we hear so much about to-day. The Presbyterians gained prestige by upholding the queen in her conflict with Spain and Rome. Almost all the younger clergy were disciples of Geneva. Calvinism was on the increase and simplicity gaining in the ritual, when Elizabeth died and was succeeded by James Stuart of Scotland, the sixth of Scotland and first of England, thus uniting the two kingdoms into one until this day.

As the king journeyed to London in 1603, he was met by nearly a thousand Puritan ministers with a petition for certain reforms in ceremony and in clergy. They raised no objection to the Episcopal form of government, and it was well they did not, for

James was a bitter hater of Presbytery which interfered with his despotic ways in Scotland where he said that "Presbytery and monarchy agreed as well as God and the Devil," and his attitude toward the Puritans was clearly shown when he said one day in his rage, "I will make them conform or I will harrie them out of this land or worse." So the great conflict began. The solid middle classes and a few of the nobility were Puritans, and their stronghold was the House of Commons. They saw that the king continually favored Rome and called her "the mother Church." He ordered the publication of the "Book of Sports," enjoining games and festivities after morning service on the Lord's Day. He supported at his court immoral favorites, and was increasing papal ceremonies in the Church, when he died in 1625.



Dr. Alexander Henderson, of Edinburgh,

Leader of the Scotch Commissioners, and author of the "Solemn League and Covenant."

The conflict went right on with his son, Charles I. Romanism was now in high favor at court, and consequently persecution broke out, under the agency of the infamous Archbishop Laud. The scourge, the pillory and prison were ready for non-conformists. Worse than all, immorality and luxury ran riot in all court circles, and it was evident that the spiritual life of England was at stake. Against this return to the darkness of the Middle Ages, the forces of Puritanism rose in their might and, joining hands with the Presbyterians of Scotland, produced the Westminster Assembly; ultimately caused the overthrow of Charles, the complete destruction of absolute monarchy and Romanism in England, and the firm establishment under William and Mary of religious toleration in Great Britain.

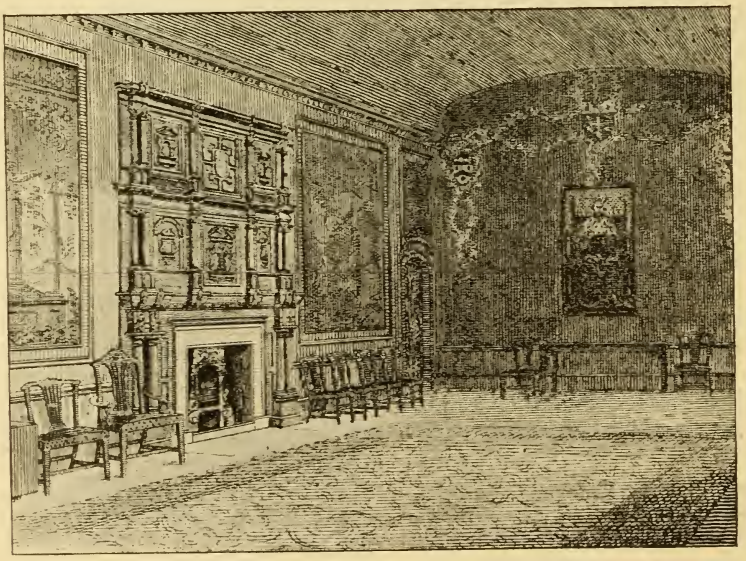
The war began in Scotland. Archbishop Laud had prepared a new prayer-book and sent it to Scotland with orders that it be used in all the churches. On July 23, 1637, the dean of St. Giles' Church in Edinburgh came forth to read the new ritual, when a woman present named Jennie Geddes arose and threw a stool at his head. The audience rose in an uproar and drove the minister from the church, protesting not against prayers but against tyranny. The next year the National Covenant was signed by representatives of the Scottish people, binding them to labor for purity and liberty, and in 1643 a more aggressive document was signed called the Solemn League and Covenant, amid impressive ceremonies, and sent also to England.

Meanwhile in 1640 the Long Parliament came together and sat for twelve years during a mighty struggle and varied results. In the political sphere it was a conflict between absolute monarchy and popular rights. That ended in a limited monarchy in which the people are heard and represented. In the realm of religion it was a conflict between churchly indulgence and reform. That ended in a victory for Puritanism. In the field of Church government it was a struggle between Anglo-Romanism

and Presbytery. That ended in the banishment of Romanism from Great Britain, the establishment of Episcopacy in England and of Presbytery in Scotland. In the province of doctrine it was a test of all the Reformation symbols. The result was a victory for Calvinism.

We cannot, of course, follow any details of this conflict. Charles flung his standard to the breeze in 1642. High Churchmen flocked to his banner, and absolutists of all kinds. The Parliament accepted the issue, supported by many leading Episcopalians, Presbyterians and Independents, whose general religious and political principles are summed up in the one word "Puritanism." The Commons sent an army to the field under Essex and the same year, 1643, the Westminster Assembly was summoned to reconstruct the religious system of the kingdom. The ordinance reads that it was issued "by the Lords and Commons in Parliament for the calling of an assembly of learned and godly divines and others, to be consulted with by the Parliament for the settling of the Government and Liturgy of the Church of England, and for the vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations."

In accordance with this call the noble company gathered at that noble building of all Britain, Westminster Abbey on July 1, 1643, and continued in regularly recorded sessions until February 22, 1648, which is regarded as the real termination of their work, although they were not dispersed until later. They carried on their deliberations for the most part in the celebrated Jerusalem chamber. This historic room in Great Britain's celebrated abbey was called "Jerusalem Chamber" from the tapestries with which the walls were hung in earlier days, depicting different scenes in the siege of Jerusalem, although to-day the walls are decorated with others. Many memories



Interior view of the Jerusalem Chamber (N. W. side), in which most of the sessions of the Assembly were held. *(From an old print.)*

cluster about this room, and many wonderful scenes were witnessed there, among them the meetings of the English Revision Committee, but for all time its chief claim to historic interest will arise out of its connection with the Westminster Assembly.

This body was composed at first of 121 divines, carefully selected by the Lords and Commons, that is, the English Parliament, representing all the counties of England and Wales, and the Universities of Oxford and Cambridge. Ireland was represented by her primate, Ussher, and her professor of divinity at Trinity College, Dublin, Joshua Hoyle. The Lords were represented by ten nobles, and the Commons by twenty of their ablest men. England was then for the first time equitably represented in an ecclesiastical assembly, but has never since been in the position to secure such another full representation of English Protestantism as that (cf. Dr. C. A. Briggs). The only Scotsmen present were John, Lord Maitland, Sir Archibald Johnstone, Alexander Henderson, Samuel Rutherford, Robert Baillie and George Gillespie. They were but few in number, but every one of them was a master-thinker.

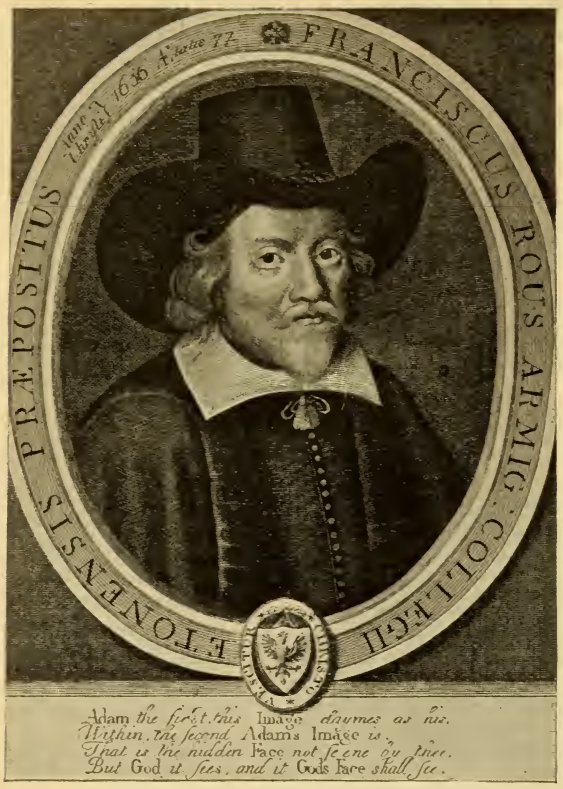
The Marquis of Argyle.

In regard to doctrinal belief they were all through and through Calvinists. Nor is that any wonder, for the Church of England, in its palmy days of struggle for civil and religious liberty, was intensely Calvinistic. All the great English reformers were the same, Anselm, Bradwardine, Tyndale, Wicklif, Ussher, etc. The Assembly was not called to formulate a creed, but to state their creed. They already had a creed—the Calvinistic creed of the Reformed Church in all its branches—which their call required them "to vindicate and clear from all false aspersions."

In the matter of Church polity, however, the Assembly was greatly divided. There were Episcopalians, Presbyterians, and Independents. Some of the most celebrated men were in each division. There were also a few "Erastians," very celebrated, who regarded Church government as a wholly subordinate matter to be regulated by the State, of whom John Selden was the chief. Almost all the clerical members were in Episcopalian orders, though many of them favored Presbytery, as to form of government, and of all who held to Presbytery, some taught that Presbytery was explicitly ordained in Scripture, others that it was lawful and agreeable to the word of God.

Another important feature of this Assembly was the fact that this company was a band of praying and preaching ministers such as the world had never seen. This was a strongly Puritan feature. This should prepare us for a doctrinal product that should not be a dry creed, but a living fountain. Such indeed is the Westminster faith. That Assembly gathered up into itself the varied yet kindred streams that flowed from the springs which rose among the hills of Scotland, the mountains of Switzerland, the plains of Holland, and the gardens of England, and its symbol has ever since been the unfailing reservoir from which have flowed numberless pure and living streams into lands near and far, to make glad the city of God.

It is not our purpose to speak of matters pertaining to polity and liturgy except in the briefest way. One of their duties was to settle both. The former Episcopal liturgy they abolished, and adopted our Directory for Worship instead. As to polity, it may surprise some to say that for a time there was good prospect that the polity, that is, form of government, of the


FRANCISCUS ROUS ARMIG. COLLEGII
PRAEPOSITUS ETONENSIS
Adam the first this Image shewes as his.
Within the second Adam's Image is,
That is the hidden Face not seene of thee.
But God it sees, and it Gods face shall see.

Francis Rous, Esq.
Author of Rous' Metrical Version of the Psalms.

Church of England, would be Presbyterian. It was so decided by the Assemby and for ten years the Church of England and Ireland was Presbyterian. In Scotland it became permanently established, and through the Presbyterian Church of Scotland came to us. It is strange to think that it was prevented in England by the iron hand of Cromwell. Presbyterians were opposed to Cromwell's unconstitutional way as well as to that of Charles I, and so he opposed them.

The doctrinal result of the labors of the Assembly remains in the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Directory for Public Worship and the metrical version of the Psalms. These doctrinal expressions, also ratified by Parliament, became for a time the official creed of both England and Scotland. As Dean Stanley said, "It is the only Confession of Faith which was ever imposed on the whole of the United Kingdom. The Thirty-nine Articles never extended beyond the limits of Berwick upon Tweed, but the Confession of Faith reigned with undisputed supremacy for ten years under authority of Parliament from Cape Wrath to Land's End." When, however, the restoration of Episcopacy took place in England, the Westminster Standards still prevailed in Scotland, from which land and Church they came directly to us.

II. THE CONTENTS.

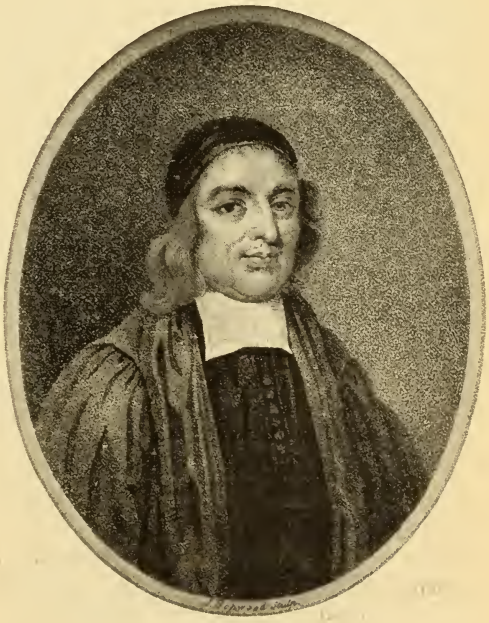
It is a pleasure to call attention very briefly to some of the more notable sections of our noble symbols: (1) Concerning Holy Scripture as the level and line of the Great Architect for the building of his Church, as in Larger Catechism (Q. 3); (2) The crown rights of Christ as the only Head of the Church as in Confession (xxv); (3) Liberty of opinion in many details of worship and government, without the limitation of specific proof-texts, as in Confession (i, 6); (4) The doctrines of God's sovereignty and free will carefully stated with no violence to either, Confession (iii, 1); (5) The recognition of true Catholicity of the visible Church, as consisting of "all those throughout the world that profess the true religion, together with their children," in Confession (xxv, 1, 2, 4, 5); (6) The extraordinary excellencies of the Catechisms, especially the Shorter, whose answers are noted for their brevity, beauty, fullness and Biblical strength, and also for the fact that while the truth is so well stated, it is at the same time so well guarded against the serious errors by which they have been assailed; (7) And finally, if there is anything in the Standards to be proud of and thankful for, it is the principle of religious liberty, set forth in these magnificent words of the Confession (xx, 2): "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to his word, or beside it in matters of faith or worship. So that to believe such doctrines or to obey such commandments out of conscience, is to betray true liberty of conscience; and the requiring an implicit faith and an absolute and blind obedience is to destroy liberty of conscience and reason also." This princi-

ple of Puritanism and Presbyterianism was a growth of centuries, and came to its victory only through conflict and sufferings unto death. Our history is one of struggle for religious liberty. The history of the Puritan and Presbyterian colonies of this country is one of struggle for religious liberty. The motto of this ancient seal of the Presbyterian Church of Monmouth county,* inscribed with the words "Religious Liberty," is a silent reminder of those persecuted fathers who fled from Scotland in the dark days of the 1680's, and coming over here, founded the Old Scot's Church; whose blood runs in the veins of Tennent and Freehold, and who thanked God for a Free Hill and a Free Hold, where they could look up and say, "God alone is Lord of the conscience."

Those men told their children. They arose and told it unto their children, and when the right time came in the next century to make that liberty certain, both civil and religious, they battled and suffered again and again at Bunker Hill and Monmouth and all through the Revolution until the thing was settled, settled right, the principle established and this nation set up as a monument to civil and religious liberty, the monument of "Liberty Triumphant."†

It is true that the Westminster Assembly did not fully separate Church and State. But a Presbyterian taught the general principles of that doctrine at Geneva, together with the related items of Presbyterian polity, one hundred years before Westminster. And it is not to be forgotten that a notable victory was won for that idea in the Assembly, when the Book of Discipline was under consideration, and the redoubtable John Selden was completely vanquished, and the right of the Church to govern herself by her own laws was vindicated. However, the good cause was not safely intrenched until eighty years later, when in 1729 in Philadelphia the General Synod denied the right of the State to any connection with the Church, which was allowed to a certain extent in the Confession, and the Synod also denied to the civil magistrate the power to prosecute any for their religion. These were notable acts indeed, and appear to be the first declaration by a Church council on American soil of the freedom of the Church from control by the State (cf. Rev. Dr. W. H. Roberts). It was about this time, also, that our ancient seal, with "Religious Liberty" upon it, was used by the Presbyterian Church of Monmouth county.

In the same year as the above action, 1729, the General Synod of Philadelphia passed the Adopting Act by which the Westminster Standards were declared to be officially the adopted symbols of our faith, and to be subscribed by all her office-bearers. It reads, "We are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity; and do therefore agree that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in, and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being in the essential and necessary articles, good forms of sound words and systems of Christian doctrine, and do also adopt the said Confession and Catechisms as the confession of our faith." Our church members, however,



Dr. John Wallis.
Amanuensis or Assistant Clerk.

*A picture of the seal appeared in this magazine for April, 1898, page 289.

†The name given to the costly granite column at Freehold, topped with figure of Liberty, one of the two battle-monuments in New Jersey.

John Pym,
The great Parliamentary leader, a lay member of the Assembly.

are not required to make any such subscription, but are admitted into full communion upon examination of their "faith in and obedience unto Christ" (see Confession, xxviii, 4). This Adopting Act is one of the most remarkable instruments ever issued, and has not, we believe, been appreciated at its true worth. After a preamble disavowing any forcible imposition of faith, comes the requirement of subscription already quoted. Then follows provision for the expression of scruples and admission notwithstanding, unless the candidates are "erroneous in essential and necessary articles of faith," after which the Act closes with a solemn agreement to "friendship, kindness and brotherly love" toward those unable to subscribe. Here we see humility of spirit, authority of oversight, liberality of subscription, friendship in disagreement. Thus on the very cornerstone of Presbyterianism is inscribed the equivalent of that brilliant motto of that obscure German, Rupertus Moldenius, "In necessary things, Unity; in doubtful things, Liberty; in all things, Charity."

This Act of Adoption was still further confirmed on May 28, 1788, when, the new American nation being free and settled in her own rights, the General Synod formally adopted the Westminster Standards, slightly amended, as the Constitution of the Presbyterian Church in the United States of America.

III. INFLUENCE.

It is not difficult to see why these Standards have taken such a firm hold upon men, and why the Westminster Assembly was such an important event. Historically they stand at the noonday of confessional development. The light of gospel and epistle shone out in the Apostles' Creed and in the forms of Nicea and Chalcedon. There was a great increase in the formulas of the Lutherans, although their brightness was seriously clouded with error. When we come to the confessions of the Reformed Churches there is a wonderful increase of clearness and beauty until we reach Westminster. There we come upon a carefulness, purity and splendor never seen before. The brightness of the better morning continually increased through 1600 years of struggle, 150 years of Reformed theology, fifty years of Puritan conflict until the noontide glory of the confessional day showed the sun of truth standing on the meridian over Westminster.

"The truth, though old and oft expressed,
Is his at last, who says it best."

Scientifically speaking, we say that these Standards show the putting forth of all due efforts to consider every solution of the problem, to weigh every element that may affect the result, to canvass every combination of the materials present, so that the final result shall stand. In these forms of sound words we possess the most complete, the most elaborate, the most careful and the most vital statement of evangelical religion (cf. Rev. Dr. B. B. Warfield).

And when we add they are the work, not of one man, like Luther's and Calvin's, nor of two men, like the Heidelberg Catechism, but of the complete laboratory of the whole Assembly which held 1163 sessions, we are not surprised that the product was prepared and polished with the highest skill, and is a beautiful gem of the first water.

For these reasons, spiritually speaking, they are warm and edifying and calculated to develop Christian men. Those divines were preachers. They were loving shepherds of the flock. In such we should expect

"A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath, the heart
Stood up and answered, 'I have felt.'"

And why should it not be so, when we consider the supreme worth of these doctrines, the sovereignty of God, the supremacy of Holy Scripture, Christ's headship in the Church, religious liberty, vicarious atonement, representative government, separation of Church and State! Value! Influence! Results! Why these principles more or less are the crown jewels of the most intelligent, the most enterprising, the most moral nations on the globe.

It is pleasant to read what the *Examiner*, a leading Baptist paper, says: "It has been said of the men who formed that Assembly, that 'the Christian world since the days of the apostles never had a Synod of more excellent divines.' It is certain that their work has exerted a potent influence upon the development of the world. It has made for liberty, civil and religious, for constitutional government, and for the dignity and worth of the individual. Next to the Bible, the Westminster Catechism has probably had more influence than any other book in shaping the religious sentiment of the present day. . . . . The old creed is still held sacred by the majority of the twelve million adherents of Presbyterianism, and its hold upon them is almost as powerful as at any time since its adoption."

The Westminster Assembly and the Standards! We all owe them a debt. Our American republic stands to-day as a most remarkable figure. We are grown to manhood with the double crown of civil and religious liberty on our brow. Our right hand reaches out to Old Europe to acknowledge our debt to her, and our left to Old Asia to perform our duty to her. Our early days were spent in the discipline of national development and colonial settlement. But our birth was the direct outcome of the sufferings and strivings and agonizings of two centuries. The sixteenth-century Reformations and the seventeenth-century Revolutions were the birth-throes of poor humanity yearning for deliverance, and the Pilgrims of New England, the Huguenots of New York, the Scots of Old Tennent were the infant Church, the little child of God, cast forth into early poverty and exposure in America, like Jesus in the manger, because there was no room in the inn of the papal and prelatical establishments of Europe. But the little stranger was not to be left naked and destitute. There came wise men of God with their wonderful gifts, the learned pastors of Westminster, who opened their treasures of wisdom and grace at the feet of the American Church and clothed her with the unfading garments of true gospel doctrine and polity.

Nay more than this! We are willing to say that every free nation, every free Church, yes, every free man, owes a heavy debt to the Puritans and Presbyterians of Westminster and its times. Whatever else other Churches have done, God has used us to do a great work for freedom. Those trying years, when the Long Parliament sat, witnessed a terrible battle for liberty, both civil and religious, against the absolute monarchy of Charles I and the churchly despotism of Archbishop Laud. It was the Gettysburg of freedom, in the midst of which the Westminster divines convened. They were faithful to their trust. They raised up the Standards as a stone wall, and there they stood, Puritans and Presbyterians, to do battle unto death for the supremacy of Scripture, authority of constitution, liberty of conscience, government by representative, every one of them a Democratic-Republican principle. Prince and prelate went down; franchise and Parliament came up. The battle was won. The stone wall stands, and our Church stands by it to-day, determined to do all she can, that, in both Church and State, "government of the people, by the people, and for the people shall not perish from the earth." Those noble men set us an example, but they left something for us. "It is . . . . for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause, for which they gave the

last full measure of devotion," that we not only hold fast the form of sound words, but that we stand up faithfully for the principles which are embodied in these our subordinate Standards and are also so abundantly proved by our supreme standard of Holy Scripture, and worthy to be preached in every land and nation.

EARLY PRESBYTERIAN HISTORY.

One who would trace the beginnings of American Presbyterianism must study the time of the adoption of the Standards and the period immediately following. The history of the earliest Presbyterian church referred to in existing records is related in a volume by Prof. Henry G. Smith, D.D., entitled "History of the Old Scots Church of Freehold in New Jersey." In this book a brief account of the Scotch immigration of 1685 is followed by a chapter on the early days of the Old Scots Church, erected, it is believed, in 1692. An accompanying cut shows a portion of the burying ground, the probable site of the church, and the tombstone of the first minister, Rev. John Boyd. The third chapter tells the story of the ordination of Mr. Boyd by the first American presbytery, December 27, 1706, and a reproduction is given of the page in the manuscript volume of the records of presbytery which begins (the first two pages having been lost) in the midst of the account of the ordination. Succeeding chapters tell of the ministry of John Boyd and his successors, Joseph Morgan and John Tennent; the erection of a new house of worship, the Tennent Church, in which alternate services were held for a time; and the final decay of Old Scots.

Through the kindness of the author, the cut of John Boyd's tombstone is here reproduced with its inscription and a translation:

PIENTISSIMI DOMINI JOANNIS
BODIJ CINERES ECCLESIAE HUJUS CAL
VINI PASTOR HIC DEFODIUNTUR
EI OPERAM QUAMVIS STERLI SOLI (?)
CONSUMPTAM NON PERDIDIT
QUI ILLUM PERNOVERUNT AQ
VIRTUTIBUS IN ED (?) INATIS ILLO TE
MPORE DIGNITATEM EIUS EX
PLORAVERUNT LECTOR VESTIG
IA ILLIUS PERSEVERE ET (?)
E (?) EA TEMPORE SPERO MOR
TEM OBIIT TRIGESIMO DIE
AUGUSTI MILLESIMO SEP
TEM CENTESIMO OCTAVO
AETATIS SUAE VICESIMO
NONO.

"The ashes of the very pious Rev. John Boyd, pastor of this church of Calvin, are here buried, whose labor, although expended on a sterile soil, was not lost.

"They who knew him well also proved his worth as (?) in virtues.

"Reader, persevere in his footsteps, and I hope in that time (?)

"He died on the thirtieth day of August, one thousand seven hundred and eight, in the twenty-ninth year of his age."

The continuation of this interesting history may be found in "History of the Old Tennent Church," by the Rev. Frank R. Symmes, the present pastor. This volume of 145 pages gives an account of the organization of this historic church, the edifices in which it has worshiped, and the work of each of the pastors, of which Mr. Symmes is the seventeenth. In 1751, during the ministry of Rev. William Tennent, a a larger building was erected, which remains essentially the same to this day. A view of its pulpit appears as the frontispiece of this magazine. Those who enjoy these historical studies should possess the two volumes named above that tell the story of the Scots-Freehold-Tennent Church.

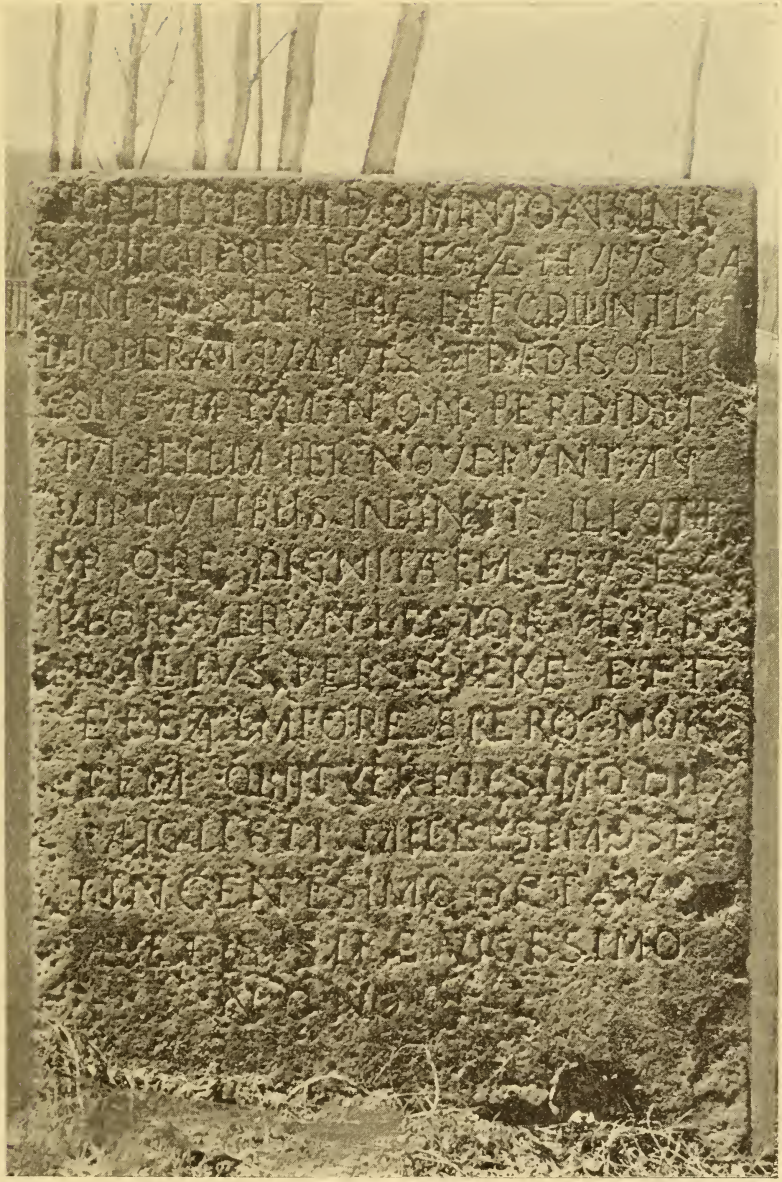
REV. EDWARD WEBB.

W. P. WHITE, D.D.

On April 6, this well-known minister of our Church, for most of his life a missionary and a missionary agent, was called to his eternal rest. He was universally respected and honored for his ability, fidelity and zeal in every good cause.

He had attained to a ripe old age, having been born December 15, 1819, in Lowestoft, Suffolk, England. He received his classical education at Bury-Saint-Edmunds. His conversion occurred at the age of fifteen, during the revival services of Rev. Richard Knill, and he immediately, with characteristic energy, entered into Christian work among his young boy friends. At the age of seventeen he left England for Australia in company with Rev. Thomas O. Stowe, who has been called the father of Congregationalism in Australia, as tutor to his boys. Here he first became interested in missionary work, and had charge for a time of a mission church near Adelaide, in which a remarkable revival occurred.

He returned to England in 1842, and



The Tombstone of Rev. John Boyd, First Minister of Freehold, N. J.
The first Presbyterian Minister ordained in America.

Rev. Edward Webb.

the same year, at the age of twenty-three, came to this country. Very soon after arriving he entered Andover Theological Seminary and graduated from it in 1845. He was ordained to the ministry the same year by a Congregational Council in Ware, Mass.; married Miss Nancy A. Foote, of Cayuga, N. Y., a graduate of Mount Holyoke Seminary; and in November sailed as a missionary of the American Board to Madura, India. Here he labored most efficiently for nineteen years, only relinquishing the field on account of ill health.

Besides the usual labors of the missionary in preaching, teaching and supervising, he entered heartily into literary work, being appointed on the first committee for the revision of the Tamil Bible. He was very much dissatisfied with the hymnology of the native Christian Church, at that time composed wholly of translations, and was the first to encourage a native hymnology. He undertook to gather hymns of native production, expressing the spirit of native Hindu Christianity and publish them. He also strongly urged the use of native music; and, though many thought they saw much danger in the employment of that which had been used in heathen worship, the wisdom of his suggestion was soon acknowledged. The latest revision of the native Tamil hymn-book, made but a few years ago, bears his name alone, though he had no part in its revision.

In conjunction with a beloved colaborer, Dr. Samuel F. Green, he did much to establish the principles for the formation of a native Tamil scientific nomenclature. When text-books were needed on scientific subjects these had to be translated from the English; this was largely the work of Dr. Green, but when the work was halted because of the lack of proper words to express accurately scientific terms, they drew up a set of rules for the proper formation of a scientific nomenclature out of the Sanscrit, the parent language. These rules were so correctly prepared that they were accepted almost in their entirety by the Tamil Vernacular Society when it was organized later, as their guide in the formation of scientific terms.

He was a member of the American Oriental Society before which body he twice read papers on linguistic subjects. After returning to this country in 1864, he was pastor of churches in Darby, Pa., Glasgow, Del., Andover, N. J., and Ashmun (the college church), at Lincoln University, Pa., and in 1873 began his labors as Financial Secretary of Lincoln University, in which capacity he continued until his death, living in Oxford, Pa., traveling over the eastern portion of our country and representing the institution and its work in most of the Presbyterian churches.

He felt a very deep interest in the moral and spiritual welfare of the negro race and most earnestly and efficiently did he plead its urgent need of a Christian education and its strong claims thereto. Many were made friends to the University through his labors, and the institution owes much of its success to his untiring energy and self-sacrificing devotion and zeal. The cause of foreign missions was very dear to him and his personal knowledge of the field and experience of its work served him well in his visitation of the churches. His missionary talks and addresses were always most acceptable and interesting to the people.

FOREIGN MISSIONS.

NOTES.

The Death-roll of 1897-98.

The missionary force was increased during the year by the addition of twenty-eight missionaries, of whom six were ordained ministers, three medical men, five medical women, seven other single women, one industrial missionary, and six wives of missionaries. About two-thirds of this number were sent to the field by funds specially provided for the purpose. On the other hand, the force was depleted by ten deaths and twenty resignations. The deaths were: East Shantung Mission, Mrs. Charles Lewis, May 31, 1897, and Mrs. Calvin W. Mateer, February 18, 1898; Lodiana Mission, Mrs. Charles B. Newton, June 20, 1897, and Mrs. W. J. P. Morrison, January 1, 1898; Siam Mission, Rev. F. J. Lyman, July 17, 1897, and James B. Thompson, M.D., March 30, 1898; Chinese in California, Miss Margaret Culbertson, August 1, 1897; Hainan Mission, Rev. J. C. Melrose, September 16, 1897; West Shantung Mission, Anna M. Larson, M.D., December 25, 1897. More extended reference to these servants of God will be found in connection with their respective missions in the annual report of the Board.

Doubly Chastened.

Rev. Dr. Benjamin Labaree, for twenty-five years an efficient missionary in Persia, and more recently temporary secretary of the Board in the absence of Mr. Speer, has been the object of widespread and affectionate sympathy in the recent bereavements which have befallen him.

A beloved daughter was first taken to the Presbyterian Hospital in New York, where she underwent a very severe but successful surgical operation. In her enfeebled condition this, however, proved too great a tax upon her strength, and she died April 11.

Meanwhile, her mother, the honored and beloved colaborer with her husband in his twenty-five years of missionary service in Persia, took a severe cold while watching by the sick-bed of her daughter and, being almost immediately stricken down with pleuro-pneumonia, was taken to the hospital, where she died upon the 15th, to the grief not only of her family, but of a large circle of those who had known her best.

Both the mother and the daughter presented a high exemplification of the grace of God in the hours of sore affliction, pain and death. Patience, self-effacement, strong confidence in God, tender consideration for the feelings of those who were near and dear were the traits which through all the history of sickness and trial manifested themselves in clearest light.

Payment of the Foreign Mission Debt.

The strong interposition of Providence by which the work of our Board of Foreign Missions has more than once been favored affords just ground for special thanksgiving. In 1873 a disastrous foreign missionary debt of $128,000 was reported to the General Assembly at Baltimore, the largest debt that had ever lain upon the treasury of any Presbyterian Board.

With a spirit which has never been equaled before or since and which Dr. Charles Hodge considered "almost as clearly a matter of special inspiration of the Holy Ghost as were the scenes of Pentecost," the Assembly started a movement for the payment of the debt subscribing $75,000 on the spot. Measures were adopted also looking to the continuance of effort in the churches until the whole should be paid. By the first of October the entire debt was raised, and within a month thereafter followed one of the heaviest financial revulsions in the history of our country. A man of rare sagacity congratulated the Board on the special providence which had removed its debt before the crisis of the disaster which might almost have reduced it to bankruptcy.

Scarcely less opportune has been the effort of the last fiscal year, by which the debt of $97,400 reported at the last Assembly has been removed, just as the country was drifting into war. The total subscrip-

tion actually received for the debt has amounted to $79,698.54. A few other subscriptions are yet unpaid.

In some cases churches instead of contributing directly for the debt have promoted this same object by following the Assembly's recommendation to increase their general contributions over the amount given last year. At the same time in some of the mission fields the silver exchange has been in the Board's favor, so that altogether, including certain unused appropriations, which could not be estimated till the close of the year, the Board is able to report itself free from debt, notwithstanding a heavy falling off in legacies as compared with the year before.

Not to recognize these providential interpositions would savor of ingratitude, while every fact which proves the seal of God's abiding interest in the great cause of evangelization should reassure the faith and quicken the zeal of his people to carry forward more and more vigorously the work till all nations and races shall be brought to Christ.

The next thing is to begin at once to forestall the possibility of another debt.

"Who Rules India?"

Keshub Chunder Sen, the Brahmo theist, said years ago: "Who rules India? Not Lord Lytton in the Cabinet, nor Sir Frederick Haines in the field, not politics, nor diplomacy, nor the bayonet or cannon. Christ rules British India. India is unconsciously imbibing this new civilization, succumbing to its irresistible influence. It is not the British army that deserves the honor of holding India; if any army can claim that honor, that army is the army of Christian missionaries headed by their invincible Captain, Jesus Christ."

Faithful, Heroic Effort.

Recent letters from Hainan state that seven converts have been baptized in Kiungchow as the apparent results of the faithful work of two unmarried ladies, who in addition to the management of a school are engaged in evangelistic effort in and around the city. They have encountered some persecution for the reason that their house has in one or two instances been used as a rescue home for girls who were about to be sold into slavery. Abusive placards have been placed upon their gate.

Prayer Abundantly Answered.

In 1858, the father and mother of Rev. William W. Eddy, D.D., of the Syria Mission, visited Syria and made tours with their son in the different stations of the Sidon field, attending communion services, the father speaking through the son as interpreter to the numerous congregations. "He would exclaim, as did Simeon of old, that now he was ready to depart because he had realized his prayer and hope. He would have rejoiced with still greater joy," says Dr. H. H. Jessup, "could he have anticipated that three of his grandchildren would be colleague members with their parents." These are William K. Eddy, who for twenty years has been a missionary in Sidon; Mrs. Harriet M. Hoskins, for several years missionary teacher in the Sidon Girls' Boarding School and since 1888 an efficient helper of her husband in his large work at Zacleh, and Dr. Mary P. Eddy, who for five years has been general medical missionary, itinerating in different parts of the field. She was the first lady doctor to receive permission, after strict medical examination, to practice medicine in the Turkish empire.

Dr. Eddy, Sr., reached Beirut, January 31, 1852, and was for a time stationed at Elopo, then at Kefisheinia, after which twenty years were spent in Sidon, and these have been followed by twenty more in Beirut. In almost every branch of missionary work he has had a hand at one time or another. Forty years have passed since his father and mother rejoiced at his successful work.

Decaying Hinduism.

In the columns of *The Hindu*, a widely circulated vernacular paper in Madras, conducted by a Brahman of a renowned priestly family, the following editorial utterance appeared: "We entertain no more any hope for that religion which we consider dearer to us than life. Hinduism is now on its deathbed.

"Its vitality is decaying and the community itself is now like a man whose one leg is on one ship and the other on another ship. . . . . Under a benignant civilized and very powerful foreign government, in the teeth of a scientific age, under the potent and liberal influence of Western education, and moreover before the vigorous and constant attacks of Christianity and

many of its offshoots, the better days of Hinduism have become a matter of the past.

"What we regret more than all is the fact that the native Christians who were once Hindus like us now come forward with deadly weapons and attack their weak old mother (Hinduism). . . . . This terrible crusade is carried on by the native Christians with a tenacity of purpose and a devotion that defy failure."

The "Indu Pralash."

The native Bombay newspaper, says, "We daily see Hindus of every caste becoming Christians and devoted 'missionaries of the cross.'"

The following is from an address delivered in Bombay by an educated Hindu who is not a professing Christian: "Cast your eyes around, and take a survey of the nations abroad! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved and honored memory."

Progress in India.

Sir William Hunter, after describing the immense progress in India missions from 1851 to 1881, gave the credit largely to the native ministry. He said: "In 1851, the Protestant missions in India and Burmah had 222 stations; in 1881, their stations had increased nearly threefold to 601. But the number of their churches or congregations had during the same thirty years multiplied from 267 to 4180, or over fifteenfold. In the same way, while the number of the native Protestant Christians increased from 91,092 in 1851 to 492,882 in 1881, or fivefold, the number of communicants increased from 14,661 to 138,254, or nearly tenfold. The progress is again, therefore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years the pupils in mission schools multiplied by threefold, from 64,043 to 196,350. These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851, there were only twenty-one ordained ministers; by 1881 they had increased to 575, or twenty-sevenfold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2856."

HENRY V. NOYES, D.D.

Dr. Noyes was born at Seville, Medina county, Ohio, April 24, 1836; was graduated from Western Reserve College in 1861, and Western Theological Seminary in 1865. During this course of study, he spent seven months in the service of the United States Christian Commission.

He left New York in a sailing vessel, February 3, 1866, and reached Canton, China, May 23. Till 1885, he was engaged in preaching, the care of day-schools, and in itinerating, in the four districts which furnish most of the emigrants to the United States and the British colonies.

Since 1885 he has been engaged mostly in educational work in connection with the "Mission Training School" and the Christian College in China.

He has prepared a Chinese New Testament Concordance and has taken part with others in New Testament revision and Old

Henry V. Noyes, D.D.

Testament translation, and with one and sometimes two other missionaries in revising the Canton colloquial version of the New Testament to the end of Acts, and in making an original translation of the remainder of the whole Bible, except Genesis and Psalms. He is one of a committee of seven which has prepared a union commentary on the whole of the New Testament, and is now preparing a similar commentary on the Old Testament. Dr. Noyes has long been regarded as one of our most faithful and reliable missionaries in China.

DEATH OF JAS. B. THOMPSON, M.D.

At its meeting held April 4, the Board of Foreign Missions adopted the following minute:

"The Board of Foreign Missions has heard with surprise and grief of the death of James B. Thompson, M.D., of the Siam Mission, which occurred at Petchaburee, Siam, March 31. There had been no previous intimation of illness. He died of cholera.

"Dr. Thompson was born in Allegheny City, Pa., October 9, 1860, and was educated at Westminster College, New Wilmington, Pa., and in the medical department of the University of Pennsylvania. He was appointed a foreign missionary, March 26, 1886, and assigned to the Siam Mission, for which he sailed September 4, 1886. He had already married Miss Leila R. Dorland, who with four children survives him.

"Dr. Thompson was a skillful physician and a faithful missionary. He emphasized the spiritual aspects of his work, deeply realizing that he was in Siam not merely as a physician, but as a missionary of Christ. Indeed, he wished to give himself exclusively to evangelistic work, and to have another physician sent out for the medical work. In his personal report for last year he wrote: 'I look forward to the coming year with faith and confidence, asking only to be permitted to devote my whole time and energy to the direct preaching of the word, to which I feel that God is calling me more and more strongly. The mission and the Board have not deemed it best as yet to take any steps toward permitting me to realize this desire, but it must be done ere long, or I shall not be able to endure the constantly increasing pressure of spirit compelling me to it.'

"His death is a heavy loss to the work in Siam as well as to those who loved him, but our memories of him are inspiring. He labored indefatigably and heroically for humanity and for God, and he has met his death as a Christian soldier should—on the field of battle.

"Our tenderest sympathies are extended to the sorrowing wife who with her four little ones is in this country, and who was thus deprived of the sad privilege of being with her husband in his last hours. We pray that the God of all comfort and strength may be with her, and that the Lord of the vineyard may speedily raise up another worker to take the place of him who has fallen."

THE STORY OF A NOBLE LIFE.

In all the history of missions there are few records more luminous than that of the late Julia Brown Mateer, of Tungchow, China. There have been missionary lives involving more of romance, as in the case of the Judsons or Harriet Newell; but none in which the symmetry and beauty of faithful manifold Christian service have appeared in stronger light. In spite of the commonness of the phrase, the truth cannot be better expressed than by saying that Mrs. Mateer was an all round Christian and an all-round missionary. Genuineness stamped every attribute of her nature. The sincerity of her bright and open countenance was itself a passport for every word she uttered, so that her instructions and counsels and ministries of kindness told at once upon the hearts of the old and the young.

Mrs. Mateer had been a successful young teacher in Ohio before her marriage to Rev. Calvin W. Mateer and her departure as a missionary to North China. On the 2d of July, 1863, they embarked on a sailing-ship for the passage around the Cape of Good Hope, and they reached Shanghai after 167 days of most unspeakable discomfort. The provisions were of the poorest, and the treatment received at the hands of the captain was brutal, all of which resulted in permanent injury to the health of the young missionaries.

From Shanghai to Chefoo they took passage in a little steamer. But the miseries of their long journey were not yet at an

end, for at the last they were cast ashore near Chefoo in the night and in the midst of a snow-storm.

Almost from the start Mrs. Mateer united her effort with that of her husband in opening a little school which ultimately grew into the Tungchow college. Her missionary life extended through thirty-four years, during which she visited America but twice.

"To this school," says her bereaved husband, "she gave the best energies of her life, and to her is due in no small degree its continued success. She was an accomplished teacher, especially of young boys. Religious books, such as 'Pilgrim's Progress' and the Old and New Testament histories, she taught with admirable skill, making them tell on the religious character of her pupils. Besides teaching the religious books she also taught geography, history, arithmetic, music, etc., etc. She did far more than teach during the earlier years of the school; she did full two-thirds of the work involved, giving her time day and night to every detail. She kept the accounts, looked after food and clothing, and a hundred nameless things. To the end she was the confidant and adviser of all—in their troubles, trials and plans, in their marriage alliances, and in their spiritual exercises. The thoughtful care she gave to all her pupils when they were sick endeared her to the hearts of all who were ever in the college. She studied medicine on her own account, and had no mean skill as a physician. All the sick in the native church and all the sick in her own neighborhood, heathen and Christian, came to her, and she never refused a call. The most of them had more confidence in her than they had in the regular physicians. There is no graduate of the Tungchow College who does not have a place for her in his heart close beside that of his own mother. During her illness there is probably not one of these young men, scattered as they all are through North China, who did not pray earnestly for her, many of them in public as well as in private, and many have written her the most anxious and affectionate letters. On her sixtieth birthday, last July, the students of the college and graduates presented her with their most imposing ceremony, a decorated silk gown, and placed a large title or sign in gilt letters over the front door of the house, 'The Aged Mother Who Has Nurtured Noble Men.' It was the proudest day of her life when these young men presented her with this most fitting token of their loving reverence and esteem."

Mrs. Calvin W. Mateer.

Besides her work in the college, she also itinerated extensively and persistently. She accompanied her husband on most of his itinerating tours, and also took many trips alone or in company with other ladies of the station, going to distances ranging from fifty to two hundred miles, and extending from two weeks to three months. She traveled a great deal on donkeys on a Chinese packsaddle. She took at least one tour each year, until the last year, and frequently two or more. She visited in this way the homes of all the native Christians connected with the Tungchow station, and many of those connected with Chefoo, exhorting, teaching and praying with the women and children. She made a special point of visiting the homes of her pupils, large and small. No pupil even from a heathen home ever failed to secure a warm welcome for her from his father and mother.

As will be seen from these extracts, Mrs. Mateer turned her hand readily to every kind of work. She was a teacher, a translator and an author of books. She was a model in her capacity as matron of the college, caring for the boys and young men not only in health but in sickness, advising them and inspiring in their breasts every noble sentiment. She was also a counselor for all who came, not only the

young, but adults, men and women, who were burdened with trouble, heart-broken wives who were suffering from domestic oppression, native preachers who needed encouragement and comfort in the difficulties of their work, etc., etc. But she took part also in another form of missionary work not usually undertaken by women. The story of this is told by her husband as follows:

"During the famine in 1888 she went with her husband to the famine district and took an active part in the distribution of relief, especially did she tell the gospel story to the crowds of women who daily thronged the place where she staid. Her husband being compelled to leave some five or six weeks before the harvest, she took the whole burden on herself, and supervised the distribution of aid, the enrollment of over fifty thousand, and settled up the accounts at the close. When about to leave, the leading men of the village, assisted, combined and presented her a Wan Min San—a large silken canopy with flowing curtains, inscribed with a suitable motto, and the names of the two hundred odd villages aided. Such a testimonial is sometimes given to popular and meritorious officers when leaving their post. They provided an official chair with outriders and a band of music, and forming a procession conducted her in official state through the principal street of the Ksien City in the midst of the famine district, and took formal leave of her a mile beyond the city."

To her literary ability Dr. Mateer pays this tribute:

"She spoke Mandarin with admirable skill, commanding an especially wide vocabulary on religious themes. She also read Mandarin books with equal readiness. She wrote numerous articles for the periodical press, both in China and at home. She prepared and printed the first hymn and tune book in Mandarin. She was her husband's most trusted and faithful critic in all his literary work. The Mandarin lessons especially owe much of their literary form to her excellent taste."

Mrs. Mateer's death resulted from a complication of diseases, and after fourteen weeks of continuous and intense suffering she passed away February 18, 1898, in the midst of her friends at Tungchow, and the object of universal sympathy among the Chinese as well as the foreigners throughout the entire community.

The likeness of Mrs. Mateer which accompanies this sketch represents her as in the days of her full vigor. Another likeness taken nearer the end of her life will be found in *Woman's Work for Woman.*

THE PRODUCE EXCHANGE AT ELAT.

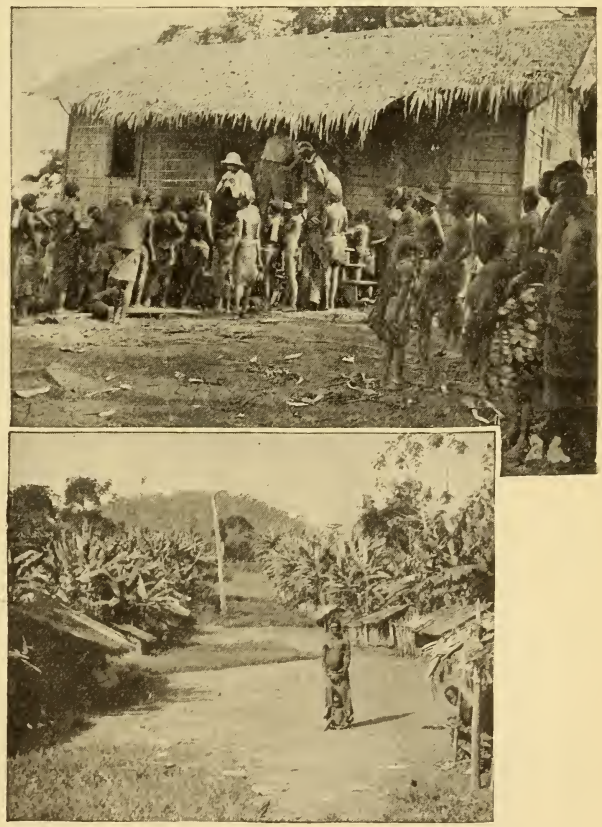
REV. C. W. McCLEARY.

Before the advent of the white man to Bulu land the buying and selling of food was an unknown thing. The Bulu have no stores or markets among themselves. They trade and barter, but not at any set places. They have a peculiar system. They never buy and sell outright, as we do. One man gives to another to-day, and then expects that man to give to him in return to-morrow, or when it suits his convenience in days to come. For example, a man from the interior has an ivory which he brings down toward the coast. One or two days' journey is as far as he can come usually, the ivory thus passing through many hands before it reaches the coast. He gives it to some head man, nothing being said about the price. He sits down in town and waits for the other man to give goods in return. Sometimes he has to wait a month or two and often three. Thus the trading is done. Of course, he is given food while he waits on his goods, and on the road he gets food wherever he happens to stop Hence there are no general trading posts and no market places for the produce of the gardens. Each man has his own garden and does not need to buy or sell food.

But when the mission was established at Ebolewo'e (the native name of the town in which the station Elat is situated), and we had gathered around us a number of workmen and schoolboys, food was needed, and having no gardens we were compelled to buy from the natives. Thus the market was established as soon as we came, and has been kept up ever since. I well remember the first day food was bought. We gave out that we would buy food. The crowd which came was something astounding. Men, women and children, chiefs, common people and dogs—all in a mass, each one talking, laughing or howling, as the cause

suited. When the buying began they crowded and pressed the buyer so that it was almost impossible to turn around. Great exclamations were made at the small amount given, but when by themselves they chuckled at the fine purchase they had made. Of course, all the food that was brought could not be bought, and this fact made the press worse in the following days, each one trying to get in first. This crowding on the buyer necessitated the building of a narrow shute, through which the people might pass one by one and sell what they had. Even then it was necessary for one to stand at the entrance with a stick to keep them from crowding in and breaking down the buying shelves. Later on a shed was put up with a high fence all around and a pen in which the buyer stands with his box of goods and a tin of salt. It looks not unlike a cattle pen. Certain days, Wednesdays and Saturdays, were set for buying which have been followed in the main. The first one up to the stand gets first sale, so sometimes they come very early. I have seen women come at daybreak, perhaps a woman with a child on her back and a big basket on her arm, and wait three hours and not get to sell more than the value of a small spoon of salt. But they have had a taste of the white man's salt and have such a craving for it that they almost fight for a place at the stand. This is the only market within seventy miles, and if they miss here they will have to eat without salt. There is always a great noise on market day. Sometimes as many as one hundred people will come, each with something in the hand. All are loud talkers and they are not afraid to express their feelings if they do not think they get the lion's share. During these vacation days, when the boys are nearly all home and the workmen dismissed, very little food is needed, but still the crowd comes. It is hard to see them stand and beg to sell. "Only one little pinch of salt," they say, as they hold up a "kank" with one hand while the other is stretched out in an imploring way. But we cannot buy food to throw away. So we get the names of hard, stingy, mean, etc., etc. Almost every day some orator makes it his or her (for the women can talk here, too) duty to liquidate some of his pent-up or manufactured feelings, the white man being the object at which his philippics are hurled. I have often thought of commencement orations while these dusky fellows were gesticulating. It is sad, yet so ridiculous, that one cannot keep from laughing. We soon get used to it, and take it as we do our daily food.

Besides the mere fact of getting the necessary food on market day, there are advantages in it for the work which will be far-reaching. First, the buyer is brought into close contact with the people. He



THE EFULEN HOUSE—MORNING BARTER
DR. GOOD'S ROOM ON THE RIGHT.
BULU TOWN OF NKONEMEKAK.

From *A Life for Africa*. Copyright, 1897, by FLEMING H. REVELL CO.

learns much of their ways, for in no place does the real man come out so much as in a trade. He learns how to take them. He also learns many things about the language. He must talk and he must hear, so he learns many of their idioms which he might never get in other ways. Then there is the constant example to the people. They are so used to cheating and being cheated that they cannot understand how a man can be honest in all his dealings. One has a good opportunity of giving a good object lesson to a great crowd of people twice a week. Neither can they understand why old and young, rich and poor, men and women, are all treated just the same. The example in this cannot help but impress itself upon them. Actions speak louder than words. Many a good sermon is thus preached, yet not a word said. May God help us to make good use of this opportunity.

THE FIRST MARTYR IN BRAZIL.

REV. JAMES B. RODGERS.

Forty years of mission history have passed and never even in the bitterest persecution has a believer been called upon to lay down his life for the sake of the gospel and by the violence of the fanatical enemy. There have been many who have truly given up life for Christ's sake, victims of the diseases of the land. Still more have spent their lives in arduous toil and so have gone to rest on the field that they loved, but now for the first time murder has been done in the name of religion, and for the first time in these forty years has a life been taken because its owner dared to follow Christ. Dr. George W. Butler, of the Southern Presbyterian Mission in Northern Brazil, was on a journey through the State of Pernambuco, accompanied by a colporteur, a Brazilian by the name of Manoel Correa Villela. On invitation of a family of Christians they went to a town called Sao Bento. Services were held in the town on Saturday, February 5, and on the following Monday. Sunday was spent on the plantation of the Christian mentioned above. On Monday the postmaster of the town warned Dr. Butler three times that an ambush was prepared against him and that he should be on his guard. Little attention was paid to these warnings, as the man was drunk and could not speak intelligibly. As the doctor and Sr. Villela and a number of friends were mounting their horses to leave town, the postmaster approached for the fourth time and, clutching the mane of the doctor's horse, said, "I haven't the courage to do what is asked of me. Go on your way." As they reached the street a man armed with a club came up to the party, fixing his eyes on Dr. Butler. His intentions were so evident that Sr. Villela pushed his horse in between the assassin and his intended victim. He caught the blow and, dismounting rapidly, wrested the club from the man's hands. Then the man drew a knife and made a second attempt. As the party called for the police, a young man came up and drew the assassin off a short distance. A group from a neighboring tavern called after him, "Let the man go. He is doing nothing." At once released, the murderer returned. He threw a stone at the doctor, but missed him. Then drawing again his knife he attacked the whole group furiously. Villela, as before, interposed, and, sad to say, was instantly killed by a stab in the right lung. The assassin was arrested at once, and a statement of the affair was reported to the governor of the State. There is no doubt that the crime was instigated by third parties, and that the motive was religious hatred.

In the northern States of Brazil there have been a series of attacks on the Christians during these last two years. The same paper that brings the news of this case also says that they are awaiting further information about an attack on the life of Mr. Kingston in another town in the State of Pernambuco. Verily the tender mercies of some so-called Christian Churches are cruel. May the veil be removed from the eyes of even those who hate Christ's people, and even the town of Sao Bento receive the gospel.—*Taken from the "Expositor Christao Rio."*

MORE PERSECUTION IN NORTHERN BRAZIL.

P. S.—Later news confirms the story told above and brings another story of fanatical savagery that threatened to be as serious as the murder in Sao Bento. The Rev. Mr. Kingston, a missionary of the "Help for Brazil Mission," an English Mission that works in connection with the churches founded by Dr. Kalley in Rio de Janeiro

School in Korea.

and Pernambuco, has preached in the town of Caruaru in Pernambuco State. He had been working there some months at least, and had succeeded in gaining some foothold in the place. On Sunday, February 15, they held the usual service in the morning and had a good number of hearers present. In the afternoon only two came to attend the service. No disturbance occurred at the service, but immediately afterward, when the family were taking tea in an inner room, a young man called to ask for medicine for his sick wife. Whether his object was to distract the attention of Mr. and Mrs. Kingston or not is not mentioned in the account. While they were conversing a group of a dozen men, armed with clubs and knives, jumped through the windows and attacked Mr. Kingston. His wife ran to defend him, and was prostrated by a blow on the head. Mr. Kingston then took his wife and ran with her to the police barracks near by. The police there refused to move, and leaving his wife in a room in the barracks he ran on to see the prefect of the town and to find a physician to bind up her wounds. Meanwhile the men at the house broke all the furniture and, gathering up the fragments, set fire to them. Having beaten savagely a poor Portuguese they left. The authorities promised to look into the matter. The priest of the place was evidently one of the conspirators, as he was accustomed to speak from the pulpit in no tender tones about the Protestants, and give to his flock the truly Christ-like counsel, "Drive this Englishman out of town or kill him." Mr. and Mrs. Kingston were planning to return at once to Caruaru and resume their work for that people. May they have the blessing of the persecuted.

A native Christian woman in Seoul offered a gift of five hundred cash towards the building of a church. When surprise was expressed at the amount, since the family had a hard time to obtain a livelihood, the woman explained that since she had heard of the purpose to build, every time she had put the rice on to boil she had saved out a handful, and this was the result. Later she added to this sum from time to time until her gifts amounted to 9500 cash.

WHITE FOR THE HARVEST IN KOREA.

REV. W. M. BAIRD.

There are reports of progress in all the country circuits. Whang Hai Do work is increasing with especial rapidity, and with its growth and promise there are also dangers which increase as the work becomes so large as to make it difficult to give it careful oversight and visitation.

On the eastern circuit, which was assigned to me, but which I have not yet had time to visit, no special growth is reported. One church is weakened by the removal of its chief members to Pyeng Yang. On the western circuit, in which Mr. Lee reported in his last annual statement one place where there were regular services held, there are now six or seven such places. The congregation at Han Chun has grown too large to be accommodated by one of the best country church buildings I have seen.

NOT ROOM TO RECEIVE THEM.

The men now meet at one time of day and the women at another, in order to have sitting room. They are taking steps for enlarging the building. The work in Soon An has had a steady growth. There are now ten places where services are held every Sabbath. The helper on this circuit has had such an increase of work that he cannot well compass it. A part of this circuit is in the magistracy of Yung Yoo. When I visited it last fall there were one or two meeting places where religious services were held. There are now known to be seven. An outgrowth of the Soon An work is in the magistracy of Sook Chun. On my last trip in Soon An I received a few catechumens from Sook Chun, and one or two of them came to a class which I held at the Sa Chon Church. There are now reported to be six places in the Sook Chun magistracy where

Suburb of Pyeng Yang, Korea.

Miss Wambold's School in Seoul, Korea.

groups meet regularly on Sabbath for worship, and I was welcomed on my return from Seoul by about twenty-five men who came from Sook Chun, Soon An and Yung Yoo, requesting that I hold a class in Sook Chun. There are thus reported to be now about thirteen places for worship in a district which had only one or two in November. In Yung Yoo the number is reported to be about fifty; in Sook Chun the helper said he had no idea of numbers, since they were so many. Of those that I have seen, I can say that I was pleased with their appearance. None of these have been baptized. Only a few have been received as catechumens. On this circuit I have not received any as catechumens except after a careful examination, and the number which shall be hereafter reported as church members and catechumens represent a much larger number of adherents.

You may well believe that there are many anxieties and dangers connected with this growing work, and very great reason for frequent visits to these groups of scattered Christians. But if the work seems great in the country, it seems equally great here in the city. In addition to the responsibility for the city church, which at present falls largely upon Mr. Lee, there is the constant attention which must be given to those who come from the country districts to Pyeng Yang as a centre. They need books, they need instruction, they need directions relating to the affairs of their churches, they need spiritual help and prayers; and very often persons who have come even from the remote interior have had to return without the help they needed because the missionaries were all absent visiting the country groups.

There is no cry that we hear louder now than the cry for instruction, both from old and young, for instruction of every kind, both Scriptural and secular. There is no greater need here than the proper instruction of the church leaders.

PYENG YANG THEOLOGICAL SEMINARY.

This station work has long passed the time

when the missionary can deal very much with individual Christians. We are so few that we can scarcely keep track of the many new groups. By instruction of the leaders we are hoping to keep in touch with all these groups. This was partially done by (*a*) a class by me in the Soon An circuit last November, (*b*) a class by Mr. Whittemore and me in Whangjoo (Whang Hai Do) in December, (*c*) a class by Mr. Lee in another part of Whang Hai Do at the same time I was in Whangjoo, (*d*) and by the main winter theological class which we all held here in January. The first three were practically without expense to the missionaries. The latter, which was really two classes, an advanced and a lower, held here at the same time, had an aggregate attendance of over one hundred, only twenty-five of whom were fed while here at church expense. The native church here bore its share in this expense. I have already heard of many new groups being started by men who attended one or more of these classes. There is a constant demand for such work here. A perpetual training and teaching class might be held, and were it known to be a permanent institution of Pyeng Yang, not only would many attend it from the local church, but there would be constant attendants from the country churches at their own expense.

Mrs. Bishop in her recent book on Korea tells of earnest petitions for Christian teachers, signed by natives and sent to the missionaries. One old man prayed like a child that, as the letter bearing to New York an earnest request for more teachers was on its way, "the wind and sea might waft it favorably," and that when it was read the eyes of the foreigners (the American Presbyterian Board of Foreign Missions) might be opened "to see the sore need of people in a land where no one knows anything, where all believe in devils and are dying in the dark."

Dr. Wells' Hospital, Pyeng Yang, Korea.

Concert of Prayer For Church Work Abroad.

June.—Foreign Missionaries.

(a) Qualities needed—physical, mental, spiritual.
(b) Variety of service called for.
(c) Missionary home life.
(d) Organization of missions and their relations to the Board.
(e) Necrology for the past year.
(f) Recent testimonies to missionary character and influence.

FOREIGN MISSIONARIES.

QUALITIES NEEDED.

(1) *Health.* Of the qualities needed in the missionary, the demand for a good physique goes without saying. Here at home the experiment of work, even with a questionable degree of health and vigor may be made at no great cost. If the experiment fails of success one has only to step aside and leave the field to another. But in a foreign mission it is very different. Great expense is involved in the outfit and transportation of the missionary who, in almost every case, decides that the experiment shall from the start include the risks incident to the health of a wife. There is also the cost of support for two or three years of language study before a man can render efficient service to the cause. It is of the greatest importance, therefore, not only that both the husband and the wife possess robust health at the time of appointment, but that their ancestral record shall show a fair exemption from inherited tendencies to disease. Careful attention should also be given to temperament. A person of melancholy cast is more liable to become morbid in the comparative loneliness of the mission fields than here at home among many friends, and the tendency has sometimes led even to insanity before any work could be done.

It seems necessary to state that the risks of the missionary experiment are far greatest of all to a young wife. The depression incident to maternity, added to the natural homesickness and the strain of acclimation, constitute altogether a very heavy burden. And it is largely on this account that the China Inland Mission, and in fact all the great British societies require their missionaries, both men and women, to remain unmarried until some test shall have been made of their ability to endure the climate, and until time has been allowed to learn the language.

(2) *Intellectual ability.* As to intellectual qualification for this service, let the notion that only moderate capacity is needed be forever laid aside. It is entirely safe to say that one missionary of the highest rank is worth four of the lowest rank for real service and influence. And in so costly a work, therefore, it is evidently a wise economy to select the very best. Many elements enter into the intellectual furniture of the good missionary. He must be able to master a difficult language and not to merely mumble it to the amusement, rather than the edification of the people. He must have not merely mental strength as a sort of reserve power, but with it the force that will project that power upon dead and insensible masses of men. On the foreign field no helps and incitements will arise from his environment, no church bell will summon him to duty, no "appreciative congregation" will wait at appointed times to give him a fair chance for success or failure.

He may not have even a yoke-fellow to work with him and spur him on. The simple and very persistent question will be whether he can spur himself on to regular hours of language study, whether he will force himself to go out on the street or to the bazaar where nobody in particular will expect to meet him, whether he will go uninvited and unsent to the villages near and far with the gospel message, and whether he will follow up that message with regular care and nurture till little churches shall have grown up like tender plants on his wide and scattered fields.

To do all this requires *self-propulsion.* There must be an inner force, a native energy of mind, and whatever of this has been given by nature may be greatly enhanced by the strong motives which spring from the love of Christ. Both are necessary. If the missionary has only natural energy without the fire of a Christ-like love, he will with all his bustling activity do little else than beat the air; if he has piety and yet is indolent or timid, he may settle into a pietism which is also quietism. He may content himself with cultivating his own frames and graces at home rather than bear the heat and burden of the day in the

rescue of lost souls. The devil, who will be sure to act as his unsolicited adviser, is very crafty and sometimes very pious.

(3) *Spiritual power.* But of the spiritual qualification required in a missionary, one person can scarcely venture to instruct another. One must be taught of God to do a divine work.

There must be a supreme love for Christ and a love for those who are the purchase of his blood.

The love of Christ must invest with loveliness even those who in themselves are unlovely, and when this idealizing power shall have been given as it will be in answer to prayer, the missionary will judge no man according to the flesh; he will see in the most degraded the transformed "priests and kings" of a future kingdom. We have nowhere seen a more beautiful illustration of what it is to clothe rough men in the loveliness of Christ than is shown in the following extract from the diary of Miss Genevieve Guinness, now Mrs. Howard Taylor, of the China Inland Mission.

It was written on her voyage to her mission field:

"It is wonderful! We are inundated with Chinese. Our second-class forecastle deck is simply covered with them, and I escaped away here to tell you!

"They have all come on as deck passengers, and we hear that at Singapore we shall have a large addition to their numbers. Our small deck space will be *crowded* with them. I cannot think where they will lie at night, much less move about by day.

"*Real* Chinese they are! With shaven heads, long pigtails, and yellow skins—so strange! They talk and chatter away to one another and look so kind and friendly, smiling at us—and we do want to *love* them from the first.

"At present one feels rather taken aback, their advent was so wholly unexpected. I went quietly up after dinner to see if it was too hot to take my writing on deck, and lo! *forty Chinamen*, all established—household goods, women, babies, long pigtails, bedding, pipes, boxes, bundles and all—*everywhere!* My first introduction to the people of our adoption!

"After watching them for some time with mingled feelings, I went over and leaned upon the railings at the ship's side to pray that 'the love of God' might be 'shed abroad' in my heart, *now*. When I turned again, one of these poor fellows near me was watching me intently and with such a bright face!

"I felt then, as I looked at him, that indeed it is a privilege to be allowed to become unto the Chinese a Chinese, cost what it may, if by any means we may win some! Pray for us that we may fully enter into the spirit of the Master, whose heart was touched—*moved* with compassion for all the ignorant and sinful and weary and heavily laden, no matter how unattractive."

THE SERVICE.

Of the "variety of service called for," the sketch found elsewhere of the late Mrs. Calvin W. Mateer, of Tungchow, furnishes a very apt and instructive example. She was literally a woman of all work, and yet she did nothing superficially. As a teacher, a matron, a scholar, an author and critic, a self-taught physician and nurse, a keeper of records and accounts, a counselor and confidential adviser, an itinerant preacher to women and a distributor of famine relief, she compassed nearly all the common varieties of missionary work, thus showing how much may really be accomplished by one consecrated and earnest spirit.

The nature of the work to be done must differ in different fields. In the west interior African stations, the native men must be taught how to build houses and in almost all ways improve the conditions of their savage life. The women of the station also have much to do for the instruction of their benighted and down-trodden sex. In the older fields the work of the press, the dispensary, the orphanage, the preparation of books and the wide distribution of Bibles and tracts have a large place as well as elementary and higher education. In nations of great intellectual advancement a few of the missionary force must be prepared to defend the Christian faith against skillful attacks and to show the supremacy of that faith over every other.

As a rule, missionaries are not advised to undertake too many things lest their efforts be unduly scattered. "One chief thing well accomplished with whatever else can be safely added," is a good motto. The Board does not advise a missionary candidate to wait for the acquisition of both a theological and medical education, lest when coming to

his field he should vacillate between the two. Such a result has sometimes occurred. At the same time, a clerical missionary may well acquire by the way some knowledge of medicine and of good nursing, and the missionary doctor may profit by a good degree of Biblical instruction, and by acquiring an aptness in winning souls. In some of our best fields, like Korea, every missionary, whether preacher, doctor or teacher, whether man or woman, wife or unmarried, seems anxious for some part in evangelistic work, both local and itinerant —something of the joy of actual harvest. It may be in the local guest-room, or the school, or the homes of pupils, or among the outlying villages, but winning souls one by one to Christ is the high aim of all. This is worthy of general imitation. It may be doubted whether in any of the older fields any patient reaper need be found without some golden sheaves.

THE HOME LIFE.

"The missionary home life" is supposed to be an object-lesson to a heathen community. It is always carefully observed, of whatever character it may be. It is needless to say that it should be more than circumspect—something beyond a negative avoidance of evil example; it should positively win men and women to high ideals. It should be above the people in every proper sense, but not above them in a cold and proud exclusiveness. Preaching to the heathen at long range, lifting them up at arm's length, or, in New Testament phrase, helping them "with the tips of the fingers," is about as useless a vocation as any man or woman can engage in. At the best, the missionary work is badly hampered by the broad abyss that lies beween our grade of civilization and that of most mission fields. That abyss must be bridged so far as a genuine sympathy may promote the establishment of a full and abiding confidence.

ORGANIZATION.

Our Presbyterian missions are self-governing organizations, subject to certain rules which govern all the missions alike under the general direction of the Board.

A manual of rules approved by the missions and by the General Assembly is placed in the hands of each accepted candidate. With rare exceptions the missions are consulted in regard to proposed changes. Each missionary is expected to give a report of his work to the mission at its annual meeting and a *résumé* of them all is sent to the Board. Each member is expected to submit to the general direction of his mission as a governing body. This is essential to unity and efficiency of action. Nothing is more disastrous to the general success than for each missionary to push independently his own pet scheme. It is equally damaging to the harmony and general welfare of a mission for one brother or sister to promulgate some new and eccentric phase of doctrine. Even if he has come to believe *more* than the gospel message with which he was commissioned, it is not necessarily his duty to proclaim it unless it is essential to salvation; and if he believes *less* than his message his only honest course is to resign rather than create dissensions and confuse and stumble his native brethren.

A Unitarian pastor in Troy, N. Y., in criticising certain advice given by the *Outlook* "to liberal ministers," took exception to the bad morals of the said advice as follows:

"When a minister outgrows his creed and rejects essential and important parts of it, the only honorable course is to leave that pulpit. There must be no hesitancy, no quibbling, no duplicity. When he ceases to believe the creed upon which the Church is based, he is in honor bound to leave that Church. We (Unitarians) may rejoice that a man has outgrown his creed, but we cannot rejoice that he has so outgrown the moral law that he ignores his ordination vows."

All this is equally applicable to a missionary to the heathen.

A more common difficulty in late years arises not in dissent from an established creed, but in some superadded notion of faith or sanctification.

Prominent among such new beliefs is that of the so-called "Faith Cure." While attaching the highest importance to prayer for the sick as for all other proper objects, the Board and its missions deprecate the practice or the promulgation of faith cure by its missionaries, because (1) it is contrary to the Scriptural teachings and example to discard the use of means except in cases of a manifest exertion of miraculous powers; (2) the Board shrinks from the responsi-

bility of keeping a man or a woman under its care without medical aid in time of sickness; in doing so it would lose the confidence of the Church and very justly; (3) the practice of relying upon faith healing in a mission is a constant protest against the hospital and dispensary and all medical missionary work; (4) any missionary refusing medical aid when attacked by a communicable disease is liable to encounter difficulty with the local authorities, or at least with an intelligent public sentiment on account of the danger of spreading contagion.

A similar breach of proper loyalty to the voice of the mission is sometimes found in a man or a woman professing to be taught by the Holy Spirit so clearly and incontestably that the personal judgment and will are supreme over all counsel of others. This form of assurance is apt to prove a disturbing element in a mission.

A paragraph on the necrology of the year may be found on page 487. Biographical sketches of those who have been called away are given as follows: November, page 377 ; February, page 113 ; March, page 206 ; April, page 297 ; May, page 401 ; June, page 490.

In our issue for June, 1897, page 423, is a list of helpful books and leaflets on the topic. That number contains articles on "Equipment of Missionaries," "The Missionary Standard of Living," and "Missionary Qualifications.

MISSIONARY ENTHUSIASM AND SUCCESS.

I reached home only two days ago, having spent four days, averaging seven hours a day, in the city of San Ning, holding special services with my assistants. Not since my arrival in China have I enjoyed meetings more, or felt that greater good has been achieved by such an assembly. Important questions were presented by preachers who had been previously appointed, and the questions were then open to short discussions from various helpers and laymen.

I have long desired to have such gatherings on the field and hereafter they will make a part of my evangelistic work.

The church will hereafter pay all expense connected with these meetings, as they were greatly pleased. The cost, when held at a central point on the field, is small, and far better than holding meetings in Canton.

It is only by persistent itineration, constant sympathy, and above all deep love for souls, that we can get at the heart of the people. Never did I love this work more, and my prayer is that I may be spared for at least two decades for steady, unremitting itineration, leading the people, not coddling them, but showing to them kindly, but most firmly that the time is near when they must provide all houses of worship, rents of chapels, and every dollar of expense except my salary. This can be brought about by carefully undoing much that some of our good, but not wisest, missionaries have done in the old days, when tea and tobacco were provided, and every pane of glass and every lock on a door was referred to the "Missionary."

The outlook is very bright in my field. I left San Ning early Monday morning, and walked to San Cheung, about ten miles, and got a steam launch for San Ui, fifty miles distant, at a cost of seventy-five cents. Steam is a great help in these days. Launches are now running in many parts of my field, cheapening and greatly facilitating itineration. The next morning I went to a prominent market town, where no foreigner had ever been to my knowledge, and at this town, Tong Ha, an interesting work has sprung up. I baptized recently four men from that place.

There are also several Christians living near Tong Ha who are much in earnest. I found a commodious chapel undergoing repairs, to cost about $150, every dollar given by the natives, and they are to pay rent when finished.

The members are relatively well-to-do people, and they say they will repair this building and put it into best possible condition to answer our purpose for two or three years, and then they will build a large chapel.

I start Thursday for Yan Ping district, where one of my members has built in his native village a fine chapel at a cost of $600. He is one of the few members in that district who has any money. We are to spend two days in his village preaching and holding services, as there are some inquirers there, and the people are greatly interested in a new doctrine which leads their most prominent man to give $600 to build a chapel and school. He will pay for services of a Christian teacher.

Not only this, but there are now nearly $1000 subscribed for chapels at three different places, and I expect to build three this year without a dollar of cost to the Board.

I would not build a chapel entirely with mission money if you would give me the amount.

My plan now is to get the money entirely from

the Chinese, and to make no appeal to any except Chinese in the United States. The only exception I would make to that rule is in cases where the members on the ground have given, to my personal knowledge, the last cent they can raise, then I will bring the matter to you, and, if you think best, I may ask some C.E. society to help us finish what we have begun.

But this will, I trust, not have to take place. The great work before us is to preach persistently, continuously, fervently, and the whole matter of self-support will adjust itself.

We need not be concerned so much about houses and schools. I would give precious little to day-schools. The Chinese once converted will provide for their own. Every day I see the need of earnest consecrated native preachers. This is our strongest weapon, our sheet anchor, and not so many foreign preachers. Some of the mission have said to me: "You ought to apply for another helper, your work is spreading so." I am perfectly aware it is spreading.

When I took this field I had five poor chapels. We paid all rent and all incidental expenses. I now have seventeen chapels.

I expect to be in the country most of the time right up to hot weather, in latter part of June. It was a great pleasure to have Dr. Judson Smith and Dr. Eaton among my "heathen audience" last Sunday.

They came with Dr. Hagar to visit our chapel, and were greatly pleased to see this fine building erected by Chinese and entirely self-supporting, crowded with hearers.

Cordially yours,

A. A. FULTON.

"EXCHANGE PLACES."

REV. C. W. MCCLEARY, ELAT, W. AFRICA.

I want to call on your imaginations a little. If you are a small boy just imagine you are a Bulu boy. Think yourself into his surroundings and see how you feel. You cannot go to school, for there are no schools. You cannot wear nice clothes and go to church, for boys do not wear clothes, and there are no churches. You cannot hear the name of Jesus, so dear and sweet to little boys, for your own father and mother know nothing of him, and there is no Sabbath-school teacher to teach you. You cannot play nice games, for Bulu boys fight when they try to play. You cannot have a pocket-knife, for you have no pocket, and some one will steal it if you lay it down. You cannot enjoy yourself at home, for your own father does not love you, and your big brothers will whip and beat you if you do not run their errands. And every stranger will catch and kill you if you stray away from your town. You are taught to hate and not to love. You are taught to lie, steal, gamble, curse, fight and kill. You are full of fear and altogether wretchedly miserable day after day. Would you like to give up all your toys, books, clothes, playmates, your loving papa and mamma, your brothers and sisters, your home with all its joys? Would you give up all these and take up your abode in a native hut, to wallow in the dirt and be treated as a mean dog?

And you, little girls, just imagine yourselves growing up in the native huts of the African bush. You have not as many privileges as your little brothers. Your fathers rejoice when you are born, but why? Only because they can sell you and it means more goods for them. For they do not love you and will not turn over on their lazy beds to help or please you. You must begin work in the gardens at an early age. And when you are anywhere from five to ten years old you are sold for a few goats, guns and beads, and handed over to another tribe. Perhaps to some ugly old man whom you cannot love or bear the sight of, yet you are his wife (or rather, property) and must go off with him to his tribe to be treated as a slave or worse. Or perhaps you are given on some palaver to a hostile tribe. So your misery begins early. Your lot is even worse than the boys'. Would you like to live as Bulu girls live?

Ye young men, the strength and pride of the nation, lay aside your education, your skill in the use of tools, your knowledge of agriculture, all your attainments which are the result of years of toil and training, all your cherished ambitions —leave them all behind you and just for a few moments imagine yourselves in the place of the Bulu braves. You know nothing of the world, but what little you can see in a few days' tramp through the bush. You have no books. No entertainments to go to except the heathen dance. You do not know how to till the soil. You do not know how to use a single tool. You have no skill except in the use of the spear, crossbow, gun and in beating the drum for the war dance. You are taught to steal all you can without being caught, cheat every one with whom you trade, get all the goods you can by fair or foul means, go to war at the call of your chief whether he is right or not, kill every one who contradicts you, avenge every wrong, trust no man, hate all men. What a fall from your exalted position! Would you like the exchange?

Ye husbands and fathers, let each one of you leave your dear wife and children. Give up your

pleasant home, turn your back on all that is lovable and sacred, break every fond tie which binds you to your loved ones, your home, your friends, your country. Think of them as existing only in imagination and your real self as in Bululand. No, do not even imagine your previous existence. Wipe all civilized thoughts from your memory and take up your abode in an African village as chief of the town and surrounding country. You have perhaps twenty, thirty, fifty, ninety, or more wives to look after, and a score or two of children. One of your wives has run off with a better-looking man, and you are pretty mad. You are in constant fear lest others do the same and thus your chattels vanish. You see your neighbor whom you hate getting more wives and goods than you have, and your heart rebels. You see a man pass your town with some goods and you stop, rob and perhaps murder him. You get thirsty for the sight of blood and you send your young men to fight. You get into palavers. Your wives run off. Your children curse you to your face. They even plot to kill you and get your wives and goods. Every man hates you and you hate every man. Oh, wretched man that you are, what can you do? Only the sight of blood will quiet you, and the first stranger who comes along is the victim. But your fears remain. Some one will bewitch you and you must constantly make medicine. Medicine for gun, goods, wives, and your own body. You have no rest. Even your sleep is disturbed by the thoughts that your enemy is sneaking up to shoot into your house. So day after day your wretched life is prolonged. Fearing to live, dreading to die. May God pity you, and forgive us for leaving you in this hell on earth with no hope for eternity. Now go back to your loved ones and, on comparison, see if you have anything for which to be thankful, and pray for your unfortunate brother.

But, ye wives and mothers, listen. At eight you are sold by your father. Your owner (he cannot be called your husband) has many other wives, and you have a very small portion of his love, if love it can be called. You care nothing for him, but for fear you obey him. Every time you offend his tryannical will he gives you a terrible flogging—not with a switch, but with a club, butt end of a gun, or anything at hand. If you try to run away and are caught your body will be gashed with the cruel knife. You must provide food for your own house and give to your owner every time he demands it. If his friends come to trade you must give them food as long as they stay, which is not less than one month, and sometimes three. You are not allowed to wear a cloth or eat meat. For if you did the lazy men would not have enough. In fact they have not as it is. You may be sold to a stranger at any time. Or if you do not please your owner, he may send you away, and in such cases you are not wanted anywhere. If you have children, blessed are you among Bulu women, for then you have some one to love and care for for a few years at least. But alas! how few are thus blessed. You must toil in the sun and rain, day after day, with no ambition but to keep your life within you. Your heart knows no love. You are moved only by passion, hate and fear. You have no honor, no respect, no shame. You are bought and sold as a beast, and are treated as such. Can you imagine such a person without sending a prayer to God for her?

Once more. Ye, whose heads the frosts of many winters have glorified—the glory and the honor of the home and the church—lose yourselves in the jungle, forget your former days, transfer your abode to heathendom, and look around you. Your glory and honor are gone. Your snowy head is no protection now. Gray hairs are the signal for ridicule and laughter, and even for persecution. You can no longer go to war. You can no longer go to the gardens for food. Why cumber ye the ground? Why don't you die and give place to strength? Many of your old friends have been put out of the way, by starvation or worse; why are you left? You are not wanted any more. Why don't you die? "Die, Die! What is death? Where shall I go? Oh, I fear death! Oh catch me for I am going to fall! What is that awful abyss I see? I cannot cross it. Oh save me! Quick. What! shall I perish forever? Must I die?" Yes, you must, and be laid in a hopeless grave. All your life in bondage and fear, no one to comfort or love you, no one to care for you now, you are still in the bands of Satan. No hope here, none hereafter. Hell is your future home.

I have thus tried to paint a little word picture to show you how the heathen live. But the colors are very faint. The real picture must be kept from you. What our eyes see cannot be told. You cannot even imagine a picture black enough to embody what is daily seen in this dark land. But I trust enough has been revealed to reënlist your sympathy and your prayers. Can you compare your lot with the man, woman or child of the bush and not feel thankful to God that he has not left you as they are? He hath given us much. Shall he not require much of us? The harvest is so great and the laborers are so few. "Strengthen ye the weak hands and confirm the feeble knees," by your prayers, your gifts, and your lives.

PUBLICATION AND SABBATH-SCHOOL WORK.

THE PRESBYTERIAN SYSTEM OF SABBATH-SCHOOL WORK.

In these days of university extension ideas and the diffusion of popular education, persons who have not taken the pains to examine the question may perhaps underestimate the value of Sabbath-school methods, and imagine that, by contrast with some of the more recent and widely advertised educational schemes, they are not entitled to much respect, except as to the good intentions which are behind them.

The Sabbath-school is often twitted with being a "goody-goody" institution, carried on by well-meaning, but incompetent men and women—a kind of nursery adjunct to the church, and scarcely deserving more than a passing thought as an educational or missionary factor. This may be true of many individual schools, but it is not true of Sabbath-schools as a whole, nor of the Sabbath-school work as it shapes itself in the Presbyterian Church.

The growth of the Presbyterian Sabbath-school system has been gradual, and is the result, as it stands to-day, of many years of continually ripening experience in all departments of its work. The Church has always shown a deep interest in the training of her youth. The Sabbath-school system in our Church is, in fact, the creation of successive legislative acts in the General Assembly, brought about by the pressure of opinion within the Church. The formation of the Presbyterian Tract and Sabbath-school Society by the Synod of Philadelphia in 1833 was followed by the organization of the Board of Publication of Tracts and Sabbath-school Books in 1838, the institution of colportage as a working arm in the circulation of this literature in the early "forties," the establishment of the *Sabbath-school Visitor* in 1851, the development of Sabbath-school missions from colportage work in the "sixties," the creation of a Sabbath-school department in connection with the Board of Publication in 1871, and of the office of Secretary of Sabbath-school Work in 1880, the union of colportage and Sabbath-school Work with a change in the designation of its chief officer from Secretary to Superintendent and the formation of an Editorial department in 1887. These acts cover a period of sixty-five years, during which many minds have been working over Sabbath-school problems in our Church.

The Presbyterian Sabbath-school system, as it now stands, has therefore a distinctively educational and a distinctively missionary character. On the Educational side it provides through the Editorial department of the Board a full series of lesson helps for the study and teaching of the international lessons, and also an admirable series of Sabbath-school papers. Through the Business department it supplies libraries and school appliances suitable for schools of all grades. Through the Sabbath-school and Missionary department it diffuses information over a wide range of subjects connected with Sabbath-schools, brings the schools and the churches into relations of activity and harmony, elevates the standard of teaching and generally promotes the efficiency of schools. The range of educational work covered by the last-named department is very wide and comprehensive, including the important subdivisions of membership, organization, teachers, gradation, course of instruction, anniversaries and reports. Under the head "Membership," it provides literature and directs the work of schools in such matters as canvassing for scholars, the formation of adult classes and Bible unions, the home department movement, and the twentieth-century movement for adding fifty per cent. to the membership of Presbyterian Sabbath-schools between 1897 and 1901. Under the head "Organization," it instructs and directs the schools on such questions as sessional and presbyterial oversight, synodical Sabbath-school committees, presbyterial Sabbath-school associations and superintendents' associations. Under the head "Teachers," it fosters normal classes, institutes and conventions, providing necessary text-books for these lines of work. Under the heads "Gradation" and "Course of Instruction," it furnishes a system of school grading and supplemental lessons, and encourages the study of the Shorter Catechism and the memorizing of the Scriptures.

It brings the Sabbath-schools into line in the great anniversaries of Children's Day and Rallying Day, and it collects and publishes all the available statistical information relating to Presbyterian Sabbath-schools.

The Missionary branch is no less active, giving employment at the present time to seventy-six able and earnest Sabbath-school missionaries in various parts of the country, whose entire time is devoted to the organization, the upbuilding, and the development of Sabbath-schools in spiritually destitute places, and such numerous forms of evangelistic work as naturally spring from such labors.

The Presbyterian Church must surely rejoice in the fact that so complete a system of Sabbath-school work has been developed from past years of toil, and that at the present time so many minds are busy in carrying out and perfecting practical methods for increasing the efficiency of the Sabbath-schools, thus making them instruments for conserving and extending the principles of the Gospel as received and taught among us, to the glory of the ever-blessed and triune Jehovah.

MATERIAL DEVELOPMENT OF NEBRASKA AND SABBATH-SCHOOL MISSIONS.

The picture of the irrigating ditch indicates what a change is coming over western Nebraska. Many localities which have been almost depopulated are discovering the value of water, and people are returning. All western Nebraska is one of the finest stock regions in the world, and now that they are using the streams for irrigation it will add to the value of property and to the population in that section. We must follow up this movement with our Sabbath-school work and this in turn will assuredly be followed up with churches and settled pastors. At present the conditions under

Irrigation in Nebraska.

which the people are living and providing for the education of their children are hard.

There is no timber in this region, and outside of the towns the majority of the dwelling houses and some of the school-houses are built of sod. In many cases the people are too poor to buy seats or to provide flooring, and the children sit on soap boxes and home-made benches. The sod houses also harbor fleas. After a time the conditions improve and better buildings go up. Meanwhile the work of instruction goes forward, and often the deepest possible interest is manifested in the study of the Scriptures. Presbyterian churches grow in places where Presbyterianism was almost unknown. Now is the time for the Christian Church to preëmpt this territory for Christ. In spite of all discouragements during former years of drought, the good work is growing.

NOTES FROM THE MISSION FIELD.

The varied character of a Presbyterian Sabbath-school missionary's labors may be inferred from the following brief extract from the monthly report of Mr. William C. Herrick, our missionary at St. Louis. We omit the dates given in the report. "Addressed Lee Avenue Sabbath-school A.M. and gave normal lesson on Book of Matthew in the evening. Attended dedication at Winnebago mission chapel and addressed the people. Put down plank walk for Easton Avenue Heights chapel. Gave normal lesson on Matthew. Organized a Sabbath-school and preached at Moselle mission. Getting bell for Easton Avenue Heights chapel. At Meacham Hill, in regard to getting land donated upon which to erect a chapel. Sent twenty-six pounds of old Sabbath-school papers to Rev. —— and fifty-two pounds to Rev. ——. Conducted prayer meetings during the month at Oak Hill, Faith mission and Easton Avenue Heights mission and at Hazel Hill."

Dr. C. Humble writes of successes in Tennessee. "At Vardy twenty or more conversions have come out of Bible teachers' work and the good work of 'heart-picking' goes on. Not being ready for a church organization, the converts go into the Baptist church; but they want us to organize."

Mr. W. F. Grundy, laboring in Ozark Presbytery, writes: "Spent some time holding meetings at Big Creek, and as a result a number are asking for the organization of a Presbyterian church. These persons are spiritual and intelligent and some of the best people in the neighborhood."

The boxes and barrels of clothing sent by generous friends in the North to our Southern fields of labor enabled many a little Sabbath-school to keep open all winter. But for this timely aid the children could not have attended.

Of Dauphin county, North Carolina, our Sabbath-school missionary writes: "In this county we have no church or Sunday-school and darkness covers the land and gross darkness the people. We visited the homes of squalor, distributing the Word of God and trying to impress the people with the importance of better living and good Sabbath-schools."

Missionary J. G. Harris, in southern Virginia, in reviewing his work of the past year writes: "The outlook is that the work has been planted to live, notwithstanding hindrances."

COLLEGES AND ACADEMIES.

THE ANNUAL REPORT.

It records a year of unparalleled calamity and gracious deliverance. The Board walked in the valley of the shadow of death, but goodness and mercy followed it and overtook it. We became a reproach to our neighbors, a scorn and derision to them that were round about us. Then cried we unto the Lord: Remember not our iniquities against us; let thy tender mercies prevent us, for we are brought very low; help us,

O God of our salvation, for the glory of thy name, and deliver us. He is a God ready to pardon, gracious and merciful, and he helped us with a great deliverance.

THE UNPARALLELED CALAMITY.

The Board supposed on Tuesday, July 6, 1897, that it held a large amount in cash and securities; the next day it learned that $45.12 constituted its entire cash assets, the treasurer, Mr. Charles M. Charnley, having embezzled the remaining $61,239.06.

Mr. Charnley was appointed a member of the Board by the General Assembly of 1883, which organized it. He was chosen its first treasurer, and served eight years without salary. After the wreck of his business, caused by his assuming the liabilities of an erring relative to shield him from criminal punishment, the Board paid him a small salary. He was the Board's nursing-mother, carrying it in his heart and his arms, acquainting himself with every detail of its work, advancing money freely in its seasons of low receipts, and, though burdened with large business interests, giving it unstinted time and labor.

Thirty years of modest, faithful, kindly, generous and successful life in Chicago; three decades before the people as good husband, kind father, true friend, irreproachable and active church member and officer, and the architect of a comfortable fortune, seemed to merit the confidence which he received, and led to his having, without seeking it, the handling of trust funds for several organizations and many relatives and friends. The present Secretary of the Treasury of the United States told the president of the Board not long ago, that he had the most unbounded confidence in Mr. Charnley's business ability and integrity. Some men known the world over for their good judgment of men and affairs, as proved by their success, had similar confidence, and some of them paid very high for it.

It was suddenly discovered in July that Mr. Charnley had lost his property by a series of calamities, had been speculating on the Board of Trade through brokers, and had embezzled the funds and securities of the Boards, funds of his church, other trust funds, an estate of which he was executor, and other funds and securities of relatives. friends and business associates. His deceptions of the Auditing Committee of this Board were found to have been amazingly skillful, including the forging of a certified check for $24,000. The officers of the Board forced Mr. Charnley's confession and resignation, declined to consider proposals to accept money to let him go, assured his not escaping, and called a meeting of the Board.

The Board placed the case in the hands of the surety company which was on Mr. Charnley's bond, and they took him in custody. While in their custody, and while the case was in preparation for the Grand Jury, he escaped. Every effort has been made to trace and arrest him, but not a clew has yet been discovered.

THE GRACIOUS DELIVERANCE.

When the calamities became known there was widespread desire to help. An honored friend loaned $10,000 for immediate necessities. Members of the Board, of Chicago Presbytery and of the Synods of Illinois, Minnesota, Wisconsin and New Jersey made prompt and generous contributions or subscriptions. Churches and individuals everywhere sent expressions of sympathy and confidence and unsolicited aid. From home and foreign mission fields, from rich churches and from struggling ones, from many loyal and generous hearts, came kind words and gifts. Chairmen of Synodical and Presbyterial Committees rendered effective service. It is impossible to express the gratitude due to all these servants of God, and to the Lord whose Spirit moved them. They show convincingly the power of the grace of God in his Church. The Lord reward them.

THE REPLACEMENT.

The goodness of God through his willing people has enabled the Board to close the year without a deficit, and without using any of the ordinary income of the Board for the purpose, to replace nearly all of the embezzled funds except $6413, for which amount it holds good pledges, most of which will be paid before this article is read.

EXPENSES.

Notwithstanding large and unexpected expenses caused by the defalcation, the Board reduced its expenses twenty per centum below those of the preceding year.

INSTITUTIONS.

Growing children need larger clothes. The Church must provide for these strug-

gling children of hers larger buildings and more teachers, apparatus and libraries. It is pathetic to see a few teachers, whose splendid work has attracted students, endeavoring to handle too many pupils in crowded rooms with insufficient apparatus. We should suppose that the Presbyterian Church, the friend of learning and of the word of God, would be anxious to aid such institutions. Doubtless the Church would if it knew about them; but certainly not one-third of our ministers, probably not one-tenth, have told their people about this work. The General Fund income of the Board should be at least $150,000 to handle the institutions now on its list.

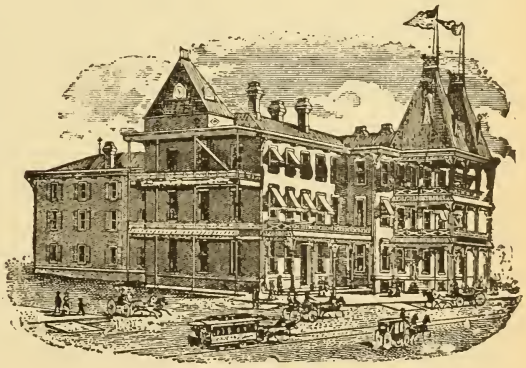
And they must be endowed, and that soon. Their tuition charges are necessarily slight, to enable them to compete with State institutions; children of ministers and students for the ministry and other special cases commonly pay no tuition; so that these institutions, with their good buildings, all but two or three free from debt, and having the confidence of the churches in their regions, must receive endowment to make their work permanent. Those who desire to invest money advantageously for the present and future good of the cause of Christ in our country should supply the Board with means which will enable it to offer from $5000 to $25,000 for permanent productive endowment, on condition that the institutions should raise certain amounts. Unless this shall be done some schools and colleges which have done exceedingly fine work and have now good property free from debt, and a growing student clientage, will in a few years be forced by the competition of State schools to close their doors—an everlasting shame and disgrace to our great Church—which may God forbid!

EDUCATION.

OMAHA THEOLOGICAL SEMINARY.

This interesting and useful institution owes its origin to a conference of ministers and elders held in the First Presbyterian Church, Omaha, Neb., February 17, 1891. The members of the conference came from the Synods of Iowa, Kansas, and Nebraska. A remarkable feeling of unity prevailed. It was known that there were in that section about two hundred candidates for the holy ministry whose sympathies and interests were bound up with that part of the country, but who would in all probability be lost to the work near their own home, where they were so much needed, if sent away to theological seminaries in the East for their education. There was reason to think that a large proportion of the candidates whose homes were in the neighborhood of Omaha would gladly attend a seminary in that city if one should be established, and also that the existence of such an institution would be the means of turning the attention of others to the same sacred calling. In addition to this consideration was the question, which was pressing itself upon the attention of those charged with the responsibility of conducting the mission work of the synods mentioned, the question of providing the ministrations of the Gospel for the weaker churches, which were mostly located in the rural districts. Experience seemed to show that provision must be made for such by training up a ministry for their benefit in their own neighborhood.

An encouraging fact was the offer made of a site for the seminary in Seymour Park, six miles south by west of the



Omaha Theological Seminary.

city, comprising twenty-five acres of land ; the condition of deeding the property being that a building to cost at least $20,000 should be erected, the foundation to be laid within three years. This offer lapsed, however, through the failure of the friends of the institution to secure the necessary funds.

The General Assembly of 1891, having learned of the movement set on foot, and receiving a report from the new organization, which proposed to commence a course of instruction in the following September under an admirable faculty and a board of directors, passed the following resolution:

"*Resolved*, That the General Assembly views with satisfaction the organization of the theological seminary at Omaha, and orders that its relations to the General Assembly be those of the other theological seminaries as defined by the compact of 1870 and 1871."

It may be interesting to state in this connection that the articles of incorporation of the seminary embodied all the provisions included in the plan of seminary control adopted by the General Assemblies of 1895 and 1896 ; and that the legislature of Nebraska, in its session of 1897, enacted a law conferring upon theological seminaries the right to grant to the supreme courts of their churches the oversight and control asked by the General Assembly and contemplated by the charter of Omaha Seminary.

THE BEGINNING OF WORK.

A modest beginning was made, September, 1891, with nine students, in the lecture-room of the First Church, and part of the year in the lecture-room of the Second Church. The following action of the directors speaks for itself: " In view of the fact that the members of the faculty and instructors have done their work without salary, therefore, *Resolved*, that we, as a board of directors, hereby extend our hearty thanks to them for their fidelity and self-denying efforts during the year."

From the beginning students have been permitted to labor in mission work in the city and surrounding country, under the direction of the faculty, not only during the summer vacation, but also during term time, not merely for the advantage to be gained from experience, but also from sheer necessity. The poverty of the students, the meagreness of the aid which the Board of Education can afford, and which the seminary can furnish, has made much traveling and laborious pulpit preparation necessary, in addition to the attention required by the prescribed curriculum. The result is injury to the health of the students, who are overpressed, or to the successful prosecution of their studies, or both. It is what must usually be the experience of a new institution, and *the remedy will be found in a more generous provision of means.*

A temporary home for the seminary was found in a building at the corner of Ninth and Farnam streets, and later more commodious quarters in the property at the corner of Ninth and Harney streets, formerly Cozzens Hotel. Here are rooms for seventy-five students, recitation rooms, library, chapel, and refectory.

A very pleasant feature of the refectory table as observed by the writer during a recent visit was the presence of one of the professors and his wife. We cannot refrain from expressing the wish that the tables of other seminary refectories could be graced in a similar way. *It would be a good thing if the quality of the food served could thus be under the constant observation of a cultured lady; and a good thing if the table manners of the students could be continually influenced for good under the same observation.* The health and comfort of the students must be greatly promoted by such an arrangement ; and if the formation of bad habits can be prevented, and if those already acquired can be corrected, the gain will be very great. We have written elsewhere about *the manners of a gentleman* as essential to the full usefulness of a minister of Christ, and we regard it as a matter of no little importance that life at the seminary should be made conducive to their formation and preservation.

THE GREAT NEED OF THE SEMINARY.

The following sentences occur in the report made to the General Assembly of 1897 : " This seminary is still without endowment or any permanent funds. It has been impossible in these years of financial stringency even to make a beginning in the matter of placing it upon a permanent basis." It is not too much to say that the lapse of years seems to have justified the establishment of the institution. It began

in 1891 with nine students and this year reports thirty in attendance. More and more the students come with a preparatory college training. The utmost economy has been practiced and much work has been faithfully done without pecuniary compensation. Almost all the professors have carried the double burden of classroom instruction and the care of pastoral charges, and one at least was prostrated by the necessary overwork.

Our own observations, on the occasion of more than one visit to Omaha Seminary, are of the pleasantest character, and *we earnestly join our voice with repeated recommendations of several General Assemblies in advocating the prompt endowment of this youngest of our institutions.* It is our conviction that suitable and permanent provision should be made for the men who are appointed to the faculty of instruction; and we believe that few investments promise a larger or more satisfactory return. Fourteen of the candidates under the care of the Board of Education are students at Omaha.

CLASSICAL CONFERENCE AT ANN ARBOR.

The Presbyterian Church, having always insisted upon a course of classical training for its candidates, must be greatly interested in the proceedings of the conference held, March 31 and April 1, at the University of Michigan, by some four hundred classical professors and teachers, who came together at their own expense from all sections of the country, from Boston to California and from Texas to the lakes. They discussed the question of entrance requirements, and determined to secure substantial uniformity by raising rather than lowering the standard. The opinion seemed to find favor among them that the struggle of the future would be, not between classics and science, which should be in harmony, but between classical study and that excessive spirit of exclusive utilitarianism which tends to the making of education simply a technical preparation for a business, trade or profession. The American Philological Association, under

Tappan Hall (University of Michigan).

whose auspices the conference was held, has had a committee at work for four years devising a plan for a suitable preparatory course in Latin and Greek. Their report is unanimous, and is the result of conference with representative school men and reports from over a thousand schools where Latin and Greek are taught. We shall look with eagerness for the publication of this report with the full explanations which are to accompany it.

HENRY PHILIP TAPPAN,
D.D., LL.D.

President Tappan came of Huguenot stock on his father's side, and of Dutch on the side of his mother. He was early thrown upon his own resources, and by teaching obtained the means for an education at Union College, in the State of New York, then under the direction of that justly famous president, Dr. Eliphalet Nott. He studied theology at Auburn Theological Seminary, and was for a short time pastor of the Congregational Church at Pittsfield, Mass. But teaching was to be his province and we find him at twenty-seven years of age filling the chair of Moral and Intellectual Philosophy in the University of the City of New York. His attention was early turned to the subject of university training, and he made himself acquainted with the systems which prevailed on the continent of Europe. He was also occupied in the preparing of works upon philosophy, which attracted attention in Europe and led to his election as a corresponding member of the Institute of France. Victor Cousin, the leading French philosopher of the century, said of one of these works: "It is equal to any work on this subject that has appeared in Europe." He received the degree of D.D. from Union College and the degree of LL.D. from Columbia.

He is described as free from severity or harshness of judgment, more disposed to observe the bright than the dark side of things, quick in thought, somewhat impatient of detail, making prompt, but sure, generalizations and having considerable power and vividness of imagination. He had a commanding form and his appearance was noble and dignified. He was bold yet gentle. His mind was logical. His style was correct and in speaking he often rose to the height of true eloquence.

He recognized in the call which came to him to become the first president of the University of Michigan a providential opportunity to put into practical effect the views which he cherished with regard to a complete system of university training embracing every faculty except theology, and rising from the successive stages of primary and secondary schools under State authority and supported by public funds. The constitution of the State and the preparatory work already done under the direction of the Hon. John D. Pierce, the efficient Superintendent of Public Instruction, were of a character to make comparatively easy the carrying of his views into effect. It was his ardent wish that the several Christian denominations should, each for itself, establish schools of theology in connection with the university; all enjoying the many privileges which such association would afford and themselves lending powerful influence toward creating and preserving a truly Christian atmosphere about the institution. After eleven years of successful administration Dr. Tappan retired from the presidency and peacefully ended his days in Vevey, Switzerland, November 15, 1881.

CHURCH ERECTION.

Old Hingham Meeting House.

COLONIAL PURITAN MEETING HOUSES.

In Dr. Ezra Hoyt Byington's interesting work, "The Puritan in England and New England," we find the following account of the early New England meeting houses:

"The New England Puritans called their places of worship meeting houses not because they were places of assembly for the people, but because they went there to meet the Lord and to receive his blessing, as the children of Israel used to go to the tabernacle in the wilderness to receive communications from God.

"The meeting house was the central building of a Puritan town. The village grew up around it, and the country roads were laid out with reference to it. The first meeting houses were built of logs and thatched. The pulpit was a simple desk. There were rough benches on either side of the central aisle. The men sat on one side and the women on the other. Sometimes the meeting house was surrounded by palisades, with a sentinel at the gate, and the people used it as a place of deposit for powder, and also for their most valuable possessions.

"Later, the meeting houses were built upon a larger plan and covered with boards or planks, and the roofs were shingled. The form of the village meeting house in the second period of our history was nearly square, with a roof in the form of a pyramid crowned with a steeple. If the people could afford the luxury of a bell, it was hung in the steeple, and the bell-rope hung

down in the centre of the audience-room. The sexton used to stand half-way between the principal entrance and the pulpit when he rang the bell. The only one of these Puritan meeting houses now in use is the one in Hingham, Mass., which was built in 1681. It is of wood and is sixty-five feet by forty-five. The pulpit stood in the middle of the long side. The galleries were on three sides. The old timbers still show the marks of the axe, and are massive enough for the ribs of a ship. This ancient meeting house, which is commonly called the Old Ship, is now (as seen above) a well-furnished and elegant Unitarian Church.

"That style of church architecture which was followed in New England for about a hundred years was peculiar to the Puritans. The churches in the old country with which they were familiar were much like the churches of our own time in form, but the Puritans made it a point to avoid whatever could be suggestive of the forms of worship which they disliked. Hence that style of building which was once common in all parts of New England that used to be called the "barn meeting-house." Its original form, before porches and steeple were added, was a perfectly plain structure almost square without a chimney, or anything to mark it as a place of worship. The pulpit was high and was overhung by the sounding board suspended from the bare and unpainted rafters by a slender iron rod. This sounding board looked not unlike a huge extinguisher made ready to drop upon the head of any preacher who should prove unfaithful to his trust.

"The people were seated in the early days on rough benches, the men and women on opposite sides. Pews were not provided at first. Now and then a special vote was passed by the town authorizing some person to build a pew in the meeting house at his own expense. Squares on the floor about six feet by six were deeded to individuals, on which they erected pews to rest themselves. Later it was customary to require the pews to be built 'with wainscot worke and all of a kind.' With permanent pews came the practice of seating families together. The pews were large and high with seats on four sides, because the average Puritan family was numerous.

"A committee was appointed to assign seats in the meeting house. This was called 'dignifying the seats,' because they were assigned according to the social position or the wealth of the occupants. The best seat was sometimes assigned to the man who paid the highest tax in the parish. Sometimes the committee were instructed 'to have respect unto them that are fifty years old and upwards, others to be seated according to their pay.' In one instance we have a record that the committee were instructed 'to have respect to age, office and estate, so far as it tendeth to make a man respectable, and to everything else that hath the same tendency.'

"The old meeting houses embodied the ideas of the Puritan ministers. If the pulpits were high it was because the ministers were expected to stand far above the people and to be shining examples of Protestant principles. They would have been afraid of low pulpits lest they might tend toward Papacy and the service of the mass.

"The meeting house was never lighted except by the sun until singing schools at a comparatively late period made it necessary to introduce candles. Night meetings in the meeting house were considered quite improper, and the Puritan ministers would have thought candles too suggestive of the superstitions of Rome. There were no fireplaces or stoves or other means of warming those old meeting houses for a hundred and fifty years after the colony was planted. Our forefathers had been accustomed to worship in cold churches in the mother country. Still those cold places of worship must have been severe tests of the zeal and fidelity of the worshipers."

THE YEAR'S WORK.

The year which commenced with a fair promise of relief from the depressing influences that marked the preceding one has not entirely fulfilled the expectations cherished in its opening months. The financial depression has, in some degree, continued, and although there have been at times alleviations and marked progress, yet confidence in the permanence of business prosperity has not been completely restored.

As always, the condition of things in the business and political world has been reflected in the support of the benevolent operations of the Church.

Under these circumstances it is gratifying

to be able to say that the contributions from the churches for the Board's work have not fallen off, but on the contrary show a slight increase over the previous year.

But another result of the depression remains which is significant and disquieting, seen in a decreasing number of churches applying for aid to the Board. This is a very natural, even inevitable, result of the present conditions. When business is depressed or crippled, when large numbers of people are thrown out of employment, new enterprises in religious no less than in business circles must be postponed until brighter days. Fewer new churches are organized and fewer buildings erected.

Thus the number of formal applications that have reached the Board has been smaller than for several years previously. So far, however, as the demand upon the treasury is concerned, this decrease was offset by the number of applications which were postponed from the year before and thus fell into this year's work. The appropriations, therefore, have been larger than the year before and are as follows:

1. *The General Fund.*—This fund, to which all contributions from the churches not otherwise designated are assigned, represents the original scope of the Board's work. Its aid is specially intended for the younger and feebler churches, and if extended to those which are older and stronger is, under the direction of the Assembly, conditioned upon the return of the sum in stated annual contributions to the treasury of the Board.

From this fund there have been made during the year 129 grants, aggregating $58,709, and twenty loans without interest, amounting to $10,400, making a total of 149 appropriations and of $69,109. In two instances both loans and grants were made, so that the number of churches was 147.

In addition many churches have received special gifts, not counted in the above, so that there has been either paid or promised from this fund $70,716 to 165 churches.

These appropriations have reached thirty synods, 107 presbyteries and thirty-six States or Territories. Minnesota has received the largest number, twelve; California, eleven; Pennsylvania, Kansas and Nebraska, nine each; Michigan, eight; and North Carolina, Missouri and Colorado, seven each.

It is gratifying to be able to say that the Board ends the year under more favorable conditions, so far as this department is concerned, than it did last year.

2. *The Loan Fund.*—This fund, now in operation for seven years, is that from which loans are made to churches which need only temporary assistance, being able themselves to complete their edifice if the expense can be extended over several years.

From this fund there have been made sixteen loans aggregating $41,600, an advance upon the previous year of six in number and of $7850 in amount.

They were widely distributed, as follows: In the East, Massachusetts, two; Pennsylvania, two, and Maryland, one. In the Central States, Ohio, Wisconsin and Michigan, each one. In the West, Missouri, Nebraska and Colorado, each two, and Iowa and Montana, each one.

3. *The Manse Fund.*—From this the appropriations, including two specials were thirty-seven, and amounted to $14,195, being almost the same as the year before.

It is pleasant to remember that during the twelve years of its existence this fund has aided in providing 438 churches with manses as homes for the families of their pastors, and has distributed for this purpose $164,322, a sum many times exceeding the principal which the fund represented.

—The *Independent* reports this case of high honor among the Hindus. A Bengali Christian gentleman, Dr. R. C. Chandra, who had been professor in a missionary college of the Free Church of Scotland, died, leaving $2500 to the Free Church Mission and $700 to the church in Calcutta, of which he had been a member. The will had not been signed and properly attested and was contested in the courts, and the whole estate passed to his Hindu relatives. The Free Church Mission had no expectation of receiving a rupee from the estate and did not even make any application to the heirs. But Dr. Chandra's Hindu relatives have decided that his wishes should be respected and have paid over the money to the church and to the society.

—"Well, the Home Mission army *is* under command! Captain Presbytery, Colonel Synod, and General Assembly, with the Board as Commissariat!" This is an exclamation reported in *Home Mission Monthly.*

Zion Presbyterian Church, Charleston, S. C.

A HISTORIC BUILDING.

The building now occupied by the Zion Presbyterian Church, of which Rev. Robert W. Holman is pastor, a representation of which is presented herewith to our readers, is a building of considerable historic interest. Its use as a building for the colored people dates back to a period some time previous to the late Civil War. Rev. Dr. J. L. Girardeau was accustomed to preach in this building every Sunday afternoon to the slaves of the people of Charleston, and it is said that his congregations entirely filled the large building which holds something like 1500 people. The ravages of the war played havoc with the established order of things, and the Emancipation Proclamation and its consequences scattered the colored people hither and yon. The meetings discontinued, and the large assemblage melted away and at the end of the war the building stood unoccupied and unused. When a number of colored Presbyterian churches were organized by the Freedmen's Committee of our Church, the building was turned over to the Zion Presbyterian organization, and has been in use by them ever since. The dilapidated appearance of the building, with its broken windows, was caused by the earthquake which occurred some years ago. The picture was taken not long afterward. The building has been partially renovated since and is in better condition than is represented by the picture. The Zion Presbyterian Church numbers 206 communicants, has five elders and five deacons, with an enrollment in the Sabbath-school of 206. There were added during the last year to the church membership fifteen on confession of faith and three on certificate. Ten infants were baptized and one adult. The contributions of the congregation amounted to $667.05. Five dollars of this was a contribution to the Freedmen's Board and $3.85 was given to the other Boards.

A GOOD SHOWING.

A letter from Rev. H. N. Payne, D.D., principal of Mary Holmes Seminary, West Point, Miss., in a note to the secretary of the Freedmen's Board, says: "I enclose

with this a fragment of the results of our recent monthly examination in mathematics. Other classes and in other studies did equally well. I thought you and the Board would be interested in this. Possibly you may think it would help the cause to publish it in THE CHURCH AT HOME AND ABROAD.

"In Mary Holmes Seminary all the classes are examined at the close of each month on their work during that month. The first grammar class will complete arithmetic this session. At the close of February the following questions were given to that class in a written examination:

1. What is Capital Stock? A broker bought $15,600 worth of stocks at 80 cents and charged ¼ %. What was his fee?
2. What is Insurance? A house which has been insured for $3,600 for ten years, at ¾ % a year, was destroyed by fire. How much did the money received from the company exceed the cost of premiums?
3. What is a Tax? The valuation of taxable property in a certain county is $35,460,850, and the rate of tax levied is 25 mills. What will be the net proceeds of the tax, the cost of collection being 3 %, and 8 % of the tax being uncollectible?
4. What are Customs or Duties? The duty on 1250 yards of silk at 40 % *ad valorem* was $1100. What was the invoice price per yard? For how much per yard must the importer sell the silk to clear 20 %?
5. A dry goods merchant has failed with liabilities amounting to $25,000. His assets in goods are $9500; in building and lot, $5400; in bills collectible, $2100; the expense of settling will be 5 % of the assets. How many cents on the dollar can he pay?
6. What does "liability" mean?
7. What is meant by "assets?"

It should be said that this was an ordinary monthly examination, neither teacher nor pupils having any idea whatever that any one outside the seminary walls would ever know it. The examination papers, strictly marked, yielded the following results: In a class of twelve girls, five received each 100 per cent., three received 99 per cent., and four received 98 per cent., 96 per cent., 95 per cent., and 72 per cent. respectively.

This is one of the many evidences that might be given of the successful work that is being done in our schools among the colored people in the South. Can there be any question about the ability of these people to take an education? And when we remember that these bright minds under the missionary atmosphere of these schools are being consecrated to the service of Christ, can there be any doubt that the Board through these schools is doing the Lord's work?

TRIALS OF A MISSIONARY.

Dear Brother:—I have lost my mission horse. He died last week. We tried every means to save him, but in vain. He was not fast, but no horse could have better qualities. Among others he was unusually affectionate. I paid $150 for him, but $200 could not have bought him from me. He was the fifth mission horse I had to buy. Two died and three became useless. I have used up also six buggies in the work, including the present one, almost gone, in twenty-three years. Cheap things do not last, and I could not buy first-class ones. The death of this horse distresses me. I cannot do my work without horse and buggy, but how am I to get another? I am not half as able as years ago. My salary has been reduced about half. The school salary has been cut off entirely. Mrs.—— ——'s plantation is unavailable, lying out in commons on account of the oppressive ancient fence law, and the yearly burnings for pasturage. Cattle are not fed. People, mostly secretly, set fire to the dry woods and grass fields to burn the country over, to clear away for new grass for stock. This is often done in the night, regardless of fences. It really impoverishes the Fence Law counties! I have lost about all that I brought with me when I came to this mission in houses and furnishings and libraries.

Because of your great debt, I voluntarily reduced my salary in this year's application for aid. The church and the presbytery would willingly have indorsed the application for more. The church in the pastoral call promised me $150 per annum. I received from them about half. This farm year begins so badly, I must expect less. The drought in this county is going on six months. Three little sprinkles were too slight to sprout the corn seed lying in light soil for four weeks. In heavy grounds the dews sprouted the corn and garden seed, but a freeze last week killed it all. I do not know whether your Board can restore to my salary the amount I relinquished. The sessions of the presbytery which met here were the pleasantest we have ever had, some said. On Sabbath over 900 persons

were present. Many could not get in. Pews, aisles, pulpits, vestibules, pastor's room were packed during a three hours' service, including prayer meeting, covenanting new members, and baptisms of infants and adults.

There are no horses anywhere near me. I will have to use my son's work horse until I get one somewhere. It pains me to write this letter.

Yours fraternally,

—— ——

MINISTERIAL RELIEF.

A WORD FROM THE FAR WEST.

One of our missionary's wives on the frontier sent this touching letter home and it was published in the *Christian Witness*. Dear reader, listen as she speaks to you of her life, and pray anew for these faithful people, the "Beloved of the Lord."

"I remember a day during one winter that stands out like a boulder in my life. The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away traveling from one district to another much of the time. Our boys were well, but my little Ruth was ailing, and at best none of us were decently clothed. I patched and repatched, but my spirits were sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks in the floor. The people in the parish were kind, and generous, too; but the settlement was new, and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver. Early in life I was taught to take God at his word, and I thought my lesson was well learned. I had lived upon the promises in dark times, until I knew, as David did, who was my 'fortress and deliverer.' Now a daily prayer for forgiveness was all that I could offer. My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake and a cup of tea without sugar. Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted in praying for it. I knew it was impossible; but, oh! how I wanted to give each child its present. It seemed as if God had deserted us, but I did not tell my husband all this. He worked so earnestly and hopefully, that I supposed him to be as cheerful as ever. I kept the sitting-room bright with an open fire, and tried to serve our scanty meals as invitingly as I could.

"The morning before Christmas James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck, and then tried to whisper a promise, as I often had, but the words died away on my lips. I let him go without it. That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer; she asked for the last time most explicitly for her doll, and for skates for her brothers. Her bright face looked so lovely when she whispered to me, 'You know, I think they'll be here early to-morrow morning, mamma,' that I thought I could move heaven and earth to save her from bitter disappointment. I sat down alone, and gave way to the most bitter tears.

"Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. 'I wouldn't treat a dog that way, let alone a faithful servant,' I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me, James had let go, too. I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God and tell him that his promise was not true; my soul was so full of rebellious despair.

"There came a sound of bells, a quick stop, and a loud knock at the door. James

sprang up to open it. There stood Deacon White. ' A box came for you by express just before dark. I brought it around as soon as I could get away. Reckoned it might be for Christmas. Here is a turkey my wife gave me to fetch along, and these other things I believe belong to you.' There was a bag of flour and also a basket of potatoes. Talking all the time, he hurried in the box, and then with a hearty good-night rode away. Still without speaking, James found a chisel and opened the box. He drew out first a thick red blanket and under that was clothing. It seemed at that moment as if *Christ* fastened on me a look of reproach! James sat down and covered his face with his hands. ' I can't touch them,' he exclaimed; ' I have not been true, and God was testing me to see if I could hold out. Do you think I could not see how you were suffering and I had no word of comfort to offer? I know now how to preach on the awfulness of turning away from God!' ' James,' I said, clinging to him, ' don't take it to heart like this; I am to blame, I ought to have helped you. We will ask him together to forgive us.' ' Wait a moment, dear, I cannot talk now ' —and then he went into another room. I knelt down and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came again and seemed to stand before me, but now with the loving word, ' Daughter!' Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I do not know how long it was before James came back, but he too found peace. ' Now, dear,' said he, ' let us thank God together,' and then he poured out words of praise. It was eleven o'clock when we examined our treasures. There was an overcoat just the size for James, a cloak, a warm suit of clothes, three pairs of woollen hose, a dress for me and yards of flannel. Such a box as it was, and what loving care it showed! There was a suit of clothes for each of the boys and a little red gown for Ruth. There were mittens and scarfs and hoods; and down in the centre a box containing a wax doll. I burst into tears again; and James wept with me for joy, for it seemed too good to be true. In a moment we exclaimed again, for we next discovered two pairs of skates. Then came books, aprons, underclothing, and actually a muff and an envelope containing a ten-dollar gold piece. At last we cried over everything we took up. It was long past midnight and we were faint and exhausted even with happiness. I made a cup of tea, cut a fresh loaf of bread, and after James boiled some eggs, we drew up the table before the fire and ate our supper, once more thanking God for all his goodness!

" You should have seen the children the next morning! The boys raised a shout at the sight of their skates, Ruth caught up her doll and hugged it tightly without a word, and then she went into her room and knelt by her bed. When she came back to me, she whispered softly, ' I *knew* it would be here, mamma, but I wanted to thank God just the same.' Such glad, happy hearts as we had and how it taught us anew to trust and obey our loving heavenly Father, for over and over again have we proved that ' they that seek the Lord shall not want any good thing.' "

The foregoing story leads you into the very *sanctum sanctorum* of many a minister's home, where you are permitted to see and hear what you, perhaps, little dreamed ever had an actual existence in a minister's life. How many noble men of God stand by their self-denying work and labor on for the good of humanity, and try to preach a cheerful gospel, when their own hearts are oppressed with corroding anxiety as to what they shall eat and wherewithal they shall be clothed!

The same scene is enacted with more or less details every time a box of clothing and other needful articles is sent out by one of our churches to the families of our aged ministers who are dependent on the Board of Relief for their daily bread. If the women of our Church only knew the actual suffering that exists and the thrilling joy a well-packed box awakens in the hearts of the families under our care, there would be no hesitation about accepting an application for a box from any of the needy and deserving annuitants of the Board.

A few good, warm-hearted women can, in a few days' time, gather material for a box that will throw sunshine into the darkened home and gladden all the hearts in a minister's household; and the delightful work of preparing the box will be a blessed means of grace to the willing workers.

HOME MISSIONS.

NOTES.

Fulfillment.

The Home Board promised the General Assembly of 1896 that its debt would be paid in two years, if the receipts from the churches and benevolent friends would keep up with the average of the preceding five years. The report presented to the General Assembly of 1897 showed that during the first of the two years the promise was more than verified—the Board having paid considerably more than one-half its indebtedness.

To the delight of the whole Church, the receipts of the first six months of the year just closed were fully up to those of the corresponding months of the year preceding, but after that date the receipts fell rapidly, month by month, below those of the corresponding months of last year, until March, when there was a decided advance. The year closed April 1 with a larger debt than that of a year ago. But it is not alarmingly large even now; only seventeen cents—just a dime, a nickel, and two pennies—per member for the entire Church.

A Correction.

In a note in the May number of THE CHURCH AT HOME AND ABROAD, it was intimated that the debt had been reduced. The fact is that the debt is increased somewhat, but not enough to justify alarm. The Board will still retrench, and the waste places will still appeal. Now if all who gave last year will do just as well this year, and all who gave nothing last year will lay by them in store on each Lord's day two cents apiece for our Board, the work will go on and the debt will be paid before the next Assembly meets.

A Happy Family.

A very congenial community dwells together on the Home Mission floor of the Presbyterian Building in New York. The Board has never occupied all of these rooms. Its offices and those of the Woman's Board are crowded into close quarters "in the interests of economy," so that elbows touch. The rest of the rooms are occupied by very agreeable neighbors. Fisk's Teachers' Agency has a suite of rooms; the Woman's National Sabbath Alliance has its headquarters here, and the office of the Church Extension Committee of the Presbytery of New York comes next—all homogeneous.

Power of Littles.

Dr. Fiske says: "The habit of the littles from those who can do but little builds Christian character, enlarges Christian graces and swells to grand volume the gifts of the Church to Christ and man. If every member of our Presbyterian Church should put in a box one cent a day the amount in a year would be beyond $3,000,000! Two cents a Sunday would be a million! A larger amount than the Church has ever given. Then to this the larger givers would add the majestic volume of their great surrenders; and those outside the churches would cast in their loyal gifts, and the sweep of our great devotion would swiftly evangelize this land and leap beyond all seas to illumine and redeem the whole earth. Then Christ would take his crown!"

Young Financiers.

A Minnesota pastor writes our treasurer: "Enclosed you will find draft for $3.32 for Home Missions for which you will please give our Sabbath-school credit. The amount is from one of our Sabbath-school classes. In May, the teacher gave her class of boys, ranging in age from nine to twelve years, ten cents apiece, to use and make what they could. The amount they brought in by November was to be divided between the Home and the Foreign Boards." By permission the accounts which the boys gave of their efforts to make the money are given just as the boys wrote them:

One of the boys writes: "I sold candy up to the fair and the boys stole quite a lot of it from me, and I found a pitchfork for Mr. L. and got ten cents for it and brought Mr. M.'s cow from the pasture and got fifteen cents. Made *one dollar* in all."

R. B.

Another boy reports: "The ten cents you gave me I bought half a bushel of potatoes and sold them for twenty cents. I bought garden truck for twenty cents and sold it for fifty cents; then I bought four

and one-half bushels of potatoes and sold them for *one dollar and fifteen cents.*"

L. S. O.

Still another says: "I commenced earning my money by making a little garden and when it was time I sold the vegetables to mamma. And then I earned part of it by doing errands, and a little more by doing some work, and so, altogether, I have earned *one dollar and eighty-five cents.*"

S. K.

The Emergency.

We need quickened conscience and consecrated zeal in order to lead the world in evangelizing the human race. The old European nations are in the decrepitude of age; we are yet pliable and in the energy of youth. The responsibility of national position is upon us, and the opportunity of time is before us. It has often been said that the Presbyterian Church is always equal to a great emergency; that emergency is upon us now.

Enduring Hardness.

A missionary in California who is preaching to two churches several miles apart is also helping to secure lumber and other building materials for a new house of worship which is in course of construction. He says: "When it is completed, I shall be proud to remember that there was not a stick put into it from the window sills to the finial on the tower that I did not probably handle." He finds ample compensation in the hope that they will soon have a house of worship. He is the stuff of which heroes are made. He has no hardships, but gratefully remarks: "I have flour and bacon enough of my own raising to last till fall; my cow gives milk and my hens lay eggs. We shall probably have blackberries and grapes. Until these are gone we shall live better than you in New York."

Where Sin is Rife.

In a Wyoming town, in which the Mormons have the largest church and the finest building, the conditions are thus described by a correspondent: "The moral condition of the community is unspeakably dreadful. All the general stores sell liquor and people go with kerosene cans to get it. In addition eleven saloons keep open day and night seven days in the week. There is no knowing how many gambling hells and brothels there are."

A Storehouse.

Pastors and other leaders of missionary meetings will find the new annual report of the Board of Home Missions a thesaurus of information ready at hand.

Feathers for Arrows.

The Board's leaflets are clear, crisp, succinct statements of facts on the various topics of which they treat.

Progress.

The Synod of Michigan is missionary both in spirit and in fact. It is advancing with firm and steady tread toward self-support. It received less aid last year than the year before, while the amount it contributed to the Board is greater than ever before.

Needy New England.

At least 50,000 people of Presbyterian antecedents and preferences, chiefly Scotch and north of Ireland people, are in Boston and its suburbs. The same is true, proportionately, of every considerable manufacturing and commercial centre in New England. As a home mission field this is largely unoccupied. We have not a single home mission church or mission in Boston. All our churches in that city have risen to self-support.

Fruitful Field.

Wood River Church in Nebraska has sent five missionaries to the foreign field and has three young men among its members who are preparing for the ministry.

A Good Suggestion.

The Rev. D. Stuart Dodge and Mr. Titus B. Meigs, who are members of the Board of Home Missions, and who constitute the Committee on Temperance of the Presbytery of New York, have just presented to that presbytery a report which is full of wise and practical suggestions. The following is especially worthy the careful consideration of every church in the land, large and small. It is particularly suggestive to the churches in new communities where there are no libraries nor reading-rooms nor other places of public resort, except the saloons which are the porticoes of hell. The report in closing says:

"Your committee would make an earnest plea that the Presbyterian churches of this city should assume an active part in the effort to counteract the influence of the

saloon by providing for the working people attractive and safe resorts, especially in the evenings.

"This can be done either in direct connection with church buildings and mission chapels, or by opening convenient quarters in other localities.

"No large outlay is required. The rooms should be cheerful, well lighted and supplied with facilities for comfort and suitable amusements. There should be a reading-room with papers, magazines and a small library of useful books; perhaps baths also, and a gymnasium, and arrangements for simple refreshments.

"There ought to be accommodations for women as well as men, so that families may together enjoy some relief from the hot and crowded tenements.

"During the day the rooms could be utilized for mothers' meetings, sewing classes, girls' clubs and other purposes, while at night there could be informal entertainments, readings, lectures, music, etc.—in a word, 'the *settlement*' idea adopted and applied, as circumstances permit, by each individual church.

"The necessity for such places is not questioned; but nothing has yet been done commensurate with the multitude of saloons, and nothing adequate can ever be expected until the churches themselves assume this obligation.

"It is certainly a legitimate sphere for churches whose declared mission it is to seek and save the lost, and thus make manifest the truth that Christianity is the redeeming force of human society. At the same time it would furnish a useful and specific field for the training of church members, and doubtless bring into the church many who could be influenced by no other agency. It would directly help to solve the vexed question of reaching the masses. It would be going to them in a manner they can understand. It would show that the Church means something besides sermons and singing. It would be Christian love taking a practical form.

"Men do not go to the saloon simply from a desire to drink, but more often because they have nowhere else to go. If the Church would open something as good or better, the places themselves would be filled, and, in time, the churches also."

THE NEW YEAR.

We have just entered upon another year of our home mission work. In the July number of this magazine there will be given a full account of the operations of the past year. It may be well, however, as we consider some of the opportunities before us, to glance at some of the signs of encouragement that come over to us from the past, and which go with us into the future. We are so much accustomed to saying we are in hard times and suffering the discouragements that come with them that we are in some danger of overlooking the good signs that are on the horizon.

In the first place, the past year was one of very good results in the ingathering of people. From an unusual number of mission stations, especially in the far West, there come most gratifying reports of special services and of harvest seasons in connection with them. Many small churches have been greatly strengthened by accessions to their numbers; some of them that had been on the point of extinction rising steadily to strong life and strong hope for the future.

These results are the ones that always enlist our deepest interest, as they evoke our deepest gratitude. Home mission work never reaches its real object until its results appear in the conversion of people. The fruits that have appeared we may justly hope are but as the first fruits before the ingathering of the larger harvest.

The income of the Board during the past year is another ground for encouragement. Let it be remembered that the year was one of reorganization of the administration of the Board by direction of the General Assembly, and therefore a time of suspense and question on the part of the churches. In such a time a backward movement of contributions would be expected. On the contrary, however, we have received from the field about $15,000 more than was expended upon it. It is true that the increase of our debt by about $20,000 seems to argue otherwise; but it is to be remembered that on the first of April last year we changed from quarterly to monthly payments of all salaries, and quarterages overlapping from the old year were paid after April 1 to the amount of $35,000. That is to say, we paid a large number of churches for thirteen and fourteen months of service. That extra

$35,000 is properly chargeable to the operations of the preceding year, and so charged would have shown instead of an increase of our debt a substantial reduction of it, as indicated above.

In view of all these circumstances, this steady and generous giving on the part of the Church speaks volumes and may very well encourage us to contemplate the future with assurance. It is true the war upon which we are entering and whose end no one can now foresee puts an element of uncertainty into our calculations which no amount of earthly wisdom can wholly take away. And it is cause for anxiety and for prayer to the great Head of the Church that war and all that goes with it may not interfere with the progress of the kingdom of the Lord Jesus Christ. But over against this and all other disturbing facts connected with our work may be set the following considerations:

1. The ability of the Presbyterian Church to contribute to missions has in nowise been diminished. The Church is strong and rich and abundantly able to carry her mission work of every kind, with the utmost ease, if only systematic habits of giving can take the place of the spasmodic and sporadic ways that are now only too common in many of our churches. We have nearly a million members; a dollar a year from each will amply carry on home mission work. A dollar a year, it has been well said, is only a postage stamp a week. In this view of it the amount called for is trifling and should be assumed and taken care of with alacrity and with joy.

2. The steadfast and increasing support which our Church for generations has given to the cause of home missions argues mightily for strong confidence that it will not fail in the future. For a series of years, while the business conditions of the country have widely fluctuated, the average of contributions to this cause has been steadily maintained. So sure and so strong is the confidence of the Board in the power and the willingness of the Church to give all that is needed, that at the beginning of the year, when she has nothing in the treasury, she appropriates $700,000 for her work during the year, and enters into contract to pay, and she has never failed in her payments. Not only has the Board the confidence of the Church to count upon, but even large banks share this confidence, and when asked are willing to accept our paper with nothing back of it but their faith in the Presbyterian Church. The record of our Church constitutes in business judgment good collateral for large loans.

3. We go into the new year under the stimulus of great need. From every State all over the country come earnest calls. The work has been held back during these times of debt and retrenchment. The time has come when it is not possible merely to stand still. There must be progress, and so the presbyteries from all over the Church have asked for more money and more men in order to overtake the neglected work of the last few years. In addition to this, some of our States, notably in the new Northwest, have waked up to unusual activity. New railroad lines are projected and new towns are starting up and the services of missionaries and Christian schools are imperatively demanded.

The great opportunity that is opening to us in Alaska is pretty well known throughout the Church; the urgency of it, however, is not fully realized. There is an empire there which we must occupy for Christ and our Church.

In view of all these facts, we do not believe that the Church will hesitate to come up to the help of the Lord against the mighty and make this new year, debt-burdened and war-agitated though it be, conspicuous among the years of our history for home missionary activity all along the line. Let strong churches awake to study the needs of the country and devise systematic methods for meeting these needs; and let the missionaries and teachers everywhere gird themselves for a year of renewed consecration to their work, and when we come to a review of it, we may have abundant cause to praise the Lord of the harvest because of the glorious tokens with which he has blessed the labors of his people. Let us trust him and go ahead. He will work on the hearts of his people as he alone can, and he will bring the results which his providence designs.

Prof. Leander M. Stevenson, who has made an imperishable record as the founder of the mission among the Eskimos at Point Barrow, Alaska, seems to have been specially raised up of God and fitted for that work. He was born in Ohio fifty-three years ago, was early deprived of his mother by death, spent his boyhood working on a farm in the summers and attending a common school during the winters. He rendered valiant service in the army during the Civil War and was honorably discharged at its close. He pursued a commercial course in the Iron City College at Pittsburgh, and on his graduation employed his constructive talents as a builder for a time; but an accident unfitting him for this pursuit, he followed the calling of a teacher, in which vocation he has been conspicuously successful. As an elder in the Cumberland Presbyterian Church he served in the General Assembly of that body, and filled the office of Sabbath-school superintendent for a number of years. He was married in 1873, and during his years of isolation and faithful labor at Point Barrow in the Arctic regions, his faithful wife took care of their children at their home in Versailles, O., hearing from him only once a year and committing him to the care of a covenant-keeping God whom they both served—he on the shores of the Polar Sea, she in their quiet Ohio home.

Prof. L. M. Stevenson.

FROM REV. S. HALL YOUNG.

DAWSON CITY, N.W. TERRITORY, CANADA. February 23, 1898.

I would write oftener had I any reliable means of sending letters. A great many of those who go out are poorly equipped or are irresponsible parties, and that there has been great loss of precious letters, and even of more precious lives, is very evident. We have not received a bit of mail yet, and so it is over six months since I heard a word from home or from any other of my friends "outside." It looks now as if we were not to get any mail this winter or until the ice breaks up in the spring. It seems altogether inexcusable to us that such should be the case, for some messengers made their way in some months ago, and reported plenty of dogs idle at Tagish Lake and an immense amount of mail further on at Salmon river.

Our work has been progressing satisfactorily considering our disadvantages. The burning of the church put us at great disadvantage in many respects. Besides burdening us with a debt, it deprived us of our source of income, our reading-room and library, and made it impossible to hold week-day prayer meetings. We had the Pioneer Hall free till the first of the year, but now we have to pay five dollars per Sunday and furnish our own fuel and light. Our collections have about paid for the hall and for wood and candles. Wood sells now for fifty dollars per cord, but we get ours from friends for thirty dollars.

Still the situation is far from discouraging. The attendance is good, averaging fifty in the morning and one hundred in the evening. We have a Bible class studying the life of Christ, and a good Endeavor prayer meeting. My congregation will compare well in intelligence and spirituality with almost any congregation in the east. Almost all

Protestant denominations are represented, the Presbyterians and Lutherans predominating. The paper for membership will soon be presented for signature, and we have the prospect of quite a large church to begin with.

Then there is our outstation at the mouth of Eldorado creek, sixteen miles distant. We meet in the Grand Forks Hotel, kept by an old Alaskan friend of mine, Miss Mulrony. Although a Catholic, she is very friendly. I preach here three Sundays and go to that station on the fourth. Dr. McEwen also preaches there one Sunday in four, and takes care of the congregation here the Sabbath that I am absent. The alternate Sabbaths are occupied at Eldorado by Mr. Fluelling of the Church of England, so that there is preaching there every Sabbath. The people are much interested, and the congregations have increased until there is now an average of about thirty. Some earnest Christian men and women are among them. Last Sabbath I had them appoint a committee to raise funds to build a small chapel or hall there for services of all denominations and for miners' meetings, etc. The contributions from Sabbath to Sabbath will go to that object, and we hope to erect the house by spring. The place is the centre of a large mining population.

We think of opening a station on Hunter creek, some twenty-five miles from Dawson. This is a very rich creek, and there are a good many Christian people there who are anxious for preaching. We may be able to give them the gospel once in two weeks. One of us will go there very soon and "prospect the ground."

Judge Wood, Mayor of Seattle, who chartered the "Humboldt" last August, but did not succeed in getting his passengers more than half way up the river Yukon, has come to Dawson on his way out and will take this letter. He has come 700 miles, and has that far to go before he reaches salt water. He reports a thriving town at the mouth of Minook creek, where gold has been found in paying quantities. At the mouth of the Tanana is another town. No preaching has been held at either place. Mr.

Missionary on the Yukon—Making Pastoral Calls.

Rev. S. Hall Young.

Provoost of the Episcopal Church, who was at Nutlakiyet, is now at Circle City, but there is room there for a Presbyterian missionary. I hope you will be able to send at least two men to that region.

I will have work here for several years, work that I ought not to leave. Although a Canadian territory, most of my congregation are from the United States, and I am attached to them and they to me. Many enterprises demanding my personal care and supervision are on foot. Our church is to build next summer. I think I can raise $8000. I hope some society will send us a bell and hymn books, and that our organ will be forthcoming in good time. Our debt must be lifted first, and then, when the "wash-up" occurs, with an efficient committee to help us, we ought to raise the money we need in a few weeks. Dr. McEwen and I have given our personal notes to the amount of $1500. But this is without interest, and we have no uneasiness about it if we have life and health.

You will have doubtless heard ere this will have reached you from my appeal for hospital supplies and trained nurses. The need will be very great, and the miners are already deeply interested in the project. I have raised about $1500 in Dawson for the hospital, and Dr. McEwen raised $2200 on Bonanza. About $7000 are already subscribed, and the canvas is not fairly begun.

The amount of gold that will come out of Bonanza, Eldorado and Hunter creeks next summer will astonish the world. Then will be the harvest time of all our enterprises.

I hope that you can do something toward directing the Christian people who come in next summer into active church work as soon as they arrive. So many wait to be sought out.

The winter has been very mild, although just now the temperature is sixty below zero. I have had good health, with the exception of an attack of sciatic rheumatism and more recently a severe cold.

There will be a thriving town on Stewart river next year, and that will be a good point for a mission. We have the promise of a site for a church. It is seventy miles from Dawson up the Yukon.

Let the Church pray mightily for us. We need divine help if ever missionaries did.

Yours for work,

S. Hall Young.

Our readers are reminded of the illustrated articles on Alaska in THE CHURCH AT HOME AND ABROAD for March, 1898.

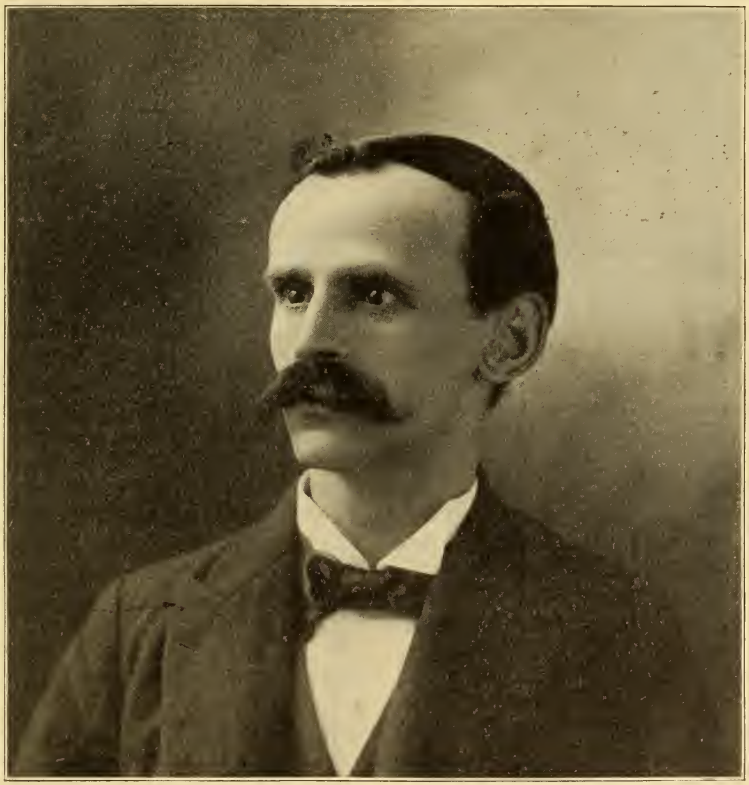
In connection with the sketch of Prof. Stevenson, on page 524, see in the issue for December, 1897, portraits of Dr. and Mrs. Marsh, who succeeded him at Point Barrow, and the first letter from these brave missionaries.

In the Young People's department of this number Dr. Sheldon Jackson tells of the Lapps and Norwegians whom he recently brought to Alaska.

Alaska is truly a wonderful land. It is at present the world's great northern magnet. The gold seeker is attracted by its vast mineral deposits, and doesn't think of its inhospitable climate; the trader is irresistibly drawn by its sea and land peltry, and doesn't think of restrictive legislation; the missionary is fascinated by its needy and tractable natives, and doesn't think of the darkness and perils and cold; and the poet is inspired by its ice palaces and snow castles and avalanches, and doesn't think of such prosy things as gold and heathen and sealskins. Hear one of them sing about it:

Ice built, ice bound, and ice bounded,
Such cold seas of silence! such room!
Such snow light! such sea light, confounded,
With thunders that smite like a doom!
Such grandeur! such glory, such gloom!
Hear that boom! hear that deep, distant boom
Of an avalanche hurled
Down this unfinished world!

Ice seas! and ice summits! ice spaces,
In splendor of white, as God's throne!
Ice worlds to the pole! and ice places,
Untracked and unnamed and unknown!
Hear that boom! Hear the grinding, the groan
Of the ice gods in pain! Hear the moan
Of yon ice mountain hurled
Down this unfinished world!



Rev. W. A. McEwen, M.D.

Concert of Prayer For Church Work at Home.

June.—The New West and Alaska.

(a) Extent and Resources.
(b) Social and Religious Condition.
(c) Opportunities.

ALASKA.

The land which comprises our national domain has cost the United States little money, and fighting, and very few lives, compared with the price which European countries have paid for the relatively limited glebes which they occupy. Alaska is one of the parts of our country which we acquired by purchase and without bloodshed or conquest or chicanery. It cost us not quite two cents an acre. Few approved of the purchase even at that price. It was called, in derision, "Seward's Folly," "Our National Refrigerator," or "Uncle Sam's Polar Bear Pasture." But it appears already that Secretary Seward was wise beyond his age and nation in negotiating that purchase.

AREA.

The area of Alaska is greater than that of the thirteen original States of the Union. It is twelve times as large as the State of New York. It would make sixty-nine States as large as Massachusetts, and leave area enough to make two Delawares; or it would cut up into 462 Rhode Islands. Its coast line, including bays and islands, is greater than the circumference of the earth.

CLIMATE.

The climate of Alaska varies from the Arctic temperature of Point Barrow—but few degrees below the farthest northern degree ever reached by man—to the colder temperature of the interior and the milder temperature of the coast. From Point Barrow in the north to the extreme southeast, the 26,000 miles of sea coast and the 1100 islands are warmed by the sea and the Japan current. The climate of the Aleutian Islands does not differ essentially from that of some portions of southern Scotland.

At Sitka, where it rains eighty-three inches a year, or one-quarter of an inch a day, snow falls scarcely thirty days in the year, and the mean winter temperature is about thirty-three degrees, which is nearly that of Manheim-on-the-Rhine in Germany, and warmer than Munich, Berlin or Vienna. It is about the same as that of Washington City, 1095 miles further south, and warmer than New York, Philadelphia or Baltimore.

RESOURCES.

It is too early to speak with confidence of its natural resources, either as to their extent or variety. Its sea and land peltry have already more than repaid the purchase price of the Territory, and its fishing streams have produced equal values, yet neither has been exhausted. Its immense areas of tundra pastures may yet support vast herds of reindeer whose value we may not now estimate in furnishing occupation to the natives as herders and teamsters, in providing food, raiment and shelter, and in supplying the Eastern markets with venison and hides. Its mountains are crowned with timber of great prospective value; while beneath their surface or cropping out on their sides are great coal measures and apparently inexhaustible riches of the baser metals.

All the known streams of Alaska afford rich placer mining, while the tributaries of the upper Yukon have been found to contain the richest gold deposits in the world. Her fauna and flora have never been catalogued. The agricultural and horticultural possibilities of Alaska are worthy of attention. Vegetables of quick growth and berries that mature early are produced in great variety and fine quality. The heavy growth of grass in the southern part and along some of the streams gives promise of pasturage of great importance for cattle and horses. Alaska lacks not resources, but development.

In 1870 the Treasury Department leased to the Alaska Commercial Company for twenty years the exclusive privilege of taking seals on the Pribilof Islands, the number to be killed being limited to 100,000 a year. Up to 1890 the annual value of the fur seal skins exported from those two islands alone was nearly $1,500,000, or an aggregate in twenty years of $33,000,000, the lease paid our national treasury amounting in the meantime to $5,871,000, five-sevenths of the price we paid for the entire possession and the total value of all other products, including furs of other kinds,

salmon and other fisheries, and the mining industry, for the same period is $30,000,000. These industries have been vastly more lucrative since 1890, and the mining industry alone gives fine promise of enriching the entire country.

THE SOCIAL CONDITIONS.

Census of 1890 gives the population at 33,623, and this is probably little more than half the number of inhabitants living during the early period of Russian occupation. Many causes operated to reduce the number. Slavery in its worst form existed among the Alaskans. Simpson, in his "Journey Around the World," says: "A full third of the large population of this coast are slaves of the most hopeless and abject description. Some of them are prisoners taken in war, but the majority have been born in bondage. These wretches are the constant victims of cruelty and often the instruments of malice and revenge. If ordered to kill a man they must do it or lose their own lives." Slaves were often shot down for insubordination or other light offenses.

The earth huts of the natives were without ovens. There was always a scarcity of fuel and often of food. Sometimes the only diet was rotten fish, but those employed by the Company were well fed, housed and clothed. This condition of half-civilization was as destructive of life as the cruel bondage which decimated their numbers.

During infancy the natives of Alaska receive little attention from their parents. Until seven or eight years of age they are more frequently naked than clad at all seasons of the year, often sleeping without shelter and with insufficient covering. Under these conditions, living as they do in a country where snow is perpetually in sight and where rain, sleet and fog are almost incessant, they grow up for the most part a weakly and puny race. Even where the sky is less inclement this is still the case. Consumption and other diseases have always operated to prevent increase of population.

For facts about the people, their villages, their social conditions and occupations, and the schools and missions, it is necessary to refer the reader to the Board's special publications on Alaska. There is, however, one dominant trait that marks the kinship of their apparently diversified clans and a

possible relationship to tribes further south and east; that is the totem.

The totemic system has been perhaps all but universal. It arose, no doubt, from nature worship and ancestor worship; perhaps ultimately from some vague, unconscious consciousness of evolution from lower types of being. It exists to-day, to some extent, among the natives of Australia, Africa, Asia and the three Americas, often degraded into fetichism, while traces of its former sway are found all through the Aryan race. But nowhere is it now to be found in so pure and simple a form as among the Thlinkets. It is the central and dominant principle of their family and social organization. Every relationship in life is modified by it. Indeed, it may be doubted if ever, among any other people, it has been vital and controlling.

The Thlinkets are divided into two great groups, those under the totem of the Wolf or Bear, and those under the Raven or Eagle. These are subdivided into clans, each under its own sub-totem. Every person necessarily belongs to some totem, by virtue of his birth and ancestry. He does not, however, being a man, always remain in it. On the contrary, he is bound to leave it for another when he gets married. For marriage can take place only between persons of different totems. Thus a Beaver cannot marry a Beaver, but must seek a bride among—let us say—the Owls. Moreover, a man not only marries into another totem, but actually merges himself into it. The Beaver man, marrying the Owl woman, becomes himself an Owl, and all the children are Owls. Genealogically, therefore, the wife is the head of the family.

And genealogy is the chief science of the Thlinkets, as witness the totem poles before all their houses, to which they give the best labor of their lives. These are not primarily objects of worship, as some have supposed, any more than ancestors' tombs in China. They are genealogical and historical monuments, or records, and the respect paid to them is really intended for the ancestors they represent. They are elaborately carved with clan emblems, records of marriages, and family legends and traditions. The making of one is a labor of love, and its erection is one of the great events of a man's life. It is dedicated with elaborate ceremonies, known as a pot-latch, including a public feast and a distribution of gifts, according to the means of the owner of the pole. The value of the pole is reckoned by the money or other valuables expended upon it at the original dedication and at the annually recurring pot-latches which are given by those who can afford them, and it is the ambition of every man to have his pole valued as highly as possible.

The reverence for the totem, whatever that reverence may be, is a far better basis for missionary effort than the conditions which are being rapidly produced by the mining excitement. Contact with vicious whites will demoralize a pagan and make him two-fold more the child of hell than he was before. Now is the time for the most economical and effective work in Alaska.

THE NEW WEST.

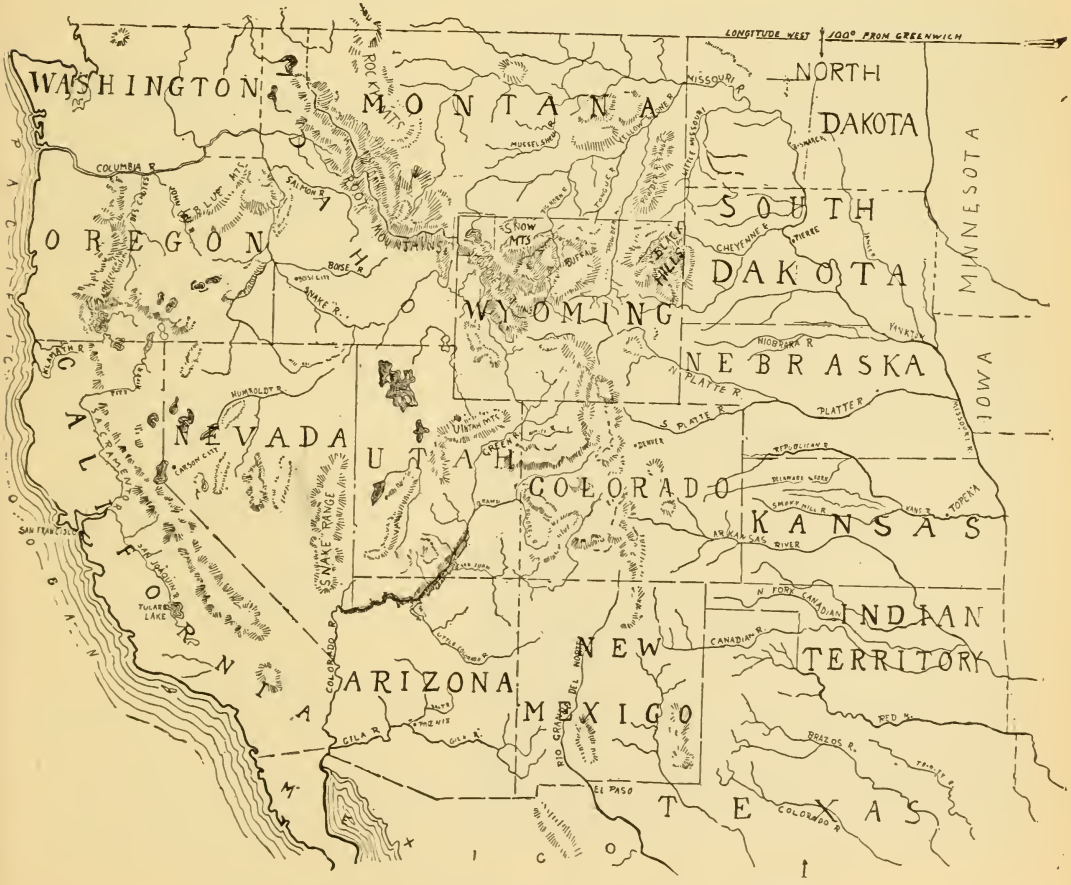
The accompanying map of the New West represents more than one-half of our national area, nearly one-third of our States, and all of our Territories. Only one-ninth of our population reside in that vast region, but they produce nearly all our gold and silver, one-half of our wool, and one-third of the copper of the world. The great wheat field, the cattle ranges, the greatest of our forests, the grandest scenery, the most diversified climate and the principal sanatoriums of our country are in the newest West.

The West is outgrowing the East in the increase of the number of its inhabitants, as is startlingly demonstrated by the fact that the centre of population is moving westward at the rate of five miles a year. The seat of empire will rest beyond the Mississippi river within the new century now about to dawn. The Church is halting feebly while everything else is moving westward with firm and steady tread.

"We look back with just pride," says the Rev. Dr. Fiske, "as citizens of this colossal republic, on its great history and ahead to its great destiny. Every Christian is a patriot to his heart's core, else he is a traitor to his fellows, his God and the whole race of man in all its interests and ages. We boast the splendor and promise of our young estate. Not too much can we boast,

if our boasting bring us sense of our vast responsibility and set us on our manly duty. When the day of trial came a generation ago, we made our boasting good by willing sacrifice of treasure and life. Monumental proof of patriotism was builded of the bones of a million of men, laid in agonies and cemented in with riches, tears and blood. We shall never cease to feel the thrill of the very earth under the tramping feet of those vast armies marching to battle and to death—the heel of battle and the glory and suffering and dying for country and liberty for man and God! A holy inspiration will come of it, let us hope, to the end of time.

"Crisis? Aye, it is all crisis till we shall have established the Church of Christ, his kingdom and righteousness over every acre, community, citizen of this republic designed of God for the highest weal of man and the highest glory of his holy name. The thorough evangelization of this nation means much for the salvation of the world. That evangelization we can effect. This mighty business is in our hands with ample resources for it. If we fail of it, woe be to us, to this land and to the world! Present zeal, consecration, enterprise, gifts are all inadequate. Our Board of Home Missions is in sore debt, is disabled from new work. It calls a halt all along the line. 'Halt!' and 'Retrench!' are words of ill omen, of shame. Yet the Board did last year 2000 years of work preaching and teaching, and brought into the kingdom nigh ten thousand souls! It cannot be that we mean to let this retrenchment go on. We are bound to pay off that debt. For it we must this year enlarge our gifts by a full twenty per cent. We must multiply our labors, intensify our zeal and provide ample facilities for the work of the home Church in the field in which it is set. We must make great our



faith and gifts for the advancing work for the evangelization of this continent. God has prepared the momentous experiment of a free faith in a free land at wondrous pains, launched at the opportune moment in world history set afoot under the best conditions for sublime success and commits it to the hands of American Christians. Never had man and Christian such opportunity or such responsibility. Failing, our memories shall rot and mankind be left to what further cycles of redemptive misery we know not. But we do know that our present efforts are inadequate. Will we redouble them as patriots, as philanthropists and as Christians, is the vital question of the hour. Carlyle says: 'America, too, will have to strain its energies, crack its sinews, and all but break its heart in a thousandfold wrestle with pythons and mud-demons before it becomes a habitation for the Gods.' Mordecai charges Esther: 'If thou holdest thy peace at this time then shall deliverance arise from another place, but thou and thy house shall be destroyed.' If we will not meet the requirements of God in this thing, he will not suffer defeat, but, clearing us out of his way, will raise up other instruments to work his will. For the life of thee, O Church of God, for the life of this republic, of which thou art the heart and precious thing and saving power, hold this land to the cross of Christ. Plant it on every hill-top and in every valley of the old and rural East. Send it with its radiant light into every slum of the great city. Plant it in every hamlet and along every frontier of the mighty West. Dominate with it the germs of the magnificent empires that are leaping into power beyond the Mississippi to the Pacific coast. O thou Church! Thou crowned King of the grandest empire of the grandest race in the grandest age of time, take thy crown, sway thy sceptre, till every State, city, hamlet, heart of this republic shall bow to him whose right it is to rule and the Christ be crowned Lord of all!"

Letters.

ALASKA.

Rev. J. Loomis Gould, *Jackson:* —From my first crossing of the Rocky mountains until now I have been nursing a theory which has been strengthened as I crossed again and again from south to farther north, and frequent contact with miners, prospectors and explorers, that as the ranges extend north and west they are deflected more to the westward, and as nature in her economic measures hides her treasures in piles of granite or stores them away in difficult places, when these mountains reach the colder regions they are ground down by glaciers and the precious minerals are strewn in placer fields over the immense valley of the Yukon, and quartz ledges are broken and exposed.

So recent discoveries demonstrate, and the world is startled at the beginning of that to which history has no parallel. My fancy becomes fact, armies of people are coming this way.

Again by maps and careful inquiry I have been looking for the location of the chief gateway to the vastest and richest gold field of the world.

I am confident settlements will be made this coming summer in the vicinity of Copper river and Prince William Sound, but most likely the principal will be at the head of Cooks Inlet. A scheme is already on foot to construct a railroad from that point, and you can readily see from a map that this will be the short direct and every way most popular route to the very heart of the Yukon Valley. Therefore at the head of salt-water navigation must be the leading metropolis northwest of Puget Sound. The spring will see a great rush for that region. The church and the school mean everything for the future where permanent settlement is made. The Greek and Roman Catholic Churches will see and grasp the situation; Protestant denominations will not lose entirely their opportunity. But our duty to do our best for our own and for all the race demands that we be equal to our opportunity.

I could not resist the impulse to call your attention to this new region. No language can bring the mind to a realization of the vastness of the country, the richness in minerals, the rush of people, the importance of effort for evangelization.

MINNESOTA.

Rev. M. S. Grimes, *Montgomery:*—There has been an unusual awakening in the church. About seventy-five manifested a desire to follow more closely the Master's teaching. Of this number, twenty-three were staunch Catholics. In January twenty-two persons were received into the fellowship of the church.

Young People's Christian Endeavor.

It is reported that in the Michigan Christian Endeavor conventions the most enthusiastic addresses and the most interesting discussions are nearly always on missions.

* * *

In the Synod of California the members of twenty-three Christian Endeavor and two Intermediate societies gave an average of fifty cents each to home missions during the year just closed.

* * *

Governor Taylor, of Tennessee, in his welcome to the international convention, which assembles in Nashville next month, speaks of the Christian Endeavor societies as "an organized movement to make mankind better and happier and to scatter seeds of kindness in human hearts and the sunshine of joy in the homes of all who will open the door." He believes it is rapidly telling upon our civilization, and is having a good influence upon the whole world.

* * *

The Young People's Society of Christian Endeavor, writes Dr. Edward Judson, cannot for a moment be thought of as a substitute for the local church. There are minds, of course, of the pint-cup variety. They have room to hold only one organization at a time. To such the Young People's Society of Christian Endeavor will be the all and end of religious organization; they will make "The Young People's Society," or "Christian Endeavor," their church; but such a tendency is harmful and destructive. The society is of use only as it nourishes the parent church. Otherwise, with all its magnificent growth, it will prove only a luxuriant ivy, making a splendid show with its dark-green, glossy leaves, but all the time sucking out the life of the church around which it twines.

* * *

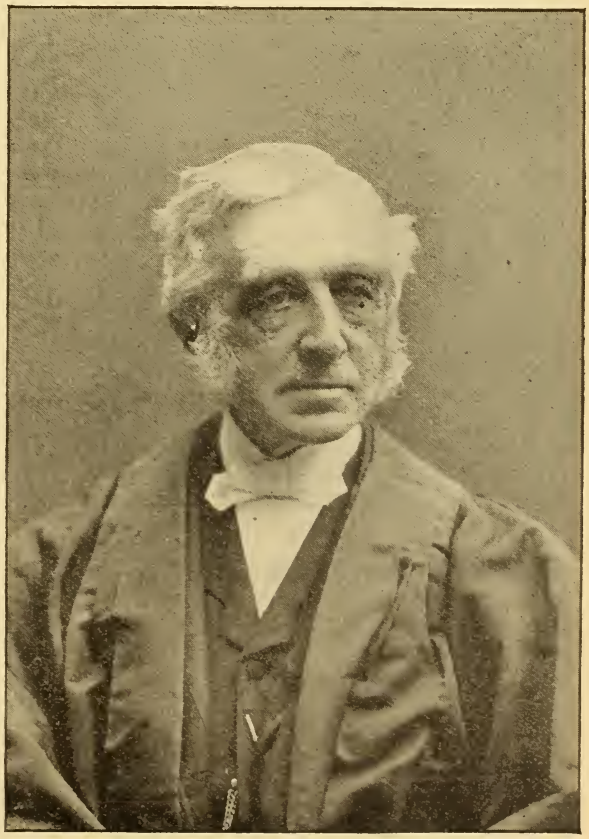
"Doing a large business on a small stock of conscience," is the way the *Advance* characterizes the attitude of an extensive manufacturing establishment which disregards the law of Sunday rest, on the ground that there is an active demand just now for the goods they turn out.

* * *

Elsewhere in this magazine the Rev. A. A. Fulton mentions the case of a Chinese Christian who built in his native village a fine chapel at a cost of $600. Evidently some of the Chinese have learned something of the joy of giving.

* * *

Information as to the work of the Church through its various Boards and an opportunity to give resulted, in the case of a Nebraska congregation, in larger offerings last year than their total benevolences for seven years preceding.



Theodore L. Cuyler, D.D.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Mrs. M. E. Barnum.

The young people's department of the *Missionary Herald* for May contains an article on orphans in Turkey. At twenty points 4000 orphan children, rescued from starvation and death, are cared for in homes by Christian women. Each one of these matrons speaks of *her* children with all the pride and fondness of a true mother. The children, whose memories of the past are so sad, express sincere gratitude for the kindness shown them, and improve rapidly as a result of the training they receive. Through the courtesy of Dr. Strong we reproduce the face of Mrs. Barnum, who has charge of the Homes at Harpoot, and also that of a young girl whose parents were killed before her very eyes in the terrible massacre of November 30, 1895. She herself received many wounds and was left for dead, but she revived, was cared for and after recovery was adopted into the family of a kind pastor in Germany. The picture was taken after she had enjoyed for a year the advantages of that pleasant parsonage.

The following letter is addressed to Presbyterian young people:

The Presbyterian Christian Endeavorers at San Francisco pledged themselves to give this year to the Board of Foreign Missions 25 cents per member in addition to their annual gifts to this work, which the crucified and ascending Christ laid upon the hearts and consciences of his people. Many societies have redeemed their pledges, but many are still in arrears. Only a few weeks remain before the Convention assembles at Nashville, and the committee in charge of this work hopes that there will be no delinquents, so that the movement may be a gracious success. Yours sincerely,

JOHN R DAVIES, *Chairman.*

Ford C. Ottman, Maltbie D. Babcock, Robert F. Coyle, Pleasant Hunter, William J. Chichester.

***

The Rev. Frank S. Arnold writes thus in the *Interior:* The Presbyterian Church believes in secular education, and holds that if the Church does not educate the youth of the land in Christianity, infidelity will take it up and turn out students after its own kind. It has therefore aided fifty-seven of the 400 colleges and universities of the land. In these colleges are 18,197 professing Christian students, of whom 2422 were "credibly converted" in 1896-7.

***

The young people who belong to the third Christian denomination in the United States in size, and to the fourth religious body in the world among English speaking communities, have an incentive to intelligent and consecrated living unsurpassed by any Christians on the globe. A goodly heritage should be a ceaseless inspiration. It calls for loyality. It summons to self-sacrifice and holy living. Professor Silliman the elder, of Yale, was once rallied on the splendid attainments of his son. As the son lectured brilliantly, a friend exclaimed: "The boy beats the father." Grandly the old man replied: "He ought to; he stands on my shoulders." On this principle the young Presbyterians of this generation ought to surpass in ability and consecration all who have gone before.—*New York Observer.*

Armenian Orphan.

Laplanders and Norwegians, brought to the United States by Dr. Sheldon Jackson, March, 1898.

ARRIVAL OF THE FIRST PERMANENT COLONY OF LAPPS IN THE UNITED STATES.

SHELDON JACKSON, D.D., LL.D.,
U. S. General Agent of Education in Alaska.

On the 23d of December last I was appointed by the honorable the Secretary of War a special agent of the United States Government to proceed to Norway and procure 500 head of reindeer trained to harness, with the necessary number of expert drivers and herders.

Sailing from New York city on Christmas morning, I reached Hammerfest, Norway, nearly five degrees north of the Arctic Circle, on the 12th of January. At that time it was still night, which continued for sixteen days after my arrival, during which time I had no glimpse of the sun.

In the spring of 1894 I had brought to the United States seven Lapp families to take charge of the domestic reindeer that I had commenced introducing into Alaska. These families came under a three-years contract, at the expiration of which they were to be returned to Lapland if they so desired. The limit having been reached last fall, four families asked to be returned to their homes, which was done.

Upon this trip the purpose was to secure a number of families of Lapps who would come to the United States with the expectation of making it their permanent home and engage in the raising and training of reindeer in Alaska; consequently I was exceedingly anxious to get a picked set of men. Four of the Lapps that had recently returned from Alaska were employed to go among their countrymen under the direction of William A. Kjellmann, my Norwegian assistant, and select both the reindeer and the Lapps to accompany them. Their journeys to and fro through the country in the prosecution of this work aggregated 3000 miles of reindeer travel, and this journey was made in a region from three to four degrees of latitude north of the Arctic Circle and during the Arctic night when the sun does not appear above the horizon from November 18 to January 23. Three thousand miles of sledding through long reaches of unsettled forests, over storm-swept mountains, and along the edge of dizzy precipices in the darkness of night. It was also made in the middle of the Arctic winter when fearful storms are of frequent occurrence; but notwithstanding all the drawbacks and difficulties the work was accomplished within a month from the time that the order was given to do it.

Five hundred reindeer trained to harness were selected and secured, and 113 emigrants, of whom seventy-eight were Lapps, twenty-five Norwegians and ten Finns, making sixty-eight men, nineteen women and twenty-six children. Of the women, sixteen were married, six of them being brides. One bridal company was of the mature age of forty and thirty-nine years; the youngest couple were twenty-six and twenty-three years respectively; the youngest bride was twenty-two years of age. Among the Lapps was a Mr. Samuel Johannesen Balto, who

crossed Greenland with Nansen, for which he received a silver medal from Oscar II, King of Sweden and Norway. There was also in the company Johan Petter Stalogargo, a Finn, who has the distinction of being the northernmost mail carrier in the world, having for eight years carried the mail on his back to North Cape, Norway, traveling on skees (Norwegian snow-shoes.) Among the sixty-eight men are thirteen who have had experience in carrying the mail with reindeer teams across the mountains and cañons and plains of Arctic Lapland. Among the curiosities of names the Scriptural ones are carried by two Finns, one, Mr. Samuel Josefsen (Samuel Joseph), and the other Jeremias Abrahamsen (Jeremiah Abraham). These Lapps and Finns can all read and write ; they are also all members of the Lutheran Church, having been baptized in infancy and confirmed at sixteen years of age, at which time they are allowed by the customs of the Lutheran Church to partake of communion. I regret to say that although members of the church, yet some of them are addicted to the use of intoxicating liquors and upon several occasions got drunk while en route to Alaska. It is proposed to establish a temperance society among them and instruct them in our American views with regard to intemperance.

KIN LAON.

The Rev. Robert Watson, of Oxford, Pa., sends us the following account of a Christian Chinaman :

In 1894 Kin Laon, a young Chinaman, came to Oxford, Pa., to succeed his father, who returned to China, and take charge of the laundry. He soon began to attend the Sabbath-school of the First Presbyterian Church, and under the efficient care of Miss Maggie McCollough he evinced a desire to lead a Christian life and readily responded to her instructions to turn from the evil and cleave to the good. On March 19, 1896, he was publicly baptized and admitted to church membership. During this time his teacher not only taught him the Scriptures, but endeavored to give him instruction in the English language, and being a bright pupil her efforts were not in vain. But Kin was not satisfied to continue thus, for his heart was set on returning to his native land to tell others of the Saviour, and so his studies began to take a still more practical turn, until Miss McCollough left for mission work in Utah, when he was placed under the care of Miss Eugenia Drennen.

Dr. I. N. Rendall and Dr. R. L. Stewart, of Lincoln University, being consulted by the pastor, it was urged that Miss Drennen give Kin five lessons, of an hour's length each, per week, on secular subjects, in addition to his work in the Scriptures. This Miss Drennen, at great sacrifice, did for several months, with marked ability, until last September, when Kin gave up his laundry and went to Lincoln University, not to enter as a regular student, but to study under the care of Dr. Rendall and the professors of that institution, who give him instruction free of charge. At that time the Endeavor society of the church agreed to pay a few dollars per month to assist in meeting the expenses of his board.

Since September, therefore, Kin has given all his time to study and his laundry was handed over to his cousin, Foy Took Laon, who is now Miss Drennen's Sabbath-school scholar. It will be of added interest to all to know that Foy passed a most satisfactory examination, before the session, and was publicly baptized and united with the church on the sixth of last November.

OUTLINE OF CHRISTIAN TRAINING COURSE.

TIME.	BIBLICAL.	HISTORICAL.	MISSIONARY.
First Year, 1895–96.	Shorter Catechism.	Landmarks of Church History.	General Survey of Mission Fields.
Second Year, 1896–97.	Our Lord's Teaching.	Development of the Missionary Idea.	Modern Missionary Heroes—First Series.
Third Year, 1897–98.	The Bible. Writers and Contents.	The Presbyterian Churches. Their Place and Power.	Means and Methods of Missionary Work. Missionary Heroes—Second Series.
Fourth Year, 1898–99.	Bible Studies in Evangelism. How to Bring Men to Christ.	American Presbyterianism, History and Polity.	Modern Missions. Leaders and Principles.

CHRISTIAN TRAINING COURSE PROGRAMS.

OUTLINE C. PROGRAM NO. 17, JUNE, 1898.

I. Biblical—25 Minutes.

1. Hymn. Biblical Leader in charge.

2. Prayer.

3. Biblical Study. Bible Writers and Contents. Study XVI— The Bible ; Circulation and Care.

Required reading: Rev. Dr. Rice's *Our Sixty-six Sacred Books*, pp. 134–139; Questions, p. 156 (end.)

I. Circulation, pp. 134–136.

1. Language and Dialects, p. 134. 363 versions, 287 dialects, etc.

2. Distribution of the Bible, p. 135.

3. Copies Circulated, p. 135.

4. Total Annual Issue, p. 136. A wonderful exhibit.

5. In Heathen Lands, p. 136.

This furnishes a good opportunity for a study of Bible Society operations, and must raise our appreciation of this branch of the Missionary Service of the Church. To any one applying, the American Bible Society, at New York, will furnish interesting tracts free of charge.

II. Care of Bible Text, pp. 137–139.

This section should by all means be reviewed. It furnishes the evidence of the remarkable care of the Bible Text and is part of our ground of confidence. An abstract of the most interesting items may be made, if necessary, to shorten the time. The questions on p. 156 will be very useful to divide the topic and suggest the line of treatment.

III. Human Tributes to the Bible.

Here give a few of the most eloquent and worthy comments on the Rible from great men. All pastors and almost every home can furnish inspiring quotations. Also have a suitable hymn, such as "Wonderful Words of Life," "O Word of God Incarnate," "How Precious is the Book Divine," etc.

II. Historical—40 Minutes.

4. Hymn. Historical Leader in charge.

5. Historical Study. Presbyterian History. Study IX—The Catholic (or Universal) Presbyterian Church. The Presbyterian System.

Required reading: Ogilvie's *The Presbyterian Churches*, pp. 157–162 (end). Rev. Dr. W. H. Roberts' *The Presbyterian System.*

Part I. The Catholic Presbyterian Church.

1. The Church's Catholicity of Range, p. 157. The Œcumenical Council of Presbyterianism. The word "Œcumenical." St. Giles' Cathedral? Jenny Geddes in 1637? Catholicity in the truest sense.

2. The Church's Numerical Strength, p. 158. See also Presbyterian Handbook by Rev. Dr. W. H. Roberts.

3. The Church's Services in the Past, p. 159. A splendid paragraph ; to be read and treasured up, every word of it. Note the stirring quotations from Perry, Froude, Morley, Pattison.

4. The Church's Fitness for the Present, p. 160. Another fine paragraph.

5. The Church's Prospects for the Future, p. 161. Another paragraph to stir the blood and strengthen the loyalty of Presbyterian and Christian. READ EVERY WORD OF THIS ELOQUENT CLOSING CHAPTER of Ogilvie's *Presbyterian Churches.*

6. Sing "I Love Thy Kingdom, Lord," "Our Fathers' God, to Thee", etc.

Part II. The Presbyterian System. See Rev. Dr. Roberts' admirable little book, *The Presbyterian System.* We repeat here our suggestions from the February magazine, p. 165, in order that fuller treatment of this important topic may be given.

1. The Controlling Idea, pp. 5, 6.

2. The Organizing Principle, pp. 7–9.

3. The Right of Denominational Association, pp. 10–13.]

4. The Main Features. (1) Theology. (2) Duty. (3) Worship. (4) Government, pp. 11–38. These four items may be briefly summarized by the pastor.

5. The Extent of Authority, pp. 39–43. A very important chapter.

6. The Obligation Involved, pp. 44–51.

6. Prayer.

7. Hymn.

This brings us to the end of our studies in the Bible and in Presbyterian History. These two have been wonderfully linked together in the providence of God. It is the Bible that has inspired Presbyterian History. "God has done great things for us, whereof we are glad." We can show our gratitude in no better way than by loyal service in our beloved Church, and by unhesitating obedience to his Inspired Word, the only infallible Rule of Faith and Practice.

H. B. M.

OUTLINE C. PROGRAM NO. 18, JUNE, 1898.

I. Opening—10 Minutes.

1. Hymn. The Pastor in charge.

2. Prayer.

3. Doctrinal Study. The Shorter Catechism.

Ques. 82. Is any man able perfectly to keep the commandments of God? Let one answer, or in unison, if possible. Proof? Rom. 8 : 8 ; Rom. 3 : 9, 10 ; Jas. 3 : 2.

Ques. 83. Are all transgressions of the law equally heinous? All answer. Proof? Ps. 19 : 13 ; Matt. 11 : 24 ; Luke 12 : 10 ; Heb. 10 : 29.

Ques. 84. What doth evey sin deserve? All answer. Proof? Gal. 3 : 10 ; Jas. 2 : 10 ; Matt. 25 : 41.

Ques. 85. What doth God require of us that we may escape his wrath and curse, due to us for sin? All answer. Proof? Acts 20 : 21 ; 2 Pet. 1 : 10 ; Heb. 2 : 3 ; 1 Tim. 4 : 16.

This exercise is a very profitable one, and should be conducted by the pastor. As the proof-texts are called for, their connection with the Catechism answer, sentence by sentence should be indicated.

II. Missionary—45 Minutes.

4. Hymn. The Missionary Leader in charge.

5. Missionary Study. Modern Missionary Heroes. Study XVI—John C. Patteson, the Martyr of Melanesia.

[After the other departments of this magazine had been provided for it was found that the account of Receipts furnished by our eight Boards would fill twelve pages more than usual.

To make room for these extra pages something must be omitted.

Regretting the necessity, we have decided that the sketch of Bishop Patteson must be deferred until the issue for July.—ED.]

PRESBYTERIAN ENDEAVORERS.

Peoria, Arizona.

It is reported in *Over Sea and Land* that when the new church and parsonage were built, the young people did their share by planting forty trees, which are growing finely.

Alameda, Cal.

The Brotherhood of Andrew and Philip, soon after organization, heard of a man living near by who was very sick and had quite a family dependent upon him. The brothers took turns in watching him, thus giving his tired wife a chance to rest. When he was convalescent they saw that his pressing necessities were supplied, and the result is that the man, who had been a slave to strong drink, found a Saviour, has united with God's people, and the other Sunday led a Brotherhood prayer meeting.

Hueneme, Cal.

Circumstances as to numbers and residences are such that a young people's organization is impracticable, but the young people freely and fully work with the church as a whole.—*R. H. V. P.*

Aurora, Ill.

Subscriptions for a missionary library were secured after an address before the Endeavor society by Miss Frances Patterson. A Fresh-air Fund, provided by voluntary subscriptions, will give a little rest in the country to some needy ones in the crowded city near by. Business meetings of the society are well attended and looked forward to with pleasure. The social committee provides some form of entertainment for each of these meetings—*Mrs. A. G. C.*

Du Quoin, Ill.

Sunday evening service is often conducted by the Endeavorers when the pastor goes five miles into the country to preach. The young people also hold cottage prayer meetings in the homes of the sick or aged. Last year the Endeavor society gave $55.50 for home and foreign missions, of which sum $25 was for the support of a pupil in the Laura Sunderland School at Concord, N. C.

Dubuque, Ia.

First.—A discussion of some branch of Christian Endeavor work adds life and interest to each monthly business meeting. Zeal is quickened and knowledge enlarged by this interchange of views.

Second.—Two small corks were tied by yellow ribbons to the corners of the card inviting members and friends to a society social. The card contained this sentence: "Put a cork in each ear and listen to no other invitation for Thursday evening."

Menlo, Ia.

Ten members of the Endeavor society have joined the Tenth Legion, and thirty-eight are pledged to give two cents a week to missions.

Mitchell, Ind.

The Christian Endeavor society is doing a good work. We have also a promising Junior society. Both are in a prosperous condition.—*J. H. C.*

Baltimore, Md.

Brown Memorial.—The Bible presentation ceremony which takes place at the annual Children's Day service is beautiful and impressive. Each scholar who has attained the age of twelve years receives from the hands of the pastor a handsome Bible, the gift of the session. The dedicatory page conveys loving messages, signed by the pastor and clerk of session. One of the injunctions reads, "If God loves you and has given Jesus to be your Saviour and friend, will you not of your own accord give yourself to him?"—*Brown Memorial Monthly.*

Detroit, Mich.

Memorial.—The necessary expenses of the Sunday-school have always been provided by the church. All the offerings made by the school are for benevolence.

Kalamazoo, Mich.

First.—Twenty dollars to apply on the salary of Mr. and Mrs. Scott Williams, missionaries in Mexico, was given by the Christian Endeavor society. A new Missionary Magazine Club has recently been formed in the same society.—*M. E.*

Nodoa, Hainan.

The annual report of the Nodoa station says that all the boys in the boarding-school who are old enough to think for themselves have acknowledged Christ as their Saviour. A weekly prayer meeting has been conducted during the year by the Christians, attended also by others. The three oldest boys have taken turns in preaching a short sermon on Sunday evenings.

New York, N. Y.

Central.—This church, which supports two home missionaries in Kentucky, has just undertaken to support in China two young men who this year completed their theological course at Auburn, Rev. Edward C. Lobenstine and Rev. DuBois S. Morris. The secretary of the general missionary committee of the church, Mr. W. L. Amerman, in *Our Own Missionary Review*, says: "Nothing less than the placing on the field by the individual church of every one of its members called by God to mission-

ary service will ever its responsibility fully discharge."

Rochester, N. Y.

Brick.—The Young Ladies' Missionary Society has recently spent two months in studying China under the following topics :

1. Historical background and physical geography.
2. China's present relation with European powers.
3. Government.
4. Social customs.
5. Religions and superstitions.
6. Missionary work : past and present.

Youngstown, O.

Westminster.—The influence of Christian Endeavor methods is seen in the conduct of the church prayer meeting. The session appoints a prayer meeting committee from its own number, with the pastor as chairman. Leaders are chosen from the best material to be found in the church. The responsibility thus assumed and the study required for preparation develop the ability of some who were not trained in Christian Endeavor society. The pastor is always present and frequently leads.

Philadelphia, Pa.

Central.—The missionary committee secured for the monthly missionary meetings during the past year several addresses by Student Volunteers. The two-cents-a-week plan, adopted by the society several years ago, is found to be a more efficient source of revenue each year.

Oxford.—The Guthrie Mission Band, with sixteen members, has just celebrated its twelfth anniversary. Its work has been guided by the same leader from the beginning, and it has not failed to give each year $50 toward the support of a missionary.

Temple.—Grace Mission Band, which includes about 150 of the younger members of the Sunday-school, meets the first Sunday afternoon of each month, taking a part of the time of the school session. At these meetings information regarding the people of missionary lands, their character and needs, is given by means of story and incident. The offerings of the Band go to the support of a bed in a hospitable in Laos, and to home missions.

Tenth.—Within three months the Endeavorers sent four hundred and seventy-three bouquets to hospitals and homes, and also remembered with gifts of flowers the sick in the congregation.

QUESTIONS FOR THE JUNE MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Who was the first missionary to Point Barrow, Alaska? Page 524. (Turn to the issue for December, 1897, for portraits of Dr. and Mrs. Marsh).
2. What are some of the incidents of pastoral work in Alaska? See picture on page 525.
3. What price per acre did the United States pay for Alaska? Page 528.
4. Describe the climate and resources of Alaska. Page 528.
5. What are the social conditions of the natives? Page 529.
6. What does Dr. Jackson say of the colony of Lapps and Norwegians recently brought to the United States? Page 535.
7. Name some of the good results of home mission work during the past year. Page 522.
8. What three considerations does Secretary Thompson set over against the disturbing facts? Page 523.
9. Describe the Presbyterian system of Sabbath-school work. Page 505.
10. What encouraging report is made by the College Board? Page 507.
11. Tell the story of the origin and growth of Omaha Theological Seminary. Page 509.
12. Describe an early New England meeting house. Page 513.
13. What standard of excellence is required at Mary Holmes Seminary, as indicated by one of the examination sheets? Page 517.
14. How does one form of ministerial relief bring sunshine to the home and gladness to the heart? Page 518.

WORK ABROAD.

15. How has the foreign missionary force been increased during the year? Page 487.
16. How has it been depleted? Page 487. (Sketches of most of those who have died appear in this and previous numbers of the magazine.)
17. What is the present condition of the foreign mission debt? Page 487.
18. Foreign missionaries need what three qualities? Page 499.
19. Describe the variety of service they must undertake. Page 500.
20. How does one missionary express his enthusiasm? Page 502.
21. Sketch briefly the life and work of Mrs. C. W. Mateer. Page 490.
22. How do natives in Korea express their desire for instruction? Page 497.
23. What pathetic prayer was offered by an old man? Page 498.
24. What method of giving was adopted by a Christian woman in Seoul? Page 495.
25. Describe the Bulu system of trade and barter, and the establishment of a market at Elat. Page 492.
26. Would you like to exchange places with one of the Bulu? Page 503.
27. What change of attitude is taking place in China? Page 472.
28. How is Christian Frederick Schwartz remembered Page 472.
29. Through what agency has great progress been made in India? Page 489.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italics;* Churches in Roman.

☞ It is of great importance to the treasurers of all the Boards that when money is sent to them, the name of the church from whence it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e.g., Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF EDUCATION FOR MARCH AND TO APRIL 16, 1898.

ATLANTIC.—*Atlantic*—Hopewell, 1. *East Florida*—Candler, 1; Crescent City, 1; Glenwood, 1; Green Cove Springs, 4; Hawthorne, 5; Weirsdale, 1. *Fairfield*—Mt. Tabor, 1; Mt. Olivet, 1; Melina, 1; Ridgway, 1. *Knox*—Midway, 1. *McClelland*—Abbeville 2d, 1; Mattoon (sab.-sch., 1), 2; Lites, 1; Pleasant View, 1; Mount Pisgah, 1; Westminster, 1.25. *South Florida*—Eustis, 5.

BALTIMORE.—*Baltimore*—Baltimore 1st (sab.-sch., 5), 55; — Abbott Memorial, 5; — Bohemian and Moravian (sab.-sch., 1), 3; — Boundary Avenue, 20.99; — Canton, 2; — Central, 17.56; — Faith, 5; — Fulton Avenue, 3; — Grace, 1; — La Fayette Square (sab.-sch., 5), 31.31; — Waverly and sab.-sch., 5; — Westminster, 12.55; Bel Air, 11.59; Bethel, 4; Brunswick, 1; Catonsville, 5; Cumberland, 10; Govanstown, 1; Lonaconing, 11; New Windsor, 1; Relay, 2; Taneytown, 5.50; The Grove, 5; Zion, 1. *New Castle*—Bridgeville, 4; Chesapeake City, 5; Delaware City, 2.93; Dover (sab.-sch., 1.12), 15.10; Farmington, 2; Forest, 2; Georgetown Westminster, 4; Grace, 3; Green Hill, 2; Newark, 10; Port Deposit, 2; White Clay Creek, 8; Wicomico, 10; Wilmington Gilbert, 1; — Hanover Street, 19; Worton, 1. *Washington City*—Boyd's, 2; Clifton, 1; Darnestown, 5; Falls Church, 6; Hyattsville, 2; Neelsville, 13; Washington City 6th, 15; — Fifteenth Street, 5; — Eastern sab.-sch., 2; — Metropolitan, 20.90; — New York Avenue, 43.65; — North, 1; — Westminster, 20; Georgetown West Street, 50; — Warner Memorial, 4; Riverdale, 1.

CALIFORNIA.—*Benicia*—Arcata, 10; Bacaville, 2; Eureka, 2; Mendocino, 2; Napa, 14.50; Point Arena, 2; Santa Rosa, 13; Two Rocks, 3.15; Vallejo (sab.-sch., 2), 9. *Los Angeles*—Anaheim, 3; Azusa, 9; — Spanish, 1; Burbank, 1.25; El Cajon, 8.35; El Monte, 2.64; Lakeside, 50 cts.; Los Angeles Central, 5.90; — Knox, 1; — Spanish, 1; Palms, 5; Rivera, 1.40; Riverside Calvary, 7.10; San Bernardino, 8; San Gabriel Spanish, 1; San Gorgonia (sab.-sch., 85 cts.), 1.20; Tustin, 2; Vineland, 1. *Oakland*—Oakland Centennial, 1; Valona Y.P.S.C.E., 3. *Sacramento*—Carson City, 5; Chico, 8; Davisville, 3; Ione, 1. *San Francisco*—San Francisco Calvary, 16.08; — Holly Park, 1; — Trinity, 8. *San José*—Cambria (add'l), 3; Milpitas, 2; San Luis Obispo, 3; Watsonville, 12. *Santa Barbara*—Santa Barbara, 25. *Stockton*—Fowler, 5; Madera, 2.

CATAWBA.—*Cape Fear*—Bethany, 1; Wilmington Chestnut Street, 1; Davidson College (sab.-sch., 10 cts.), 60 cts.; Emmanuel, 15 cts.; Lillington sab.-sch., 40 cts.; Wilson, 2. *Catawba*—Biddleville, 1. *Southern Virginia*—Albright, 1; Danville Holbrook Street, 1; Elizabeth City, 1; Mt. Hermon, 1; Ogden Chapel, 1; Russell Grove, 1. *Yadkin*—Chapel Hill, 1; Logan, 1; Mocksville 2d, 1; Mt. Vernon Woodleaf, 1; New Centre, 1; Salisbury, 1.

COLORADO.—*Boulder*—Fort Collins, 6; Fort Morgan, 74 cts.; Fossil Creek, 3; New Castle, 50 cts.; Timnath, 2; Valmont, 36 cts. *Denver*—Denver Twenty-third Avenue, 33; — Central, 17.56; — North, 6; — Westminster, 3.35; Golden, 8.75; Littleton, 3. *Gunnison*—Leadville, 5. *Pueblo*—Alamosa, 1.25; Colorado Springs 1st, 6.98; Costilla, 1; Del Norte sab.-sch., 2; La Junta, 1; La Luz, 2; La Sauses, 1; Las Animas, 2; Pueblo Fountain (sab.-sch., 1.10), 2.67; — Mesa, 12; Rocky Ford, 6.41; San Rafael, 1.

ILLINOIS.—*Alton*—Alton 1st, 15; Belleville, 2; Bethel, 1; Brighton, 2.25; Carrollton, 6; Collinsville, 5; Ebenezer, 1; Elm Point, 1; Hardin, 1; Hillsboro, 5; Kampsville, 1; Lebanon, 5; Summit Grove, 1; Upper Alton, 5; Virden, 3; Waveland, 1. *Bloomington*—Danville 2d, 1; Elm Grove, 1; Farmer City, 1; Hoopeston, 5; Mansfield, 3.30; Minonk, 5.50; Monticello, 3; Paxton, 5; Piper City, 10.12; Pontiac, 10; Wenona, 5. *Cairo*—Campbell Hill, 1; Carbondale, 3; Du Quoin, 6; Shawneetown, 9.55. *Chicago*—Austin, 5; Berwyn, 4; Chicago 1st, 9.52; — 2d, 200.51; — 3d sab.-sch., 8.92; — 6th, 38.93; — 9th, 5; — Bethany, 1; Bethlehem Chapel, 4; — Brookline Park, 4; — Covenant, 68.87; — Forty-eighth Avenue, 2; — Englewood, 18; — Fullerton Avenue, 39.20; — Hyde Park, 49.43; — Jefferson Park, 10; — Lakeview, 42.07; — Ridgway Avenue, 1; Chicago Heights, 4; Evanston 1st, 27.45; — South, 6; Hinsdale, 2; Joliet 1st, 7.10; — Central, 50; La Grange, 19.78; Maywood, 10.40; Oak Park, 29.25; River Forest, 2. *Freeport*—Harvard, 2; Linn and Hebron, 2.95; Rockford 1st, 14.65; Willow Creek, 25.61. *Mattoon*—Effingham, 5; Kansas, 5; Morrisonville, 4.43; Shelbyville, 11; Vandalia, 3.50. *Peoria*—Altona, 3; Canton, 3.80; Deer Creek, 4.12; Elmwood, 1; Galesburg, 12; Ipava, 3.80; Lewistown, 3; Limestone, 2; Peoria Westminster, 5.45; Salem, 2. *Rock River*—Centre, 7; Dixon, 10.60; Edgington, 8; Fulton, 3.25; Millersburg, 3; Rock Island Broadway (add'l), 5.25; Woodhull, 6.10. *Schuyler*—Appanoose, 5.40; Bardolph, 3; Baylis 1st, 3; Brooklyn, 3; Carthage, 5; Doddsville, 3; Huntsville, 2; Kirkwood, 6; Mount Stirling, 6.23; Nauvoo 1st Y.P.S.C.E., 1; Quincy 1st, 3; Rushville, 9.90; Warsaw, 4.86. *Springfield*—Divernon, 1; Jacksonville Westminster, 5; Maroa, 3; North Sangamon, 5; Springfield 1st, 15.76; Virginia, 3.

INDIANA.—*Crawfordsville*—Bethel, 4; Crawfordsville 1st, 4.25; Darlington, 2; Dayton, 16.45; Delphi, 2.50; Elizaville, 2; Frankfort, 30; Hopewell, 5; Kirklin, 2; Marshfield, 1; Newtown, 6; Rockville Memorial, 2.75; Sugar Creek, 5; Waveland, 1; West Lebanon, 1. *Fort Wayne*—Fort Wayne 3d, 3.45; Kendallville, 8; La Grange, 8; Ligonier, 4; Ossian, 3. *Indianapolis*—Brazil, 10; Clear City, 2; Greencastle, 3; Indianapolis 2d, 26.26; Mount Moriah, 2; Southport, 3. *Logansport*—Bethlehem, 5; Bourbon, 2; Brookston, 11.51; Chalmers, 5.32; Kentland, 3.25; Mishawaka, 2; Monticello, 11.21; Remington 3; Rochester, 1. *Muncie*—Anderson, 3; Muncie, 20; Portland, 3.75; Tipton, 3; Wabash, 15. *New Albany*—Hanover, 12.95; Jeffersonville, 16; Madison 2d, 3.30; Mount Vernon, 2; New Albany 3d, 5; New Washington, 2; Salem, 6.75; Utica, 1. *Vincennes*—Evansville Park Memorial, 1; Indiana, 1; Oakland City, 2; Princeton, 5; Upper Indiana, 1. *White Water*—Connersville 1st, 9.50; — German, 5; Dillsboro, 2; Kingston, 4; Liberty, 3; New Castle, 2.50; Richmond 2d, 5; Shelbyville 1st, 32.

INDIAN TERRITORY.—*Choctaw*—Krebs, 2; McAlester, 2. *Cimarron*—Anadarko, 2.50. *Oklahoma*—Guthrie, 7; Newkirk, 2; Oklahoma City, 1; Perry, 5; Ponca City, 2; Shawnee, 1; Stillwater, 5. *Sequoyah*—Elm Grove, 2; Fort Gibson, 3; Nuyaka, 11; Tulsa, 3.70.

IOWA.—*Cedar Rapids*—Bethel, 1.30; Blairstown, 3; Cedar Rapids Bohemian, 1.50; Centre Junction, 2; Garrison, 2.50; Linn Grove, 4; Onslow, 2; Scotch Grove, 2; Springville, 3; Wyoming, 67 cts. *Corning*—Conway, 1.66; Essex, 1; Hamburg, 2; Sharpsburg, 3; Shenandoah, 3.35. *Council Bluffs*—Audubon, 10; Casey, 2; Greenfield, 5; Griswold, 10; Logan, 3; Marne, 1; Menlo Y.P.S.C.E., 2; Missouri Valley, 2; Shelby, 4.97. *Des Moines*—Chariton, 3.71; Derby, 1.08; Des Moines Central, 12.20; — Highland Park, 5; — Westminster, 3; Knoxville, 11; New Sharon, 1; Panora, 4; Russell, 3. *Dubuque*—Centretown German, 2; Dubuque 2d, 10; — German, 7; Dyersville German, 1; Independence 1st, 18.50; — German, 2; Jessup, 2; Lansing German, 5; McGregor, 3; Saratoga Bohemian, 1; Zalmona, 20; Zion, 2. *Fort Dodge*—Armstrong, 1.78; Burt, 2; Rockwell City, 7; Rolfe 2d (Y.P.S.C.E., 1.65), 3.95. *Iowa*—Bloomfield, 7; Bonaparte, 1; Burlington 1st, 2.40; — Hope, 1; Fairfield, 19.65; Fort Madison Union, 3.17; Keokuk 2d, 5; — Westminster, 38.65; Kossuth 1st, 2,53; Lebanon, 1; Mount Zion, 2; New London, 1; Ottumwa 1st, 14.90; Primrose, 1; Sharon, 1; Wapella, 5. *Iowa City*—Atalissa, 1.25; Columbus Junction, 1.64; Crawfordsville, 1; Iowa City, 7; Keota, 3; Lafayette, 2; Muscatine, 10; Sigourney, 1; Sugar Creek, 1; Union, 4; West Liberty, 5; Wilton, 13. *Sioux City*—Battle Creek, 2; Cherokee, 6; Ida Grove, 5; Lyon Co. German, 2; Paullina, 4; Union Township, 1.10. *Waterloo*—Aplington, 3; Cedar Falls, 2.50; Conrad, 3; La Porte City Y. P. S. C. E., 5.

KANSAS.—*Emporia*—Argonia, 1.50; Arkansas City, 5; Caldwell, 1; Cedar Point, 1; Clear Water, 1; Emporia 1st, 17; — 2d, 2; Lyndon, 3; Marion, 2; Peabody, 1.20; Wichita 1st, 10. *Highland*—Axtel, 2.50; Baileyville, 3.05; Barnes, 1; Clifton Parallel, 6.42; — East Branch, 3 60; Effingham, 2; Horton, 1.60; Nortonville, 2; Vermillion, 1.19; Washington, 5. *Larned*—Dodge City, 3; Great Bend, 1; Hutchinson, 11.71; Kingman, 4; Larned, 3; McPherson,

10.31; Salem German, 2; Spearville, 3.66. *Neosho*—Fort Scott 2d, 1; Fredonia, 3.10; Humboldt, 2.35; Iola, 7; Osage 1st, 7.31; Ottawa, 7.91; Paolo, 4; Richmond, 2.32 *Solomon*—Lincoln, 2; Solomon, 4.10; Wilson, 2. *Topeka*—Black Jack, 1.80; Gardner, 5.60; Kansas City Western Highlands, 4.55; Manhattan, 5; Topeka 3d, 4.80.

KENTUCKY.—*Ebenezer*—Ashland, 36.90; Covington 1st, 26.50; Ebenezer, 2; Falmouth, 1; Flemingsburg, 15; Greenup, 1; Lexington 2d, 2.80; Maysville, 13.21. *Louisville*—Louisville 4th, 2.25; Pewee Valley, 3.40; Shelbyville, 6.88. *Transylvania*—Danville 2d, 115; Lancaster, 5.

MICHIGAN.—*Detroit*—Detroit 1st, 102.84; — Forest Avenue, 5.15; Fort St., 82.53; Wyandotte, 8.21. *Flint*—Akron, 2; Bad Axe, 2.83; Cass City, 2; Columbia, 2; Corunna, 2.45; Elk, 1; Fenton, 4; Lapeer, 4.56; Lexington, 1; Linden, 1.19; Marlette 2d, 1.60; Popple, 3; Sanilac Centre, 1. *Grand Rapids*—Grand Rapids 3d, 1; — Immanuel, 2; Muir, 1; Pewamo, 17. *Kalamazoo*—Martin, 2; Schoolcraft, 2; White Pigeon, 3. *Lake Superior*—Negaunee, 7.46. *Lansing*—Albion, 8; Concord, 2; Jackson, 10; Lansing 1st (Jr.Y.P.S.C.E., 1; Y.P.S.C.E., 1.40), 15.81; — Franklin Street, 7.60; Mason, 8. *Monroe*—Adrian, 5; Blissfield, 3; Erie Y.P.S.C.E., 4.20; Quincy, 5 10. *Petoskey*—East Jordan, 3.85; Elmira, 25 cts.; Harbor Springs, 2; Lake City, 2.64; Traverse City, 1. *Saginaw*—Alma, 18; Bay City Memorial, 3; Ithaca, 2; Mungers, 1; Saginaw East Side Warren, 5.

MINNESOTA.—*Duluth*—Duluth 2d, 2; — Glen Avon, 4.50; Pine City, 1. *Mankato*—Amiret, 2.94; Blue Earth City, 3.50; Madelia, 4; Pipestone, 5; Tracy, 6.74; Windom, 1; Worthington Westminster, 8.04. *Minneapolis*—Howard, 2; Minneapolis 1st, 34.60; — Bethlehem sab.-sch., 4.45; — Stewart Memorial (Y.P.S.C.E., 1.35; sab.-sch., 3), 4.35; Rockford, 1.58. *Red River*—Fergus Falls, 3; Mendenhall Memorial, 1. *St. Cloud*—Diamond Lake, 1; Spicer 1st, 1; Wilmar, 4.50. *St. Paul*—Hastings, 4; Macalester, 1.65; St. Paul Bethlehem German, 1.50; — House of Hope sab.-sch., 5. *Winona*—Blooming Prairie sab.-sch., 43 cts.; Caledonia, 2; Frank Hill German, 2; Hokah, 87 cts.; La Crescent, 2.03; Utica, 2; Washington, 2.15; Winona German, 2.

MISSOURI.—*Kansas City*—Brownington, 1; Butler, 3.19; Kansas City 1st, 24; — 5th, 5; Nevada, 6; Osceola, 2; Rich Hill (sab.-sch., 2), 4.87; Sedalia Broadway, 15; Vista, 1; Warrensburg, 9.45. *Ozark*—Carthage Westminster, 5; Joplin, 2.49; Monett, 4; Mount Vernon, 1; Mount Zion, 1; Ozark Prairie, 1; Waldensian, 1. *Palmyra*—Bethel, 2.25; Birdseye Ridge, 7; Edina, 2; Glasgow, 3; Hannibal, 10; Knox City, 1; New Cambria, 1. *Platte*—Akron, 1; Chillicothe, 4; Fairfax, 2; Hodge, 2.30; Marysville 1st, 17.60; New Point, 3; Parkville (sab.-sch., 1.94), 2.94; Polo, 1; Rosendale, 1; St. Joseph Hope, 5. *St. Louis*—Bethel German, 5; Cuba, 5; De Sota, 3; Jonesboro, 1; Marble Hill, 1.75; Rock Hill, 3.41; Rolla, 7; St. Louis 1st (sab.-sch., 6.76), 27.31; — 2d, 125; — Memorial Tabernacle, 2; — Washington and Compton Avenue, 40; — West, 21.56; Washington, 1.03; Webster Grove, 31.45; White Water, 75 cts. *White River*—Cotton Plant Westminster, 3; Holmes Chapel, 2; Hot Springs Chapel, 2; Plantersville, 1.

MONTANA.—*Butte*—Butte 1st (sab.-sch., 3), 5; Missoula, 4. *Great Falls*—Great Falls, 1; Havre, 1; Lewistown, 5; Stanford, 2. *Helena*—Bozeman, 19.05; Hamilton East, 3; Miles City, 4; Pony, 1; Spring Hill, 1.

NEBRASKA.—*Hastings*—Hastings 1st, 11.78; — German, 7; Superior, 2. *Kearney*—Ashton, 1. *Nebraska City*—Gresham, 1; Hickman German, 7; Lincoln 2d, 9.45; Utica, 2.50; York, 13.50. *Niobrara*—Cleveland, 1; Osmond, 2; Stuart, 1; Wayne, 6. *Omaha*—Clarkson Zion Bohemian, 1; Lyons (Y.P.S.C.E., 1), 6.25; Omaha 1st German, 2; — Clifton Hill, 1.30; Osceola, 5; South Omaha, 6; Wahoo Bohemian, 2.25.

NEW JERSEY.—*Coriseo*—Batanga, 1. *Elizabeth*—Clinton sab.-sch., 110; Connecticut Farms, 8; Cranford, 12.01; Dunellen, 4.65; Elizabeth 1st German, 10; Lower Valley, 5; Metuchen, 9.30; Perth Amboy, 21.31; Plainfield Warren Chapel, 1; Pluckamin, 4.50; Rahway 2d, 30; — 1st German, 2; Roselle, 15.89; Springfield, 5; Westfield, 20.26. *Jersey City*—Hoboken, 2.15; Jersey City 1st, 86.91; — Westminster, 14.92; Passaic 1st sab.-sch., 5; — Dundee, 4.85; Paterson 1st, 3; — Broadway German (L. A. Soc., 1; sab.-sch., 2), 5; West Milford, 5. *Monmouth*—Allentown, 16; Asbury Park Westminster, 1; Belmar, 2; Beverly Jr.Y.P.S.C.E., 1; Burlington, 37.03; Cranbury 1st, 22.76; Freehold (sab.-sch., 7.33), 31.03; Hightstown, 4.75; Holmanville, 1; Hope, 1; Jacksonville, 1.01; Jamesburgh, 10; Keyport, 2; Long Branch, 5; Manchester, 2; Matawan, 32.78; Moorestown sab.-sch., 4; Perrineville, 1; Point Pleasant, 2; Red Bank, 10; Sayreville German, 2; Shrewsbury, 10; South Amboy, 3; South River German, 2; Tennent, 6.71; Tuckerton, 1. *Morris and Orange*—Berkshire Valley, 1; Dover, 24.50; East Orange Brick, 15.90; German Valley, 5; Madison, 96.83; Mine Hill, 2; Morris Plains, 6.10; Mt. Olive, 3; New Vernon (add'l), 1; Orange 1st German, 1; Orange Valley German, 2; Parsippany, 10.50; Rockaway, 12.63; South Orange 1st, 24.05; Whippany, 1. *Newark*—Bloomfield 1st, 50.37; Montclair Trinity, 25; Newark 1st, 19.52; — 2d, 12.50; — 1st German, 21; — 2d, German, 3; — 3d German, 10; — Bethany 2; — Fewsmith Memorial, 2.45; High Street, 51.25; — House of Hope, 2.84; — Memorial, 12; — Park, 10.08; — South Park, 35.99; — Wickliffe, 3.18. *New Brunswick*—Amwell United 1st, 4; Dayton, 3; Frenchtown sab.sch., 1.16; Hamilton Square, 10; Hopewell, 2.45; Kingwood, 1; Lawrence, 5; Princeton 2d, 12; Trenton 1st, 85.72; — 3d, 67.84; — 4th, 14.88; — 5th (sab.-sch., 3), 13; — Chapel 1st (sab.-sch., 4), 7; — Prospect Street sab.-sch., 7; Brookville sab.-sch., 6.63. *Newton*—Asbury, 15; Belvidere 2d, 5; Branchville, 22; Danville, 2; Deckertown, 11.15; Delaware, 10; Greenwich, 5; La Fayette, 1.44; Musconetcong Valley, 2; Newton sab.-sch., 21; Sparta, 3; Stillwater, 2; Wantage 2d, 3.78. *West Jersey*—Absecon, 1.14; Atlantic City 1st sab.-sch., 6; Billingsport, 1; Bridgeton 1st, 25; — Irving Avenue, 64 cts.; Camden Calvary, 2; Deerfield, 15; Fairfield, 1; Glassboro, 1; Gloucester City, 8; Greenwich, 3; Jericho, 50 cts.; Pleasantville, 1.75; Salem, 25; Swedesboro, 2; Tuckahoe, 1; Williamstown (Y.P.S.C.E., 1), 4; Woodstown, 4.

NEW MEXICO.—*Arizona*—Florence, 6; Sacaton Indian River, 2. *Rio Grande*—Albuquerque Spanish, 2; Jemes, 1; Las Placetas Spanish, 1; Nacimiento, 18 cts.; Pajarito, 18 cts. *Santa Fé*—Santa Fé 1st 2.

NEW YORK.—*Albany*—Albany 1st, 40; — 6th, 1; — Madison Avenue, 8; — State Street, 18.01; Amsterdam 2d, 44.82; Batchellerville, 2; Conklingville, 50 cts.; Gloversville 1st, 25.66; Greenbush, 6; Hamilton Union, 2; Jefferson, 2.77; Jermain Memorial, 8; Johnstown, 21; Mayfield Central, 1; New Scotland, 5; Northampton, 2; Saratoga Springs 1st (sab.-sch., 10), 21.83; Schenectady 1st, 26.20; — East Ave., 5; Stephentown, 2.50. *Binghamton*—Binghamton 1st, 92.32; — Broad Avenue, 2.25; Cannonsville, 1; Conklin, 3; Cortland, 42.93; Deposit, 1; East Maine, 50 cts.; Nichols, 2.70; Nineveh, 17.34; Owego, 5; Union (sab -sch., 20 cts.), 5.20; Windsor, 1.75. *Boston*—Boston 1st, 15; Holyoke 1st, 7; Houlton, 5; Litchfield, 1; Lonsdale, 2; New Bedford, 2; Portland, 2; Providence 1st, 5; Quincy, 5.01; Roxbury, 6.64; South Ryegate, 3; Worcester, 1. *Brooklyn*—Brooklyn 2d, 17.60; — Ainslie Street, 5; — Bedford, 10; — Classon Avenue, 40; — Friedenskirche, 2; — Hopkins Street, 3; — Mount Olivet sab.-sch. Miss. Soc., 2; — Noble Street, 10; — Siloam, 2; — South Third Street sab.-sch., 10; West New Brighton Calvary, 23.25; Woodhaven 1st, 2; — French Evangelical, 2. *Buffalo*—Buffalo 1st, 150; — Bethany, 9.15; — Bethlehem, 5.25; — Calvary, 35.52; — Central, 6.61; — Park, 3.31; — Westminster, 21.94; East Aurora, 4; East Hamburg, 6; Franklinville, 4; Fredonia, 10; Jamestown, 20; Olean, 3.10; Westfield, 22.31. *Cayuga*—Dryden, 3; Genoa 3d, 1; Ithaca, 49. *Champlain*—Chateaugay, 4. *Chemung*—Big Flats, 2 50; Burdett, 2.70; Elmira 1st, 7.79; — Lake Street, 6; — North, 4.01; Horse Heads, 3. *Columbia*—Ashland, 1; Spencertown, 2; Windham 2d, 1. *Genesee*—Attica, 8.36; Batavia, 13.71; East Pembroke Y.P.S.C.E., 5; North Bergen, 3; Perry, 8.32; Warsaw, 13.59. *Geneva*—Geneva 1st, 15.13; Oak's Corners, 7; Trumansburg, 29.60. *Hudson*—Centreville, 2; Circleville, 1.26; Congers 1st, 6; Denton, 1; Florida, 98 cts.; Good Will, 72 cts.; Hempstead, 1; Liberty, 2; Livingston Manor, 1; Middletown 1st, 16.66; Milford, 5; Montgomery, 3; Mount Hope, 3; Nyack German, 2; Palisades, 10; Ramapo, 15; Ridgebury, 50 cts.; Rockland, 1; Scotchtown, 4; Westtown, 1. *Long Island*—Brookfield, 1; Greenport, 5; Mattituck, 4; Sag Harbor, 2.46; Shelter Island, 16; Southhold, 6; West Hampton, 10.25. *Lyons*—Fairville, 2.18; Galen, 15; Palmyra, 9.11; Rose, 4.83; Victory, 1.55; Wolcott 1st, 5.89; — 2d, 1.55. *Nassau*—Brentwood, 4; Comac, 8; Far Rockaway, 13; Glen Cove, 1; Glen Wood, 1.05; Melville, 2; Newtown, 10; Northport, 4; Oyster Bay, 3; Roslyn, 6.70; Springland, 5. *New York*—Montreal American, 100; New York 2d German, 2; — Adams Memorial, 5; — Bethany, 5; — Bohemian, 2; — Christ, 10; — Covenant, 6; — French Evangelical, 5; — Mount Tabor, 2; — Mount Washington, 50.35; — St. James, 2; — Spring Street, 5; — Throgg's Neck Y.P.S.C.E., 3; Washington Heights, 12.95; — Woodstock Woman's H. M. Soc., 2; — Zion German, 3.33. *Niagara*—Albion, 5; Lockport 2d Ward, 3; Lyndonville, 3. *North River*—Highland Falls, 1; Poughkeepsie, 14.36. *Otsego*—Delhi 1st, 50; — 2d, 40; Guilford Centre, 3; New Berlin, 2. *Rochester*—Avon Central, 1; Brighton, 10; Geneseo Village, 25; Moscow, 2; Nunda, 10; Rochester 1st, 75; — 3d, 14; — Calvary, 1; — Memorial, 2; — North Y.P.S.C.E., 10; Springwater, 1. *St. Lawrence*—Adams, 1; Brownville, 1; Canton, 4; Oswegatchie 1st, 10; Theresa, 3.12; Waddington Scotch, 24; Watertown Hope Chapel, 1.10. *Steuben*—Arkport, 2; Avoca, 1 30; Bath, 42.04; Cohocton, 1; Hammondsport, 3; Hornellsville 1st, 7.50; — Hartshorn, 2. *Syracuse*—Baldwinsville, 2; Canastota, 15.66; Fulton, 10; Hannibal, 1; Syracuse 4th, 4; — Grace, 17.92; — Memorial, 8.16; — Park, 24.13. *Troy*—Cambridge, 3.54; Cohoes, 30; Fort Edward, 1, Green Island, 5; Hebron, 1; Lansingburg 1st, 3; — Olivet, 2.20; Malta, 3; Middle Granville, 3; North Granville, 2; Sandy Hill, 5.50; Troy 1st, 22.31; — 9th, 27.62; — Liberty Street, 1; Waterford, 5.61. *Utica*—

Clinton, 12; Cochran Memorial, 11.17; Oneida, 5.87; Oriskany, 5; Redfield, 2; Utica 1st, 15; Vernon, 2; Verona, 2. *Westchester*—Croton Falls, 2; Greenburgh, 89.24; Katonah, 5; Poundridge, 4; Sing Sing, 50; South East, 2; South East Centre, 4.05; Stamford 1st, 22.73; Yonkers Dayspring, 5.

North Dakota.—*Fargo*—Baldwin, 4; Blanchard, 4; Lisbon, 2. *Minnewaukon*—Bottineau, 4; North Peabody, 1. *Pembina*—Arvilla, 1; Forest River, 1; Langdon, 5.

Ohio.—*Athens*—Athens (sab.-sch., 5), 10; Gallipolis, 5.10; Logan, 5; Marietta, 7; Middleport, 7; Veto, 4. *Bellefontaine*—Belle Centre, 9; Bellefontaine, 5.75; Buck Creek, 3; De Graff, 3.25; Kenton, 11.75; Spring Hills, 3. *Chillicothe*—Chillicothe 3d, 1; Greenfield 1st Men's Soc., 4.70. *Cincinnati*—Bantam, 1; Batavia, 2; Cincinnati 1st, 4.20; — 3d, 5; — 4th, 1.25; — 6th, 3; — 7th, 5.52: — Linwood Calvary (Y.P.S.C.E., 1), 4; Harrison, 3.63; Lebanon, 12; Loveland, 10.15; Morrow, 5; Reading and Lockland, 2. *Cleveland*—Ashtabula (sab.-sch., 1.37), 3.14; Cleveland 1st, 11.10; — 2d, 75; — Bolton Avenue, 12.75; — Madison Avenue (sab.-sch., 3.46), 7.92; — Woodland Avenue, 10; — Memorial, 9.02; Milton (sab.-sch., 1), 3.10; New Lyme, 5; Parma, 1.50; Wildermere, 2.32. *Columbus*—Circleville, 10; Columbus 1st, 31.50; Greenfield, 8.61; London, 5; Plain City, 2. *Dayton*—Dayton 4th, 3; — Third Street, 73; — Riverdale, 1.16; Franklin, 1; Somerville, 1; Troy, 12.50. *Huron*—Chicago, 3; Elmore, 1; Fostoria, 5; Fremont 1st (Y.P.S.C.E., 2), 12; Genoa, 1; Monroeville, 2. *Lima*—Columbus Grove, 1; Lima Main Street, 5; Middlepoint, 1.60; Rushmore, 1; St. Mary's, 3; Van Wert, 10. *Mahoning*—Canfield, 5; Canton, 9.18; Champion, 4; Coitsville, 2.10; Columbiana, 4; East Palestine, 5; Ellsworth, 3; Hubbard, 2.53; Leetonia, 4; Lisbon 1st, 8; Mineral Ridge, 1; Niles, 2; North Benton, 2; Petersburg, 1.50; Salem, 13; Warren, 9.90; Youngstown, 31.65; — Westminster, 13.02; Rogers Westminster, 2. *Marion*—Ashley, 1; Berlin, 1; Jerome, 2; Marion, 18.60; Marysville, 3.04; West Berlin, 2. *Maumee*—Antwerp, 1; Bowling Green, 18; Bradner, 1; Defiance 1st, 5; Delta, 2; Edgerton, 1; Hicksville, 1; Maumee, 2; Montpelier, 2; North Baltimore, 3; Paulding, 4; Toledo 1st German, 1; West Unity, 3. *Portsmouth*—Manchester, 5. *St. Clairsville*—Barnesville, 5; Beallsville, 2; Bethel, 3; Cadiz, 9.25; Kirkwood, 3; Morristown, 1.46; Mount Pleasant, 6.50; New Athens, 4; Powhatan, 1; St. Clairsville, 10; Washington, 1.50. *Steubenville*—Amsterdam (sab.-sch., 5), 8; Bacon Ridge, 7.59; Buchanan Chapel, 15; Carrollton, 8; Cross Creek, 4; East Springfield, 2; Harlem Springs, 5; Madison, 2.83; New Harrisburg, 4; New Philadelphia, 3; Oak Ridge, 2; Richmond ch. and sab.-sch., 3.57; Salineville, 3; Steubenville 3d, 3; Two Ridges, 4.54; Unionport, 1; Wellsville 2d, 5; West Lafayette, 2.32. *Wooster*—Jackson, 1.02; Mansfield, 20; West Salem, 1. *Zanesville*—Bladensburg, 1.86; Duncan's Falls, 1.30; Granville, 3.25; High Hill, 1; Jersey, 2.28; Keene, 5; Martinsburg, 1.20; Mt. Pleasant, 1; Mt. Vernon, 6.60; Newark 2d, 20; Pataskala, 3; Zanesville Brighton, 65 cts.

Oregon.—*East Oregon*—Monkland, 4.10; Moro, 4.40; Union, 48 cts. *Portland*—Astoria, 2.88; Eagle Park German, 55 cts.; Knappa, 2; Portland Westminster, 2. *Southern Oregon*—Klamath Falls, 2; Marshfield, 3; Medford, 1; Myrtle Point, 3; Phœnix, 3; Roseburg, 2. *Willamette*—Independence, 1; Yaquinna Bay, 1.

Pennsylvania.—*Allegheny*—Allegheny 1st, 45.98; — 2d, 28.95; — McClure's Avenue, 37.60; — Melrose Avenue, 5; — Watson Memorial, 1; Avalon, 19; Bakerstown, 17.92; Bethlehem, 3; Bull Creek, 3; Cross Roads, 2.50; Evans City, 3.80; Fairmount, 3; Glenfield, 29.47; Glenshaw, 9; Highland, 10.30; Millvale, 7.81; Pine Creek 1st, 3; Rochester, 5; Sewickly (add'l), 5.75. *Blairsville*—Beulah, 13; Braddock, 7 25; — 2d, 5; Conemaugh, 12.25; Congruity, 6; Cross Roads, 4.35; Irwin, 10; Johnstown Laurel Avenue, 6; Laird, 2.33; Latrobe, 2; Ligonier, 2; McGinnis, 5; Murrysville, 5.40; New Alexandria (sab.-sch., 4.39), 20.87; Pine Run, 7; Pleasant Grove, 4; Poke Run, 15; Salem, 2.07; Turtle Creek, 5. *Butler*—Buffalo, 5; Butler, 32.20; Clintonville, 2; Crestview, 1; Fairview, 2.82; Grove City, 3.86; Jefferson Centre, 1; Middlesex, 24.85; Muddy Creek, 5.40; New Salem, 2; North Butler, 2.55; Plains, 4; Pleasant Valley, 4; Scrub Grass, 6; Unionville, 5.90; Westminster, 5. *Carlisle*—Burnt Cabins, 2; Centre, 1; Derry, 13.45; Dickinson, 2.75; Great Conewago, 1.20; Green Castle, 6.97; Harrisburg Elder Street, 3; — Market Square, 18.61; — Pine Street, 77.52; — Westminster, 3; Lebanon Fourth Street, 12.82; Lower Marsh Creek, 8.40; Lower Path Valley, 11; Middle Spring, 13.46; Middletown, 5; Robert Kennedy Memorial, 1.35; Steelton, 4; Waynesboro sab.-sch., 1.88. *Chester*—Ashmun, 15; Calvary (sab.-sch., 1.62), 12; Doe Run, 5; Fagg's Manor, 31; Fairview, 8; Lansdowne 1st, 25.35; Marple, 4; Phœnixville, 5; Swarthmore, 7.35. *Clarion*—Beech Woods, 10.77; Brookville, 12.50; Cool Spring (sab.-sch., 3), 5; East Hickory Endeavor, 3; Edenburg, 5; Leatherwood, 5; Licking, 4; Marionville, 5; Mill Creek, 1.60; Mount Pleasant, 1; Mount Tabor, 3; New Bethlehem, 6; Oak Grove, 1; Oil City 2d, 15; Richardsville, 3; Scotch Hill, 1; Sligo, 2; Sugar Hill, 4; West Millville, 1.50; Hazen, 2.50. *Erie*—Belle Valley, 3.75; Bradford, 75 cts.; Concord, 2.25; Conneaut Lake, 1; Corry, 4; Edinboro, 4.94; Erie 1st, 10; — Park, 25.15; Harmonsburg, 2; Kendall Creek, 1.37; Kerr's Hill (sab.-sch., 32 cts.), 2.24; Meadville Central, 5; Mercer 1st, 16; — 2d, 10; Pleasantville, 20; Sugar Grove, 1; Titusville, 34.39; Waterloo, 1; Westminster, 4. *Huntingdon*—Altoona, 2d, 27; Beulah, 25 cts.; Birmingham (Warrior's Mark, 9.90), 11.15; Buffalo Run, 1; Coalport, 1; Everett, 2; Fruit Hill sab.-sch., 1; Houtzdale, 1.32; Irvona, 1; Juniata, 1.20; Kerrmore, 6; Lewistown, 20; Lick Run, 2; Lost Creek, 1; Lower Spruce Creek, 5.40; Mapleton, 2; Middle Tuscarora, 1; Mifflintown Westminster, 10.95; Mount Union (sab.-sch., 4.65), 16.15; Newton Hamilton, 3; Osceola, 5; Peru, 1; Petersburg, 4; Philipsburg, 9.90; Pine Grove Mills sab.-sch., 74 cts.; Port Royal, 5; Saxton, 2; Shaver's Creek, 1.60; Shellsburg, 2; Sinking Creek, 1.30; Upper Tuscarora, 2; West Kishacoquillas, 7. *Kittanning*—Apollo, 14; Appleby Manor, 3.16; Atwood, 1; Bethel, 2; Boiling Spring, 1; Centre, 1; Clinton, 3.22; Crooked Creek, 5; Currie's Run, 3; Ebenezer, 5; Elder's Ridge, 11.13; Elderton, 2; Gilgal, 1; Harmony, 3; Homer, 3; Mechanicsburg, 3.76; Middle Creek, 3; Midway, 1; Mount Pleasant, 1; Nebo, 2; Plumville, 2; Rayne, 1; Rockbridge, 1; Rural Valley, 13; Saltsburg, 5; Washington, 9; Whitesburg, 2. *Lackawanna*—Archbald, 50 cts.; Bernice, 1; Brooklyn, 1; Canton, 1; Dunmore, 13; Franklin, 1.22; Harmony, 3; Honesdale, 21.66; Monroeton, 2; Mount Pleasant, 1; Peckville, 1; Pittston, 5.57; Plymouth, 3; Rome, 2; Rushville, 3.09; Scranton German, 10; Stevensville, 1.45; Susquehanna, 8; Troy, 11.20; Ulster, 1; Uniondale, 1; West Pittston, 42.50; Wilkesbarre Memorial, 70.22; Wyalusing 2d, 2. *Lehigh*—Ashland sab.-sch., 1; Easton 1st, 15; Freeland, 1; Lamford, 2; Lock Ridge, 3; Lower Mount Bethel, 1; Mahanoy City, 11.22; Port Carbon, 11; Pottsville 2d (sab.-sch., 5.09), 11.09; Shenandoah, 1; Slatington, 10; South Easton (Y.P.S.C.E., 1; sab.-sch., 2), 7; Summit Hill, 5; Weatherly, 5; White Haven, 1. *Northumberland*—Beech Creek, 1.50; Berwick, 12; Bloomsburg, 20.54; Briar Creek, 1; Chillisquaque, 2; Emporium, 5; Grove, 18; Hartleton, 7; Lycoming Centre, 2; Montgomery, 2; Mooresburg, 4; Mount Carmel, 14.86; Northumberland, 1; Orangeville, 1; Pennsdale, 1; Renovo 1st, 10; Shiloh, 2; Sunbury, 16; Warrior Run, 5; Washington, 8; Williamsport 1st, 10; — Covenant, 4.65. *Parkersburg*—Grafton, 5; Kingwood, 1; Morgantown, 6; Parkersburg 1st, 10; Ravenswood, 1; Spencer, 1; Sugar Grove, 3. *Philadelphia*—Philadelphia 1st (sab.-sch., 65), 100; — Bethany, 57.66; — Bethesda, 17.84; — Bethlehem, 34.52; — Carmel German, 3; — Central, 30; — Chambers Wylie Memorial sab.-sch., 43.73; — Cohocksink, 28.41; Corinthian Avenue, 3; — Covenant, 13; — Gaston, 32.25; Greenwich Street, 15; — Lombard Street Central, 4; — McDowell Memorial, 10; — North, 14; — Northern Liberties 1st (per Mrs. J. B. Stevenson, 20), 24; — Richmond, 5; — Scots, 10.50; — South Western, 5; Susquehannah Avenue, 15; — Tabernacle (38.47), 175.06; — Tabor, 92; Temple, 33.66; — Union Tabernacle, 25; — Walnut Street, 92.52; — Westminster, 9 29; — Wharton Street, 3.54. *Philadelphia North*—Ambler, 1.48; Carmel, 2, Carversville, 3; Chestnut Hill Trinity, 27.42; Conshohocken, 3; Eddington, 8; Forestville, 4; Frankford, 16.44; Germantown West Side, 5; Hermon, 35; Huntingdon Valley, 5; Jeffersonville Centennial, 1.50; Lawndale, 2; Leverington, 47.51; Lower Merion sab.-sch., 3; Lower Providence, 5; Macalester Memorial, 2; Manayunk, 10; Neshaminy of Warminster, 16.05; — Warwick, 14.04; Overbrook, 18.50; Port Kennedy, 1; Reading Olivet, 17.13; — Washington Street, 4.25. *Pittsburgh*—Amity, 5; Bethany (sab.-sch., 4.31), 10.91; Bethel, 17; Canonsburg Central, 8.25; Charleroi, 2; Chartiers, 3; Concord, 2; Courtney and Coal Bluff, 2; Crafton, 5.89; Duquesne, 1; Fairview, 4; Forest Grove Ladies' Soc., 4; (sab.-sch., 3), 19; Homestead, 12; Idlewood Hawthorne Avenue, 22; Ingram, 6.80; Lebanon, 6; McDonald 1st, 15.23; McKee's Rocks (sab.-sch., 4), 8; Mansfield, 19.42; Monaca, 2; Monongahela City, 25; Montours, 3; Mount Carmel, 3; Mount Pisgah, 10; North Branch, 2; Oakmont 1st, 8; Pittsburgh 4th, 46.12; — 6th, 22.20; — Forty-third Street, 7.59; — Bellefield, 41.20; — East Liberty (sab.-sch., 23.67), 53.45; — Highland, 10; — Knoxville, 4.50; — Morning Side, 1.36; — Mt. Washington, 6.36; — Park Avenue, 15; — Point Breeze, 75; — Shady Side (sab.-sch., 31.44), 81.44; — Lytle Street, 5.40; — Woodlawn, 2.50; Sheridanville, 6.54; Swissvale, 20.52; Valley, 7. *Redstone*—Connellsville, 10; Fayette City, 2 50; Leisenring, 4.53; Little Redstone, 13; McKeesport Central (sab.-sch., 3.50), 12.40; Mount Pleasant, 7.60; Mount Vernon, 3; New Geneva, 1; New Salem, 4; Pleasant Unity, 3; Round Hill, 4.23; Suterville, 3; West Newton, 20. *Shenango*—Beaver Falls, 8; Centre, 3; Enon, 1; Leesburg, 2.66; Little Beaver, 3.49; Mount Pleasant, 5; New Castle 1st, 15.98; Pulaski, 3; West Middlesex, 2. *Washington*—Cross Roads, 5; East Buffalo, 12.05; Forks of Wheeling, 10; Hookstown, 9; McMechan, 25 cts.; Moundsville, 5; Mount Prospect, 9; Washington 2d, 18; Waynesburg, 3; West

Alexander, 10. *Wellsboro*—Arnot, 1; Beecher Island, 2; Elkland and Osceola, 15; Farmington, 1; Mansfield, 1; Tioga, 1. *Westminster*—Chanceford, 1.82; Chestnut Level, 9; Donegal, 3; Hopewell, 6; Lancaster 1st, 10.05; —Memorial (Y.P.S.C.E., 1; sab.-sch., 8), 10; Leacock, 8.40; Middle Octorara, 2; Mount Nebo, 1; New Harmony, 4.40; Pequea, 8; Pine Grove, 10; Stewartstown, 5; Union, 15; York Calvary, 22; — Westminster, 7.

South Dakota.—*Aberdeen*—Britton, 5; Gary, 1. *Black Hills*—Carmel, 1; Deadwood, 1; Edgemont, 1; Elk Creek, 2; Hot Springs, 4.07; Lead 1st, 1; Minnesela, 1; Rapid City, 3.55; Whitewood, 2. *Central Dakota*—Hitchcock, 5; Huron, 15. *Dakota*—Good Will, 2. *Southern Dakota*—Bridgewater, 1; Canistota, 1; Canton, 2; Dell Rapids, 5; Kimball, 1; Parker, 3; Scotland, 3.

Tennessee.—*Holston*—Greenville, 1; Hot Springs sab.-sch., 2; Johnson City Watonga Avenue, 1; Mount Olivet, 1; Oakland Heights, 3; St. Marks, 1. *Kingston*—Bethel, 3; Hill City North Side, 57 cts.; Sherman Heights, 58 cts. *Union*—Knoxville 4th, 7.50; Madisonville, 72 cts.; Mt. Zion, 1; Spring Place, 1; St. Paul's, 3; Westminster, 1.

Texas.—*Austin*—Fort Davis, 5; Galveston St. Paul's German, 2; New Orleans Immanuel, 1; San Antonio Madison Square, 9; Taylor, 3.15. *North Texas*—Denison, 3. *Trinity*—Mary Allen Seminary, 3.

Utah.—*Kendall*—Idaho Falls, 3; Lago, 1; Rockland Calvary, 4. *Utah*—American Fork, 1; Ephraim, 1; Hyrum Emmanuel, 50 cts.; Kaysville Haines Memorial, 3; Logan Brick, 2; Manti (sab.-sch., 3), 6; Mount Pleasant, 5; Pleasant Grove, 1; Springville, 3.

Washington.—*Alaska*—Fort Wrangell, 1; Juneau Northern Light, 2; — Thlinget, 2. *Olympia*—Aberdeen, 1; Chehalis Westminster, 1; Ridgefield, 3; South Bend, 2; Tacoma Sprague Memorial, 1; Toledo, 90 cts. *Puget Sound*—Ballard, 1; Everett, 3; Everson 1st, 1; Port Townsend, 2; Snohomish, 6. *Spokane*—Wilbur, 2. *Walla Walla*—Denver, 1; Prescott, 1; Starbuck, 1; Walla Walla, 2.

Wisconsin.—*Chippewa*—Baldwin, 7; Eau Claire 1st, 4. *La Crosse*—La Crosse 1st, 4.72; New Amsterdam Holland, 2. *Madison*—Beloit 1st, 8; — German, 1.50; Brodhead, 4; Cambria, 2.50; Janesville, 12.71; Lodi, 3.50; Marion German, 2; Platteville German, 4.30; Pleasant Hill, 2; Prairie du Sac, 84 cts.; Reedsburg, 3; Richland Centre, 3; Rockville German, 70 cts.; Waunakee, 1. *Milwaukee*—Manitowoc 1st, 5; Milwaukee Bethany, 4 09; — Immanuel, 15.80; — Westminster, 1.70; Oostburg, 4; Racine 1st, 21.25; — Bohemian Brethren, 1.50; Somers, 5; Waukesha, 12.20. *Winnebago*—Depere, 5; Fond du Lac, 3.50; Oshkosh, 3.10; Westfield, 3.

Receipts from churches in Mar. and to Apr. 16, ...	$12,679 83
" " Sabbath-schools and Y. P. Societies.	556 60

LEGACIES.

Estate of Mary K. B'ack, deceased, Cadiz, O., 517.56; Estate of Lena S. Crosby, Morrison, Ill., 102; Estate of George W. Hill (in part), 650; Estate of Hiram Bingham, Portage Co., O., 1000; Estate of George S. Bryan, Pittsburgh, Pa., 1888.91	4,158 47

REFUNDED.

100, 5, 13.75, 30, 5, 23.....	176 75

MISCELLANEOUS.

Rev. Joseph Platt, 25; "S. M. R.," Trenton, N.J., 5; Mrs. Caleb S. Green, Trenton, N. J., 100; Rev. D. A. Wilson, 1; Neri Ogden, 5; Rev. E. W. Brown, Newark, O., 4; "C. Penna.," 2; A Friend, Hartwell, Neb., 30 cts.; W. C. Swan, 1; Miss M. Roberts, Wellsville, Utah, 1; Rev. J. B. Fowler, Muncie, Ind., 2; "M. M.," 25; Coldwater, Ind., 2.79; John Mains, N.Y., 3; Mrs. F. R. Welles, Paris, France, 10; H. T. F., 5; C. Penna., 2; C. H. M., N.Y., 1.68; Miss H. M. Schenck (special), 100; C. C. M., Rosebud, S. Dak., 20; Rev. A. F. Lee, West Va., 1.50; Rev. John Q. Adams and wife, Clifton Springs, N.Y., 5; from Phila. Ed. Soc., 90; Wm. M. Findley, M. D., Altoona, Pa., 5; "Cash," 15.....	432 27
Special contribution.....	1,500 00

INCOME ACCOUNT.

419.95, 26.21, 124.50, 3, 80 cts., 150.87, 79.50, 78, 79.50, 71.68, 100.....	1,154 80
Total receipts in March, and to April 16, 1898.....	20,658 72
" " from April 15, 1897.....	66,381 21

Jacob Wilson, *Treasurer*,
512 Witherspoon Building, Philadelphia.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION APRIL 1 TO 10, 1898.

Atlantic. — *East Florida* — Candler, 1; Hawthorne, 3; Weirsdale, 1. *Knox*—Macon Washington Avenue, 2. *McClelland* — Spartenburg Westminster, 1. *South Florida* — Kissimmee sab.-sch., 78 cts. 8 78

Baltimore.—*Baltimore* — Baltimore 1st sab.-sch., 5; — Abbott Memorial, 3; — Bohemian and Moravian (sab.-sch., 1), 5; — Fulton Avenue, 3; — La Fayette Square (sab.-sch, 5), 30.32; Frostburgh, 3. *New Castle* — Bridgeville, 3.50; Chesapeake City, 2; Christiana, 4; Georgetown Westminster, 4; Green Hill, 2; Milford, 16.75; Wilmington Gilbert 1; — Hanover Street, 12. *Washington City*—Alexandria, 4; Georgetown West Street 15.20; Hyattsville, 2; Washington City 4th, 13.25; — Eckington, 1. 130 02

California.—*Benicia*—Napa, 2.50; St. Helena, 10. *Los Angeles*—Azusa 9.50; Burbank, 2; Los Angeles Boyle Heights, 7.15; Palms, 5; Vineland, 1. *Oakland* — Hayward, 2; Oakland Centennial, 2. *Sacramento*—Davisville, 3; Placerville, 1; Vacaville, 2. *San Francisco*—San Francisco Trinity, 18. *San José*—Cambria, 3; San José 2d, 5; Santa Cruz, 7; Watsonville, 5. *Santa Barbara*—Santa Barbara, 25. *Stockton* —Merced, 10; Modesto, 4.35; Oakdale, 6.30. 130 80

Catawba.—*Cape Fear*—Bethany, 1; Wilson Chapel, 1; — Calvary, 1. *Catawba*—Gastonia St. Paul, 1.20. *Southern Virginia*— Allen Memorial, 1. *Yadkin* — Chapel Hill, 1; Freedom East, 1. 7 20

Colorado.—*Boulder*—Boulder (sab.-sch., 4; C. E., 1), 23; Longmont Central, 4; Valmont, 36 cts. *Denver*—Central City, 1; Denver Twenty-third Avenue, 6; — Central, 17.56. *Gunnison*—Leadville, 17. *Pueblo*—Colorado Springs 1st, 8 73; ††Florence 1st, 40; Pueblo Fountain, 1.73. 119 38

Illinois.—*Alton*—Hardin, 1. *Bloomington*—Sheldon, 10. *Cairo*—Carbondale, 2; Saline Mines 2. *Chicago*—Chicago Bethany, 1; — Brookline Park, 4; — Covenant, 12; —Hyde Park, 37.38; Oak Park, 21. *Mattoon*—Paris, 6. *Peoria*—Deer Creek, 4.12; Limestone, 2; Peoria Westminster, 5. *Rock River* —Fulton, 4.71. *Schuyler*—Baylis, 1; †Elvaston, 26. *Springfield*—Divernon, 2; Jacksonville, 5; North Sangamon, 4; Virginia, 5. 175 21

Indiana.—*Crawfordsville*—Beulah, 2; Dayton, 14. *Fort Wayne*—Ossian, 5. *Indianapolis*—Brazil, 10; Indianapolis 2d, 43.26; Mount Moriah, 2; Roachdale, 3. *Muncie*—Portland, 3. *New Albany*—New Albany 1st, 5.14; New Washington, 2; Valley City, 92 cts. *Vincennes*—Terre Haute Central, 5; Upper Indiana, 1. *White Water*—Kingston, 4. 100 32

Indian Territory.—*Choctaw*—Bethel Mission 1; Pine Ridge, 1; San Bois, 2. *Cimarron*—Old Pond Creek, 5. *Oklahoma*—Oklahoma City, 2. *Sequoyah*—Girty's Springs, 3; Muscogee, 2. 16 00

Iowa. — *Cedar Rapids* — Blairstown, 4; Linn Grove, 5; Wyoming (from Mrs. Fordham), 67 cts. *Council Bluffs*—Casey, 3; Council Bluffs 2d, 2; Menlo C.E., 2. *Des Moines* —Colfax, 2; Des Moines Westminster, 2; New Sharon, 1.15. *Dubuque*—Dubuque 3d, 1; Dyersville, 1; Hopkinton, 6.13; Saratoga Bohemian, 1. *Fort Dodge*—Burt, 4; Churdan, 1.75. *Iowa*—Bonaparte, 1; Burlington Hope, 1; Fairfield, 19.65; Fort Madison Union, 2.26; Keokuk Westminster, 9.42; Lebanon, 1; Ottumwa 1st, 11.13; Primrose, 1; Sharon, 1. *Iowa City*—Muscatine, 12. *Sioux City*—Ida Grove, 5; Storm Lake Lakeside, 11.13. *Waterloo*—Dysart, 6; Janesville, 2.87. 121 16

Kansas.—*Emporia*—Argonia, 3.80; Cedar Point, 1; Peabody, 1.80. *Highland*—Hiawatha, 6.06. *Larned*—Coolidge, 3; Halsted, 4.22; Kingman, 3.04. *Neosho*—Glendale, 1; Iola, 6; Lake Creek, 2; Mound Valley, 2; Toronto, 5. *Solomon*—Lincoln, 3; Salinas, 3.50; Wilson, 5. *Topeka*— Clay Centre, 9. 59 42

Kentucky. — *Ebenezer* — Ebenezer, 2; Falmouth, 2; Greenup, 2; Lexington 2d, 2.70; Mount Sterling 1st, 2; Newport, 1. *Louisville*—Chapel Hill, 1; Hopkinsville 1st, 3; Olivet, 1. *Transylvania*—Danville 2d, 15. 31 70

Michigan.—*Detroit*—Detroit Immanuel, 2.43; — Memorial, 3; East Nankin, 5. *Flint*—Amadore Calvary, 2; Lexington, 3; Linden, 61 cts.; Sand Beach, 2. *Grand Rapids*—Grand Haven, 1; Grand Rapids 3d, 1. *Lake Superior*—Gatesville, 1. *Lansing*—Jackson, 10. *Monroe*—Coldwater, 4.89; Petersburg, 1.51. *Petoskey*—Borne Falls, 1.60; Elmira, 2.10. *Saginaw*—Alma, 14.70; Bay City 1st, 10; Coleman, 1. 66 84

Minnesota.—*Mankato*—Blue Earth City, 4.50; Pipestone, 4; Summit Lake, 2. *Minneapolis*—Minneapolis Westminster, 3.39. *Red River*—Elbow Lake, 7; Mendenhall Memorial, 3. *St. Cloud*—Wilmar, 3.50. *St. Paul*—St. Paul Bethlehem German, 3. *Winona*—Chatfield, 4.25; Claremont, 11; Frank Hill German, 1. 46 64

Missouri.—*Kansas City*—Brownington, 1: Butler, 3.19; Nevada, 6; Sedalia Broadway, 10; Sharon, 2.70; Warrens-

burg, 12. *Ozark*—Bolivar, 4.10; Joplin, 2.50; Mount Zion, 1; Webb City, 6. *Palmyra* — Brookfield, 6.47; Edina, 2; Glasgow, 2; Hannibal, 10; Laclede, 2. *Platte*—Chillicothe, 8; Hodge, 2.24; Parkville sab.-sch., 6.94; St. Joseph Westminster, 9.98. *St. Louis*—Cornwall, 1; Jonesboro, 2; St. Louis 1st, 20.55; —Glasgow Avenue, 5.26; —Lafayette Park, 17.67; — West, 14.01. *White River*—Cotton Plant Westminster, 3; Holmes Chapel, 3; Plantersville, 2. 166 61

MONTANA.—*Butte*—Missoula, 5. *Great Falls*—Standford, 2. *Helena*—Miles City, 6; Spring Hill, 1. 14 00

NEBRASKA.—*Hastings*—Bethel, 2; Kenesaw, 3; Orleans, 2; Wilsonville, 3. *Nebraska City* — Gresham, 3. *Niobrara* — Apple Creek, 76 cts.; O'Neill, 1; Osmond, 2; Stuart, 1. *Omaha*—Omaha 1st German, 3; South Omaha, 5.60; Zion Bohemian, 1. 27 36

NEW JERSEY. — *Elizabeth* — Connecticut Farms, 8; Roselle, 15.89; Westfield, 23.98. *Jersey City*—Jersey City Westminster, 9.51; Paterson 2d, 29.78. *Monmouth*—Belmar, 1; Freehold 1st sab.-sch., 7.33; Holmanville, 1; Jacksonville, 1; Keyport, 2; Lakewood Hope, 1; Providence, 1; Shrewsbury, 10; South River German, 2; Tennent, 8.10; *Morris and Orange*—Berkshire Valley, 1; Dover 1st, 20.05; Hanover, 10; Madison 1st, 6.31; Mine Hill, 12; New Vernon, 6; Orange Valley German, 3; Parsippany, 2; South Orange 1st, 24.05; Wyoming, 1. *Newark*—Newark 2d, 12.50; — 6th, 4.85; — Calvary, 4.25; — Fewsmith Memorial, 3.31; — House of Hope, 1.71; — Wickliffe, 79 cts. *New Brunswick*—Dayton, 3; Frenchtown sab.-sch., 2. *Newton*—Wantage 2d, 3.78. *West Jersey* — Billingsport, 1; Camden Calvary, ; Swedesboro, 2; Williamstown (Y.P.S.C.E., 1), 4. 252 19

NEW MEXICO. — *Rio Grande* — Albuquerque 2d Spanish, 3; Jemes, 1; Las Placetas Spanish, 1; Los Lentas, 18 cts.; Pajarito, 18 cts. *Santa Fé*—Santa Fé 1st, 5.79. 11 15

NEW YORK.—*Albany*—Albany State Street, 18.01; New Scotland, 5; Schenectady 1st, 54.75. *Binghamton* — Cannonsville, 3; Nichols, 2.70; Owego, 5; Union (sab.-sch., 20 cts.), 5.20; Windsor, 2. *Boston*—Portland, 1; Providence 2d, 3. *Brooklyn*—Brooklyn Bedford, 10; — South Third Street sab.-sch., 10; Woodhaven 1st, 2. *Buffalo*—Allegany Y.P.S.C.E., 2; Buffalo 1st, 200; — Bethany, 7.32; — Calvary, 10.52; — Central, 6.62; — Park, 2.65; — Westminster, 21.94; Franklinville, 4; Pine Woods, 1. *Cayuga* — Dryden, 3; Genoa 3d, 1. *Chemung*—Elmira 1st, 7.79. *Columbia*—Ashland, 1; Windham 2d, 1. *Genesee*—Bergen, 12.86; Stone Church, 1. *Hudson*—Centreville, 2; Florida (sab.-sch., 12, 98 cts.), 12.98; Hempstead, 1; Milford, 6; Monroe, 10; Rockland 1st, 1; West Town, 3. *Long Island*—Greenport, 5; Sag Harbor, 5.22; Southhold, 5. *Nassau*—Brentwood, 4; Comac, 3; Glen Wood, 2; Oyster Bay, 2; Springland, 5. *New York*—New York 1st Union, 6.81; — Fifth Avenue, 2087.26; — Bethany sab.-sch., 5; — Bohemian, 5; — Calvary, 2; — Covenant, 6; — Mount Washington, 48.30. *Niagara*—Albion, 5; Knowlesville, 5. *North River*—Matteawan, 10. *Otsego*—New Berlin, 2. *Rochester*—Avon Central, 2; Chili, 5; Geneseo Village, 25; Rochester 3d, 10; Sparta 1st, 18.36. *St. Lawrence*—Watertown 1st, 30.74. *Steuben*—Campbell, 5.03; Hornellsville 1st, 2.50. *Syracuse*—Baldwinsville, 3. *Troy*—Fort Edward, 25 cts.; Waterford 1st, 5.61. *Westchester*—Hartford, 17.10; Huguenot Memorial, 8.58. 2788 10

NORTH DAKOTA. — *Bismarck* — Mandan, 3. *Pembina* — Arvilla, 3; Ramsey's Grove, 1. 7 00

OHIO.—*Athens*—Athens, 5. *Cincinnati*—Bantam, 1; Batavia, 2; Cincinnati 6th, 4; Silverton, 3.75. *Cleveland*—Cleveland 1st, 11.10; — 2d, 60; — Madison Avenue (sab.-sch., 4.25), 9.51; — North sab.-sch., 2.62; Milton sab.-sch. 1; North Springfield, 2; Parma, 1.50; Wildermere, 2.32. *Columbus*—Amanda, 1.50; Circleville, 10; Westerville, 4. *Dayton*—Collinsville, 5; Somerville, 1; Troy, 11.85. *Huron* — Elmore, 3; Genoa, 2; Medway, 2. *Lima*—Columbus Grove, 1; Ottawa, 76 cts.; Rushmore, 1. *Mahoning*—Canfield, 5. *Maumee* — Antwerp, 3; Bowling Green, 12; Edgerton, 1; Hicksville, 5; Montpelier, 2; North Baltimore, 2. *St. Clairsville*—Beallsville, 5; Coal Brook, 3.47; Washington, 2. *Steubenville* — Bacon Ridge, 4.91; Buchanan Chapel, 5; Harlem, 5; Steubenville 3d, 3. *Wooster* — Hopewell, 10; Lexington, 1.40; Mansfield, 25. *Zanesville*—Chandlersville, 3.26; Coshocton, 16.50; Duncan's Falls, 1.10; Jersey, 2.28; Mt. Vernon, 10.56; Newark 1st, 2.60. 279 99

OREGON. — *Portland* — Bay City, 2; Knappa, 1; Portland Westminster, 2. *Willamette*—Brownsville, 2. 7 00

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 8; — 1st German, 2; — McClure Avenue, 21; — Melrose Avenue, 1; Avalon, 18; Bakerstown, 9; Bethlehem, 3; Evans City, 3.80; Fairmount, 2; Glenshaw, 10; Highland, 5.52; Pine Creek 1st, 3.60; Rochester, 6.05. *Blairsville* — Armagh, 3.80; Beulah, 11; Braddock, 2.42; Cross Roads, 6; McGinnis, 9.76; ††Turtle Creek, 100; Wilmerding, 5. *Butler*—Boiling Springs, 1; Clintonvile, 2; Crestview, 1; North Liberty, 4; Plain Grove, 2; Pleasant Valley, 4. *Chester*—Calvary (sab.-sch., 1.62), 12; Doe Run, 10; Fairview, 6; Phœnixville, 5; Swarthmore, 1. *Clarion*—Academia (add'l), 20 cts.; Endeavor, 3. *Huntingdon*—Birmingham, 3.60; Fruit Hill sab.-sch., 1; Houtzdale, 1.32; Lewistown, 20; Little Valley, 5.80; Pine Grove Mills sab.-sch., 74 cts. *Kittanning*—Apollo, 11; Bethel, 2; Clinton, 3; Crooked Creek, 2; Ebenezer, 4, Mechanicsburg, 1.71; Middle Creek, 3; Midway, 1; Mount Pleasant, 1; Plumville, 1; Rockbridge, 3; Saltsburg, 10. *Lackawanna*—Plymouth, 3; Scranton Petersburg German, 5; Shickshinny, 4. *Lehigh*—Audenreid, 4; Mahanoy City, 6.27. *Northumberland*—Chillisquaque, 1.30; Mooresburg, 1.70; Mount Carmel, 14.37; Warrior Run, 5. *Parkersburg* — Morgantown, 6; Parkersburg 1st, 10; Ravenswood, 2; Spencer, 2; Sugar Grove, 4. *Philadelphia* — Philadelphia 9th, 33; — Bethany, 28.94; — Bethlehem, 20.48; — Carmel German, 2; — Corinthian Avenue, 3; — Greenwich Street, 10; — North, 10; — Richmond, 4; — South Broad Street, 1.46; — Susquehanna Avenue, 5; — Wharton Street, 3.54; — Zion German, 2. *Philadelphia North*—Carmel, 2; Chestnut Hill 1st, 10; — Trinity, 9.54. Eddington, 10; Jeffersonville Centennial, 2.50; Leverington, 8; Lower Merion sab.-sch., 2; Lower Providence, 4. *Pittsburgh*—Amity, 5; Bethany, 14; Centre, 10; Chartiers, 3. Courtney and Coal Bluff, 1; Crafton, 4.42; Duquesne, 1; Fairview, 4; Forest Grove (sab.-sch., 2; L. Soc., 4), 10; Hebron, 6.45; Homestead, 12; Idlewood Hawthorne Avenue, 13; Ingram, 3.08; Lebanon, 6; Mansfield, 11.80; Mingo, 2; Monaca, 1; Montours, 6; Mount Carmel, 3; Mount Pisgah, 11; Pittsburgh 4th (incl. sab.-sch.), 32.19; — 6th, 22.05; — East Liberty (sab.-sch., 23.67), 53.45; — Hazlewood, 8.15; — Morning Side, 1; Mt. Washington, 6.36; — Shady Side sab.-sch., 25.15; — Woodlawn, 1.67; Sharon, 17.49; Swissvale, 12.22; Valley, 8. *Redstone*—McKeesport Central (sab.-sch., 3.50), 12.40; New Geneva, 1; West Newton, 20.25. *Shenango*—Beaver Falls, 6; Mount Pleasant, 5; Sharon, 5. *Washington*—Hookstown, 6; West Union, 1. *Wellsboro*—Arnot, 2; Elkland and Osceola, 15; Galeton, 1; Mansfield, 1. *Westminster*—Chanceford, 4.42; Lancaster Memorial (C.E., 1; sab.-sch., 7.72), 10; Stewartstown, 2; York Westminster, 4. 1008 97

SOUTH DAKOTA. — *Aberdeen* — Britton, 10; Raymond, 2.34. *Central Dakota*—Hitchcock, 7; Union, 1. *Southern Dakota*—Canton, 2; Parker, 8. 30 34

TENNESSEE.—*Holston*—Beech, 1; Johnson City Watonga Avenue, 3. *Union*—Hebron, 2; Knoxville Belle Avenue, 3. 9 00

TEXAS.—*Austin*—Kerrville, 3; Menardville, 2; Milburn, 1. *North Texas*—Adora, 1; St. Jo, 4. 11 00

UTAH.—*Kendall*—††Idaho Falls, 30. *Utah* — Wellsville Miss M. Roberts, 1. 31 00

WASHINGTON.— *Alaska* — Fort Wrangell, 1. *Olympia*—Puyallup, 7; Toledo, 90 cts. *Puget Sound*—Ballard, 2; Mission, 1; Mt. Pisgah, 5; Seattle Westminster, 10; Snohomish Union, 5; Sumner, 6; Wenatchee, 2. *Spokane*—Union Valley, 1; Wilbur, 1. *Walla Walla*—††Moscow, 50; Walla Walla 7.37. 99 27

WISCONSIN.—*Chippewa* — Bessemer, 2; Eau Claire 1st, 5; Hudson sab.-sch., 2. *Madison*—Cambria, 5.17; Reedsburg, 3; Rockville German, 70 cts. *Milwaukee*—Milwaukee North, 1; — Perseverance, 78 cts. 19 65

Contributions from churches and Sabbath-schools. $5,776 10

OTHER CONTRIBUTIONS.

A member of Beechwood, Clarion, Pa., 26 cts.; Anonymous, N.Y., 500; Mr. John Maines, N.Y., 5; C. H. M., N.J., 1.68; E. Francis Hyde, Esq., 54 Wall street, N.Y., 50; C. H. Homet, 1; C. Penna., 4; Rev. Geo. D. Stewart, Fort Madison, Ia., 5; W. H. Rose, Stony Point, N.Y., 1; Mrs. F. R. Wells, Paris, France, 5..... 572 94

$6,349 04

MISCELLANEOUS.

Premiums of insurance, 190.90; Interest on investments, 898.16; Sales of church property, 148.34; Plans, 20 cts.; Barbar Funds, 525.33..... 1,762 93

SPECIAL DONATIONS.

NEW YORK—*Albany*—Schenectady 1st, 15; — sab.-sch., 39.69. *Boston*—Houlton, 10. *Utica*—Oneida, 5.87; Redfield, 2; Ilion 1st and sab.-sch., 10..... 82 56

$8,194 53

Church collections and other contributions April 11, 1897–April 11, 1898..... $48,444 88

Church collections and other contributions April 11, 1896–April 11, 1897. ..... 47,082 26

LOAN FUND.

Amounts collected on loans, 510; interest, 583.70.. $1,093 70

MANSE FUND.

MISCELLANEOUS.

Installments on loans, 268; Interest on church loans, 28; Interest on investments, 405.36; Premiums of insurance, 4.50..... $705 86

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION APRIL 11 TO 30, 1898.

ATLANTIC.—*McClelland*—Mount Pisgah, 1. 1 00

BALTIMORE.—*Baltimore*—Baltimore Ridgely Street, 2.50. *New Castle*—Delaware City, 3.10; Drawyer's, 2; Farmington, 2; Wicomico, 10. *Washington City*—Washington City 1st, 6. 25 60

CALIFORNIA.—*Benicia*—Fulton, 4.50; Grizzly Bluff, 2; Mendocino, 2; Two Rocks, 3.10; Vallejo (sab.-sch., 3), 8. *Los Angeles*—Fernando, 3; Glendale, 2.10; Los Angeles Central, 5.90; Monrovia, 1.82; Rivera, 6.75; Santa Monica, 4. *San Francisco*—San Francisco Holly Park, 5; — Lebanon, 2; — Mizpah, 2. *San José*—Los Gatos, 5. *Stockton*—Stockton, 7.65. 64 82

CATAWBA.—*Cape Fear*—St. Paul's, 1. *Catawba*—Ben Salem, 1; Charlotte Seventh Street, 1; Markland, 1. 4 00

COLORADO.—*Boulder*—Berthoud, 6; Fort Collins, 6; Fossil Creek, 3; La Salle, 4.95; Timnath, 4. *Pueblo*—La Junta, 1. 24 95

ILLINOIS.—*Alton*—Belleville, 2; Collinsville, 5. *Bloomington*—Danville 2d, 2; Elm Grove, 1; Piper City, 10; Wenona, 5. *Cairo*—Du Quoin, 10. *Chicago*—Chicago 3d sab.-sch., 8.92; — 6th, 47.87; — Jefferson Park, 10; Hinsdale, 2.89. *Freeport*—Ridgefield, 1.50; Rockford 1st, 7. *Mattoon*—Pana, 12.68. *Ottawa*—Grand Ridge, 7. *Peoria*—Altona, 2; Canton, 2.30; Lewistown, 4.17; Washington, 4; Yates City, 4. *Schuyler*—Burton Memorial, 2; Bushnell, 4.70; Ellington Memorial, 2. *Springfield*—Decatur, 15; Mason City, 4.03; Petoskey, 3.87. 180 93

INDIANA.—*Indianapolis*—Greenfield, 2; Indianapolis 7th, 5. *Logansport*—Chalmers, 4.87; Mishawaka, 5 35; Monticello, 14.86; Remington, 3. *Muncie*—Anderson, 3. *Vincennes*—Indiana, 1. 39 08

INDIAN TERRITORY.—*Oklahoma*—Guthrie, 50 cts. *Sequoyah*—Barren Fork, 1; Elm Spring, 5. 6 50

IOWA.—*Cedar Rapids*—Springville, 2. *Council Bluffs*—Griswold, 10. *Des Moines*—Chariton, 2.27; Indianola, 10; Medora, 1.75. *Iowa*—Bloomfield, 2; Burlington 1st, 2.40; Keokuk 2d, 3; New London, 1. *Iowa City*—Washington, 1.50. *Sioux City*—Cherokee, 10; Lyon Co. German, 2. *Waterloo*—Cedar Falls. 2.50. 50 42

KANSAS.—*Emporia*—Brainerd, 2; Emporia 1st, 30; — 2d, 10; Marion, 5. *Highland*—Effingham, 1; Washington, 5. *Neosho*—Paolo, 4. *Osborne*—Hays City, 2.65. *Topeka*—Topeka 2d, 5. 64 65

KENTUCKY.—*Ebenezer*—Paris 1st, 5; Valley, 1.10. *Louisville*—Hodgensville, 4; New Castle, 1. *Transylvania*—Harmony, 3; Henrietta, 2.75. 16 85

MICHIGAN.—*Detroit*—Dearborn, 1; Detroit Forest Avenue, 1.14. *Flint*—Bloomfield, 2.35 *Kalamazoo*—Plainwell, 3. *Lake Superior*—Manistique Redeemer, 15. *Monroe*—Erie, 2. *Petoskey*—Petoskey, 13. *Saginaw*—Mungers, 5. 42 49

MINNESOTA.—*Duluth*—Samaria Swedish, 1. *Mankato*—Worthington Westminster, 4.88. *Minneapolis*—Buffalo, 1.05; Howard Lake, 2; Minneapolis House of Faith, 1. *Red River*—Red Lake Falls, 1. *St. Cloud*—St. Cloud, 2.03. *St. Paul*—Hastings, 2; Red Wing, 11.06; St. Paul House of Hope, 20. *Winona*—Caledonia, 1. 47 02

MISSOURI.—*Kansas City*—Rich Hill (sab.-sch., 2), 7; Salt Springs, 2. *Ozark*—Lockwood, 1.50. *Palmyra*—Pleasant Prairie, 1. *St. Louis*—Bay German, 2; De Soto, 9.30; Kirkwood, 25; Rock Hill, 3.41; St. Charles Jefferson Street, 43. 95 21

MONTANA.—*Great Falls*—Great Falls, 1. 1 00

NEBRASKA.—*Hastings*—Bethel, 1.04; Bastwick, 1; Holdredge, 5; Superior, 2. *Kearney*—Berg, 1. *Nebraska City*—Firth, 2.95; Hebron, 1.10; Lincoln 2d, 14.65; Raymond, 2; Staplehurst, 3; Utica, 2. *Niobrara*—St. James, 1. *Omaha*—††Lyons, 50; Schuyler, 3.40; Wahoo, 25 cts. 90 39

NEW JERSEY.—*Elizabeth*—Clarksville, 1; Elizabeth 2d, 64. *Jersey City*—Paterson Broadway German (sab.-sch., 1; Ladies' Soc., 1), 4; West Hoboken, 4. *Monmouth*—Bordentown, 4.33; Cranbury 2d, 4; Delanco, 2; Perrineville, 1. *Morris and Orange*—Chester, 5; Orange 1st, 80; Succasunna, 2. *New Brunswick*—New Brunswick 2d, 2; Princeton 2d, 10; — Witherspoon Street, 1. *Newton*—Bloomsbury, 5.25; Mansfield 1st, 10; Sparta, 2. *West Jersey*—Cedarville 1st, 5; Clayton, 10; Fairfield, 2; Glassboro, 1. 219 58

NEW MEXICO.—*Rio Grande*—Los Lentas, 15 cts.; Pajarito, 15 cts. 30 cts.

NEW YORK.—*Albany*—Albany 1st, 44; Johnstown, 20; Saratoga Springs 1st, 11.84; — 2d, 12; Voorheesville, 1. *Binghamton*—Conklin, 5. *Brooklyn*—Brooklyn Grace, 9.27; — Noble Street, 10; — Ross Street, 28. *Chemung*—Big Flats, 2; Elmira Lake St., 7; Mecklenburg, 2. *Genesee*—Stone Church, 1. *Geneva*—Canandaigua, 8.81. *Long Island*—Moriches, 6.68. *New York*—New York Fifth Avenue, 100; — Madison Square, 454.83; — Scotch, 75.60; — Throgg's Neck Y.P.S.C.E., 5; — University Place, 50. *Niagara*—Lockport 1st, 39.97. *North River*—Canterbury, 4. *Otsego*—Margaretville, 5. *Steuben*—Bath, 48.06. *Syracuse*—Syracuse 1st, 43.70; — East Genesee, 3.46. *Troy*—Brunswick, 2; Malta, 3; Melrose, 4; Salem, 7.17; Troy 1st, 18.65; — 3d, 2, -- Second Street, 87.13. *Utica*—Utica Bethany, 2.81; Verona, 3. *Westchester*—Bedford, 3; Poundridge, 3. 1133 98

NORTH DAKOTA.—*Minnewaukon*—Bottineau, 6; Bottineau Peabody, 1. 7 00

OHIO.—*Athens*—Gallipolis, 2; Middleport, 7; Pleasant Grove, 1. *Cincinnati*—Bond Hill, 4.84; Linwood Calvary, 4. *Cleveland*—Cleveland Calvary, 40; — Woodland Avenue, 10. *Columbus*—Scioto, 1. *Dayton*—Dayton Park, 5; Eaton, 4. *Mahoning*—Champion, 2; Mineral Ridge, 1; North Jackson, 1; Warren, 9.90; Youngstown, 26.03; — Westminster, 7. *Maumee*—Bradner, 1. *Portsmouth*—Jackson, 3; Manchester, 4. *St. Clairsville*—Morristown, 3; New Castle, 1; Powhatan, 1; West Brooklyn, 1. *Steubenville*—Oak Ridge, 2. *Wooster*—West Salem, 1. *Zanesville*—Zanesville 2d, 24. 166 77

OREGON.—*East Oregon*—Union, 1.02. *Willamette*—Eugene, 3; Gervais, 1; McCoy, 1. 6 02

PENNSYLVANIA.—*Allegheny*—Millvale, 6.81. *Blairsville*—Ebensburg, 10; Ligonier, 2.90; Salem, 3. *Butler*—Butler, 2; Fairview, 2.77; Petrolia, 7.26. *Carlisle*—Great Conewago, 2; Harrisburg Elder Street, 2; Lebanon Christ, 66.28; Lower Marsh Creek, 7.25. *Chester*—Olivet, 2. *Clarion*—Oil City 2d, 15; Tionesta, 4. *Erie*—Edinboro, 2.72; Meadville 1st, 8. *Huntingdon*—Bellefonte sab.-sch., 8.63; East Kishacoquillas, 25; Middle Tuscarora, 1; Port Royal, 8. *Kittanning*—Glen Campbell, 1; Midway, 1; Parker City, 3.37. *Lackawanna*—Greenwood, 1; Honesdale, 24 43; Pleasant Mt., 1; Rome, 4; Scott, 3; Scranton Green Ridge Ave, 20.25; Uniondale, 1; West Pittston, 48.50; Wilkesbarre 1st, 206.31; — Memorial, 49.71. *Lehigh*—Freeland, 7.22; Lansford, 2; Mountain, 3; Sandy Run, 2; Upper Lehigh, 4.85. *Northumberland*—Emporium, 5; Montgomery, 4; Orangeville, 1; Shamokin 1st 3.09. *Philadelphia*—Philadelphia Greenway C.E., 5; — Princeton, 152.62; — Scots, 8.35; — Woodland, 115.34; — Washington Square, 30.25. *Philadelphia North*—Germantown West Side, 10; Reading Olivet, 10. *Pittsburgh*—Pittsburgh Central Chapel, 4.18; — Shady Side, 43. *Redstone*—Suterville, 5; Tent, 50 cts. *Shenango*—Pulaski, 2; West Middlesex, 2. *Washington*—McMechan, 10 cts.; Moundsville, 4; Wheeling 1st, 18.25. *Wellsboro*—Farmington, 1. *Westminster*—Lancaster 1st, 6.37; Union, 15. 1016 31

SOUTH DAKOTA—*Black Hills*—Carmel, 1, Sturgis, 2. *Central Dakota*—Huron, 15. *Dakota*—Poplar, 2.91. *Southern Dakota*—Brule Co. 1st Bohemian, 2; Scotland, 1. 23 91

TENNESSEE.—*Holston*—Greenville, 5; St. Marks, 1. 6 00

TEXAS.—*Austin*—New Orleans, 1. *Trinity*—Albany Miss. Soc., 6.40. 7 40

UTAH.—*Boise*—Boise City 1st, 4. 4 00

WASHINGTON.—*Alaska*—Juneau Northern Light, 2. *Olympia*—Tacoma Immanuel, 3; Vancouver 1st, 2. *Spokane*—Spokane 1st, 5. *Walla Walla*—Denver, 1; Kamiah 1st Ind., 10; North Fork Indian, 2. 25 00

WISCONSIN.—*Chippewa*—Ashland 1st, 9.73; Rice Lake, 5. *Madison*—Brodhead, 3; Janesville, 9.08; Madison Christ, 5. *Milwaukee*—Beaver Dam Assembly, 5; Horicon, 2; Milwaukee Perseverance, 22 cts.; Ottawa, 82 cts.; Racine 1st, 39.10. 78 95

Contributions from churches and Sabbath-schools. $3,450 11

OTHER CONTRIBUTIONS.

"A Minister's Tithe," Athens Presbytery, 2; "A Minister's Tithe," Fargo Presbytery, 2; "A Minister's Tithe," Parkersburg Presbytery, 2; A Friend, 5; Rev. J. Q. Adams and wife, Clifton Springs, N. Y., 5; J. P. Congdon, Williamstown, Mass., 5; Mrs. Rev. O. G. Cook and Miss L. E. Cook, Buffalo, N. Y., 2; Congregational church and society of East Bloomfield, 10.48.... 33 48

$3,483 61

MISCELLANEOUS.

Premiums of insurance, 377.83; Sales of church property, 484.20; Interest on investments, 924; Legacies, 14,161.20 ..... $15,947 23

SPECIAL DONATIONS.

"A Friend," 2.50; Mrs. F. Cairns, Washington, D. C., 5. NEW YORK—*Boston*—New Bedford 1st, 10. *Utica*—Utica Olivet, 5; Waterville, 5.79. 28 29

$19,459 13

Church collections and other contributions April 11-30, 1898 ..... $3,483 59
Church collections and other contributions April 11-30, 1897 ..... 2,949 35

LOAN FUND.

Interest $458 31
Payments on mortgages 351 00
$809 31

MANSE FUND.

Installments on loans $637 90
Interest 78 75
Premiums of insurance 16 58
$733 23

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the *number* of the receipt held, or, in the absence of a receipt, the *date, amount and form* of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

†† In accordance with terms of mortgage.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, MARCH, 1898.

ATLANTIC.—*East Florida*—Candler, 2; Crescent City, 1; Green Cove Springs, 4; St. Augustine Memorial (W. M. Soc., 20), 113.89; Wiersdal, 1. *Fairfield*—Camden 2d, 75 cts.; Melina, 1. *Knox*—Midway, 2. *McClelland*—Abbeville 2d sab.-sch., 1; Mattoon, 1. *South Florida*—Eustis, 3. 131 64

BALTIMORE.—*Baltimore*—Baltimore 1st, 500; — 2d, 31.90; — Abbott Memorial, 5; — Bohemian and Moravian, 2; — Canton, 2; — Central add'l, 5; — Faith, 5; — Fulton Avenue, 8; — Grace, 1; — La Fayette Square, (sab.-sch., 5), 38.15; — Westminster, 5; Bel Air, 17.28; Brunswick, 1; Catonsville, 5; Cumberland, 30; Govanstown, (sab.-sch., 2), 14; New Windsor, 1; The Grove, 5; Zion, 1. *New Castle*—Chesapeake City, 10; Christiana, 2; Delaware City, 1.60; Forest 1st, 20; Grace (Kennedyville), 3; Green Hill, 5; Milford, 16.75; White Clay Creek, 12; Wilmington Central (sab.-sch., 7.25), 64.05; — Gilbert, 1; Worton 1st, 1. *Washington City*—Boyd's, 2; Darnestown, 6; Hyattsville, 3; Neelsville, 13; Riverdale, 1; Warner Memorial, 5; Washington City 6th, 23; — 15th street, 5; — Eastern sab.-sch., 4; — Eckington, 1.20; — Metropolitan, 10.35; — New York Avenue, 237.03; — North, 1; — Westminster, 20. 1150 32

CALIFORNIA. — *Benicia*—Arcata, 13; Eureka, 2; Napa, 2.50; Point Arena, 3; Two Rocks, 8. *Los Angeles*—Anaheim 1st, 10; Azusa, 10.30; — Spanish, 1; Burbank 1st, 3.30; El Cajon, 17.50; El Monte, 2.64; Inglewood 1st, 2.25; Los Angeles Knox, 2; Palms, 5; Point Loma, 2; San Gorgonia (sab.-sch., 35 cts.), 1.20; Vineland, 1. *Oakland*—Oakland Welsh, 2; Valona, 5. *Sacramento*—Chico, 10; Davisville 1st, 3; Dixon, 3; Ione, 1; Marysville, 1; Vacaville, 2. *San Francisco*—San Francisco Trinity, 24. *San José*—Moro, 2; San Jose 2d, 21; San Luis Obispo, 4; Watsonville, 10. *Santa Barbara*—El Montecito, 13; Santa Barbara 1st, 25. *Stockton*—Dinuba, 2; Fowler 1st, 5; Madera, 2; St. James, 1. 222 69

CATAWBA.—*Cape Fear*—Beaufort Grace, 1; Lillington, 50 cts.; Shiloh, 1; Wilson Chapel, 1. *Catawba*—Emmanuel, 15 cts.; Davidson College (sab.-sch., 10 cts.), 60 cts. *Southern Virginia*—Elizabeth City, 1; Ogden Chapel, 1; Refuge, 1; Roanoke 5th Avenue, 2; Ridgeway, 1; Richmond 1st, 1. *Yadkin*—Logan, 1; Mt. Vernon, 1; New Centre, 1; Salisbury Church Street, 1. 15 25

COLORADO.—*Boulder*—Berthoud, 14.51; Fort Morgan, 74 cts.; Greeley 1st, 5; Rankin, 7; Valmont, 36 cts. *Denver*—Denver 23d Avenue, 25.80; — Westminster, 3; Idah Springs 1st, 1. *Gunnison*—Leadville 1st, 11. *Pueblo*—Colorado Springs 1st, 12.33; La Luz, 2; Pueblo Fountain (sab.-sch., 25 cts.), 3; San Rafael, 1. 86 74

ILLINOIS.—*Alton*—Alton (sab.-sch., 5.94), 15; Belleville, 2.81; Bethel, 1.95; Carrollton, 6; Ebenezer, 1; Elm Point, 1; Hardin, 2; Kampsville, 1; Lebanon, 2; Summit Grove, 1; Unity, 1; Virden, 3; Waveland, 1; Whitehall, 2. *Bloomington*—Fairbury, 11.79; Gibson City, 11; Heyworth, 3; Hoopeston 1st, 10; Lexington, 9.11; Paxton, 3; Pontiac, 20; Rankin, 3. *Cairo*—Bridgeport, 2; Campbell Hill 1st, 1; Golconda, 5; Pisgah, 1; Saline Mines, 3; Wabash, 2. *Chicago*—Arlington Heights, 1.60; Berwyn, 4; Chicago 1st, 23.80; — 2d, 50; — 3d sab.-sch., 10; — 4th, 50; — 41st Street Bethlehem Chapel, 4; — Brookline, 4; — Fullerton Avenue, 42.21; — Lakeview 1st, 37.85; — Ridgway Avenue, 1; Evanston 1st, 27.95; — South, 6; Gardner, 5.68; Joliet 1st, 14.70; — Central, 73; Manteno (J. C. E. Soc., 1), 45; Maywood, 4; New Hope, 2; Oak Park 1st, 56.40; River Forest 1st, 8. *Freeport*—Linn and Hebron, 3.70; Marengo C. E. Soc., 5; Winnebago, 13.50. *Mattoon*—Kansas, 5; Morrisonville, 7; Palestine, 3; Presbyterial collection, special, 85. *Ottawa*—Sandwich, 5. *Peoria*—Farmington, 8.60; Ipava, 9.36; Limestone, 2; Salem, 2; Washington, 5. *Rock River*—Ashton 1st, 5; Beulah, 5; Centre, 9; Coal Valley, 3.60; Fulton, 4.78; Garden Plain, 4.20; Millersburg, 3; Newton, 5.30; Woodhull, 4.10. *Schuyler*—Appanoose, 6; Augusta, 46; Brooklyn, 4; Doddsville, 3; Huntsville, 1; Kirkwood, 7; Mount Sterling, 11.93; Nauvoo 1st (C. E. Soc., 1), 2; Quincy 1st (J. C. E., 10), 15; Warsaw, 3.60. *Springfield*—Buffalo Hart, 1; Divernon, 1.84; Maroa, 3.50; North Sangamon, 5; Springfield 1st, 11.40; —2d, 6.60; Virginia, 8; Williamsville, 1. 932 86

INDIANA.—*Crawfordsville*—Attica, 7; Bethel, 4; Crawfordsville Centre, 31.20; Darlington, 1; Dayton, 1.10; Delphi, 4.50; Elizaville, 2; Frankfort 1st, 10; Kirklin, 2; Marshfield, 1; Rock Creek, 3; Rockfield, 5; Rockville Memorial, 2.75; Thorntown, 5; Waveland, 1; Williamsport, 5. *Fort Wayne*—Albion, 7; Kendallville, 12; La Grange, 1.56; Warsaw 1st, 8. *Indianapolis*—Brazil 1st, 12; Clay City, 5; Greencastle, 10; Indianapolis 1st, 71.72; Roachdale, 3; Southport, 3. *Logansport*—Centre, 2 25; Goodland, 11.88; Kentland, 3.40; Pisgah, 1; Rochester, 1. *Muncie*—Muncie 1st, 20; Noblesville, 5; Portland, 1; Tipton, 3; Wabash, 50. *New Albany*—Charlestown, 8.72; Hanover, 13.60; Jeffersonville 1st, 17.89; Madison 2d, 3.30; Mount Vernon, 1; New Albany 1st, 5.43; — 3d, 4; New Washington, 2; Otisco, 2; Utica, 1. *Vincennes*—Evansville Grace, 25; — Park Memorial, 2; Terre Haute Central, 3; Upper Indiana; Vincennes, 28. *White Water*—Cold Spring, 1; Connersville German, 10; Dillsboro, 1; Dunlapsville, 2; Kingston, 4; Liberty, 6; Sparta, 1; Versailles, 1. 465 30

INDIAN TERRITORY.—*Choctaw*—McAlester, 9; Mena, 2; South McAlester, 8. *Cimarron*—El Reno, 5. *Oklahoma*—Guthrie, 7; Newkirk, 2; Oklahoma City, 3; Perry, 6; Ponca City, 2; Shawnee, 3; Stillwater, 5. *Sequoyah*—Fort Gibson, 3; Muscogee, 2; Tulsa 1st, 7.60. 64 60

IOWA.—*Cedar Rapids*—Blairstown, 6.28; Centre Junction, 3; Garrison, 2.50; Marion, 11.66; Monticello, 3; Richland Centre German, 7; Scotch Grove, 4; Wyoming, 5.67. *Corning* — Essex, 2; Hamburg, 2; Sidney, 10. *Council Bluffs*—Audubon, 15; Casey, 3; Greenfield, 5; Marne, 3; Menlo C. E., 2; Missouri Valley, 8; Shelby 1st, 4.97. *Des Moines*—Adel (W. M. Soc., 3), 7.55; Des Moines Westminster, 2; Indianola 1st, 20; Knoxville, 8; LeRoy, 4; Milo 1st, 6.40; New Sharon, 1; Olivet, 1; Oskaloosa 1st, 4.50; White Oak, 1.75; Winterset, 30.12. *Dubuque*—Centretown German, 1; Dubuque 2d, 20; — 1st German, 5; Dyersville German, 1; Frankville, 1; Hopkinton 1st, 6.13; Independence 1st, 19.03; — German, 2; Maynard, 5; Oelwein, 5; Rowley, 2; Saratoga Bohemian, 1; Zalmona, 20. *Fort Dodge*—Algona, 2; Armstrong 1st, 1.78; Burt, 4; Depew, 1.25; Emmett County 1st, 3.17; Hoprig, 1.50; Maple Hill, 1; Rockwell City 1st, 7; Rolfe C. E. Soc., 1.65. *Iowa*—Burlington Hope, 2; Ottumwa 1st, 2.46; Primrose, 1; Sharon, 3; Wapella, 5. *Iowa City*—Atalissa, 1; Crawfordsville, 1; Iowa City, 15; Lafayette, 1; Marengo, 2.66; Muscatine 1st, 12; Sugar Creek, 1; West Liberty, 6; Wilton, 12. *Sioux City*—Battle Creek, 2; Denison, 5; Ebenezer 1st Holland, 1; Paullina, 5; Sac City 1st, 5; Union Township, 1.10; Vail, 1.88; Wall Lake 1st, 6. *Waterloo*—Aplington, 4; Cedar Falls, 11; Conrad, 3; Holland German, 22; Kamrar German, 15; La Porte City (J. C. E., 5), 10; Salem, 12; Tranquility, 13; Waterloo 1st, 15.83. 517 84

KANSAS.—*Emporia*—Argonia, 3.80; Cedar Point, 50 cts.; Clear Water 1st, 4.75; Peabody, 6.85; Wellington 1st, 9; Wichita 1st, 17.50. *Highland*—Axtel, 3.05; Baileyville 1st, 4; Barnes, 1; Blue Rapids, 8; Corning, 1.23; Hiawatha, 15; Horton C. E. Soc., 1.17; Nortonville, 2; Troy, 4; Vermillion, 1.43. *Larned*—Dodge City, 3; Great Bend, 1; Halsted, 4.23; Kingman, 4; Larned, 4; Spearville, 2.05. *Neosho*—Edna, 2; Fredonia, 2.89; Glendale, 1; Iola, 6; Lake Creek, 2. *Solomon*—Beloit, 4.10; Fort Harker, 1; Lincoln, 3; Sa-

lina, 8. *Topeka*—Clinton, 5; Fairmount, 1; Kansas City Central, 3; Lawrence 1st, 21; Oskaloosa, 8.27; Topeka 3d, 4.80. 174 62

KENTUCKY.—*Ebenezer*—Ashland 1st, 58.19; Dayton, 4; Ebenezer, 3; Falmouth, 2; Lexington 2d sab.-sch., 1.95; Maysville, 19.25. *Louisville* — Kuttawa (Hawthorne), 5; Louisville College Street, 33.32; — Covenant, 18.96; Olivet, 1; Owensboro 1st, 77.50; Pewee Valley, 3.40; Shelbyville, 22 83. *Transylvania*—Danville 2d, 40; Lancaster, 10. 300 40

MICHIGAN.—*Detroit*—Dearborn, 1.80; Detroit Forest Avenue, 4.01; — Jefferson Avenue, 60.92; Wyandotte 1st, 27.70; Ypsilanti 1st, 6.22. *Flint*—Akron, 2; Bad Axe, 2.83; Columbia, 3; Corunna 1st, 2.45; Elk, 1; Grindstone City, 1.50; Lapeer, 2.70; Linden, 1.19; Marlette 2d, 2; Popple, 3; Port Hope, 1.50; Sand Beach, 5; Sanilac Centre, 1. *Grand Rapids*—Evart 1st, 3; Grand Haven, 1; Grand Rapids Immanuel, 2; Muir, 5; Spring Lake, 2. *Kalamazoo*—Schoolcraft, 2; White Pigeon, 5. *Lake Superior*—Marquette, 10.97; Negaunee, 10. *Lansing*—Albion, 10; Brooklyn, 7.60; Concord, 2; Jackson, 10; Lansing 1st (J. C. E., 1; C. E., 1.40), 16.81; — Franklin Street, 9.93; Mason, 5. *Monroe*—Hillsdale (sab.-sch., 2), 6; Palmyra, 7; Petersburg 1st, 2.22. *Petoskey*—Boyne City, 80 cts.; Lake City, 2,94; McBain Bethany, 75 cts.; Traverse City, 1. *Saginaw*—Bay City Memorial, 4; Ithaca, 3; Midland, 9; Saginaw East Side Warren, 4.50; — West Side Immanuel, 2. 275 34

MINNESOTA.—*Duluth*—Duluth Hazlewood Park, 1; — House of Hope, 2; Pine City, 1; Two Harbors Miss. Soc., 6. *Mankato*—Amiret, 1.65; Blue Earth City, 4.50; Ebenezer, 3; Lakefield, 1; Medelia, 13; Pipestone, 4; Tracy, 6.24. *Minneapolis*—Minneapolis 1st, 32.27; — Bethlehem sab.-sch., 3.01; Stewart Memorial (sab.-sch., 7), 12.60; Rockford, 1.58. *Red River*—Bethel, 2; Elbow Lake, 4; Fergus Falls 1st, 34.43; Herman 1st sab.-sch., 2; Stevens, 1.50; Western, 2. *St. Cloud*—Lakeside, 1; Rheiderland German, 1; Wheaton, 3; Wilmar, 5.90. *St. Paul* — Shakopee, 1; South St. Paul, 2; St. Paul Bethlehem German, 2; — House of Hope sab.-sch., 10. *Winona* — Blooming Prairie sab.-sch., 43 cts.; Chatfield, 3; Frank Hill German, 2; Rochester, 29.21; Utica Union, 2; Winona German, 3. 204 32

MISSOURI.—*Kansas City*—Brownington, 2; Butler, 5.69; Eldorado Springs, 1; Jefferson City 1st, 29.18; Kansas City 3d, 2.35; — 5th, 5; Lowry City, 2 66; Nevada, 6; Osceola, 2; Sedalia Broadway, 30; Vista, 1; Warrensburg 1st, 13.50. *Ozark*—Ash Grove, 3; Buffalo, 1; Fordland, 1.50; Monett Waldensian, 10; Monett, 5; Mount Vernon, 1; Ozark Prairie, 2. *Palmyra*—Bethel, 1.25; Birdseye Ridge, 6; Brookfield 1st, 8.85; Edina, 2; Knox City, 3; La Grange, 1; New Cambria, 2.25; Wilson, 1. *Platte*—Albany, 2; Cameron, 6; Chillicothe, 4; Fairfax, 2; Hodge, 2.15; Martinsville, 1.50; Marysville 1st, 14; New Hampton, 2; New Point, 4; Parkville sab.-sch., 7.94; Polo, 1; Rosendale, 1; St. Joseph Hope, 5. *St. Louis*—Bethlehem, 10; Cornwall, 1; Cuba, 4; De Soto, 7.25; Marble Hill, 1.75; Pacific, 1; Rolla, 7; St. Louis 1st, 45.80; — Tyler Place, 15; — Washington and Compton Avenue, 200; Washington, 2.95; White Water, 65 cts. *White River*—Plantersville, 2; Hopewell, 1.50; Holmes Chapel, 3; Hot Springs 2d, 2; Westminster, 4. 510 72

MONTANA.—*Butte*—Butte 1st, 8; — Immanuel, 3; Missoula, 5. *Great Falls*—Stanford, 2. *Helena*—Baisin, 1; Boulder 1st, 7.80; Hamilton, 3; Pony, 2; Spring Hill, 1; Wickes, 1. 33 80

NEBRASKA.—*Box Butte*—Bodarc, 15 cts.; Crowbutte, 74 cts.; Gordon, 1; Union Star, 75 cts.; Valentine, 2.45; Willow Creek, 35 cts. *Kearney*—Ashton, 1; Fullerton 1st, 6.14. *Nebraska City*—Fairmount, 1.40; Gresham, 1; Plattsmouth, 10.50. *Niobrara*—Cleveland, 1.05; Coleridge, 2.25; Hartington, 5; Osmond, 3; Stuart, 1; Wayne, 8.50; Winnebago Indian, 8. *Omaha*—Bellevue, 7; Clarkson Zion Bohemian, 1; Lyons 1st (C. E., 1), 3.20; Omaha 1st German, 3; — Knox (members), 7.50; — Lowe Avenue, 1.14; Wahoo Bohemian, 3. 80 12

NEW JERSEY.—*Corisco*—Batanga, 1. *Elizabeth*—Clinton (sab.-sch., 5), 35; Connecticut Farms, 8; Cranford 1st, 10; Elizabeth 1st German, 7; — 3d, 21.75; — Westminster, 146.27; Lamington sab.-sch., 12.74; Lower Valley, 5; Plainfield Crescent Avenue, 580.64; — Hope Chapel, 2; — Warren Chapel, 1; Pluckamin, 4.50; Rahway 2d (add'l), 10; Roselle, 37.14; Springfield, 11; Westfield, 14.62. *Jersey City*—Jersey City 1st, 4; Passaic Dundee, 4.10; Paterson 2d, 89.21; Rutherford 1st (sab.-sch., 15), 69.47; West Milford, 2. *Monmouth*—Asbury Park Westminster, 7; Atlantic Highlands, 3.30; Delanco 1st, 2 40; Farmingdale, 3; Freehold 1st sab.-sch., 7.33; Hightstown (sab.-sch., 4.35), 28; Holmanville, 1; Hope, 1; Jamesburgh, 10; Keyport, 2; Manchester 1st, 1; Matawan, 85.25; Moorestown 1st sab.-sch., 4; Mount Holly 1st, 6; Point Pleasant, 2; Red Bank, 12; Sayreville German, 1; Shrewsbury, 10; South Amboy 1st, 4; South River German, 2; Tennent, 7.16; Tuckerton, 1. *Morris and Orange*—Berkshire Valley, 4; Boonton C. E. Soc., 10.25; Dover 1st, 28.80; East Orange Brick, 48.17; German Valley, 5; Hanover, 10; Madison 1st, 6.31; Mine Hill, 8; Morris Plains, 6.10; Mt. Olive, 6.16; New Vernon, 9.50; Orange Central, 50; Orange Valley German, 1; Parsippany, 10; Pleasant Grove, 7; Schooley's Mountain, 12; Summit Central, 124.70; Wyoming, 1. *Newark*—Bloomfield 1st, 73.87; Montclair Grace, 8; — Trinity, 25; Newark 2d, 43.75; — 6th, 8.10; — 1st German, 23; — 2d German, 15; — 3d German, 5; — Bethany, 4; — Calvary, 9.25; — High Street, 20.52; — House of Hope, 2.85; — Immanuel, 2.50; — Memorial, 17; — Park, 16.95; — Roseville (member), 50; — Wickliffe, 15.85. *New Brunswick*—Dayton, 3; Frenchtown sab.-sch., 2; Hamilton Square, 6; Hopewell, 3.72; Kingwood, 1; Kirkpatrick Memorial, 1.50; Lawrence, 10; Trenton 1st chapel, 7; — 5th (sab.-sch., 5), 15; — Prospect Street (Brookville sab.-sch., 7.22), 41.22. *Newton*—Asbury, 5; Belvidere 1st, 10; — 2d, 10; Danville, 2; Deckertown 1st, 22.30; Franklin Furnace, 1.14; Greenwich, 3; La Fayette, 3.37; Musconetcong Valley, 2; Newton sab.-sch., 21; Wantage 2d, 3.78. *West Jersey*—Absecon, 1.14; Billingsport, 1; Bridgeton 1st, 55; — Irving Avenue, 64 cts.; Camden 1st, 15; — 2d, 10.05; — Calvary, 2; Deerfield, 10; Gloucester City 1st, 15; Pleasantville, 1.75; Swedesboro, 2; Tuckahoe, 1; Williamstown, 5; Woodstown (sab.-sch., 3), 7. 2275 12

NEW MEXICO.—*Arizona* — Florence, 7. *Rio Grande* — Albuquerque 2d Spanish, 3; Colorado Spanish, 1; Jemes, 1; Las Placetas Spanish, 1; Los Lentas, 18 cts.; Pajarito, 18 cts. *Santa Fé*—Aztec, 1. 14 36

NEW YORK.—*Albany*—Albany 6th, 2; — Madison Avenue, 8; — State Street, 18.01; Amsterdam 2d, 44.82; Batchellerville, 1; Conklinville, 50 cts.; Gloversville 1st, 42.30; Hamilton Union, 5; Jefferson 1st, 6; Jermain Memorial, 15; Northampton, 2; Schenectady East Avenue, 5; West Galway, 3. *Binghamton*—Bainbridge, 5.70; Binghamton 1st, 79.12; — Broad Avenue, 4.41; — Immanuel C. E., 5; East Maine, 50 cts.; McGrawville, 1.06; Nichols 1st, 3.20; Owego, 5. *Boston*—Barre 1st Y. P. Soc., 2; Boston Scotch, 5; Litchfield, 3; Lonsdale, 2; Manchester Westminster, 2.30; Newburyport 1st, 10; Portland, 2; Providence 1st, 5; Roxbury, 1; South Ryegate, 8; Worcester 1st, 1. *Brooklyn*—Brooklyn 1st City Park Branch, 5; — 1st German, 15; — Ainslie Street, 5; — Bedford, 34; — Classon Avenue, 158.32; — Friedenskirche, 10; — Lafayette Avenue, 234.98; — Memorial, 187.76; — Olivet Chapel sab.-sch., 2; — Prospect Heights, 5; — Siloam, 2; — South 3d Street sab.-sch., 10; Woodhaven 1st, 2; — French Evangelical, 2. *Buffalo*—Alden, 2; Buffalo 1st, 400; — Bethany, 16.47; — Bethlehem, 4.50; — Calvary, 35.52; — Westminster, 67.25; Conewango, 2; East Aurora, 4; East Hamburg (sab.-sch., 2), 14; Ellicottville, 5; Franklinville 1st, 4; Jamestown 1st, 100; Olean 1st, 38; Springville 1st, 8.72; Westfield 1st, 155. *Cayuga*—Dryden, 4; Genoa 1st, 10; — 3d, 1; Ithaca 1st (add'l), 85.74; Port Byron, 6. *Champlain*—Essex, 1.50. *Chemung*—Elmira 1st, 7.78; — North, 5.56. *Columbia*—Ashland, 2; Spencertown, 2; Windham 2d, 1. *Genesee*—Attica, 20.90; East Pembroke, 7; Perry, 24.03; Pike, 1.50; Stone Church, 1. *Geneva*—Bellona sab.-sch., 12; Geneva 1st, 23.85; Oak's Corners, 4; Trumansburg, 15.64; Waterloo, 3.08. *Hudson*—Centreville, 3; Circleville, 2.27; Congers 1st, 8; Denton, 4.50; Florida, 2.98; Good Will, 72 cts.; Hamptonburg, 5; Hempstead, 1; Jeffersonville German, 1.50; Liberty, 3; Middletown 1st, 23.10; Mount Hope, 3; Nyack 1st, 11.75; — German, 2; Ramapo Works, 35; Ridgebury, 50 cts.; Rockland 1st, 1; Scotchtown, 4; West Town, 3. *Long Island*—Bellport, 4; Brookfield, 1; Greenport, 5; Mattituck, 7; Sag Harbor, 12.50; Shelter Island, 16; South Haven (sab.-sch., 1; C. E., 1), 2; Southhold, 8; Westhampton, 40. *Lyons*—Fairville, 1; Galen, 12. *Nassau*—Babylon, 5; Brentwood, 9; Comac, 3; Glen Wood, 1.63; Melville, 4; Newtown, 20; Oyster Bay 3; Roslyn, 3.64; Springland, 5. *New York*—New York 2d German, 3; — 4th Avenue (sab.-sch., 72.25), 313.25; — 5th Avenue, 1333.60; — 13th Street, 11; — Bethany sab.-sch., 7; — Bohemian, 2; — Brick (add'l), 400.50; — Calvary, 2; — Christ, 10; — Covenant, 11; — French Evangelical, 5; — Harlem (add'l), 200; — Madison Square Bible school, 5; — Mount Tabor, 2; — Mount Washington, 252.50; — Rutgers Riverside, 199.73; — St. James, 2; — Spring Street, 5; — Tremont, 12; — West End, 20.50; — Woodstock H. M. Soc., 10; — Zion German, 3.33. *Niagara*—Albion, 10; Lewiston, 2; Lyndonville, 4. *North River*—Amenia, 16 66; Hughsonville (sab.-sch., 1), 5; Milton, 4; Newburg Union, 20; New Hamburg, 10; Poughkeepsie, 14.36. *Otsego*—Cherry Valley, 36.55; Delhi 1st, 50; — 2d, 57. *Rochester*—Brighton 1st, 10; Chili, 5; Dansville, 5; Moscow, 2; Nunda, 10; Rochester 1st, 50; — 3d, 50; — Calvary, 1; — Memorial, 1; — North, 11; Springwater 1st, 1. *St. Lawrence*—Adams, 2; Oswegatchie 1st, 10; — 2d, 3; Theresa, 3.12; Watertown Hope Chapel, 1.10. *Steuben*—Arkport, 3; Avoca, 1.30; Hammondsport, 5; Hornellsville 1st, 15; Woodhull, 2.09. *Syracuse*—Baldwinsville, 4; Fulton and Granby (sab.-sch., 5), 17; Hannibal, 1; Oswego Grace, 32.25; Pompey, 5; Syracuse 4th, 8; — Central, 67.90. *Troy*—Hebron, 1; Lansingburg Olivet, 3.41; Middle Granville, 4.09; North Granville, 2; Salem 1st, 11.38; Sandy Hill, 31.50;

Troy 2d (add'l), 10; — 9th, 27.62; — Liberty Street, 1; — 2d Street, 130.67; Waterford 1st (sab.-sch., 20), 80.09. *Utica*—Cochran Memorial, 3.87; Ilion and sab.-sch., 5; Utica 1st, 20; — Westminster sab.-sch., 25; Vernon, 8.50. *Westchester*—Croton Falls, 5.69; Greensburgh, 277.37; Irvington, 78.61; Mt. Kisco, 15.73; New Haven 1st, 19.29; Scarborough, 35; Sing Sing, 1000; South East, 4; Yonkers Dayspring, 15.
7527 67

NORTH DAKOTA.—*Fargo*—Baldwin, 5; Hillsboro, 4. *Minnewaukon*—Leeds, 5. *Pembina*—Arvilla, 2; Elkmont, 3.05; Emerado, 4; Forest River, 1; Inkster, 3.84; Langdon, 4; Larimore, 5; Milton, 1.20; Osnabruck, 1. 39 09

OHIO.—*Athens*—Athens 1st, 5; Gallipolis, 3.35; Pomeroy, 10; Veto, 4. *Bellefontaine*—Bellefontaine 1st, 5.76; Buck Creek, 5; De Graff, 3.25; Spring Hills, 3. *Chillicothe*—Greenfield 1st (Men's Soc., 5.70), 14.75. *Cincinnati*—Cincinnati 1st, 31.25; — 4th, 2.50; — 6th 6; — Calvary (Linwood) C. E. Soc., 1; — Clifton sab.-sch., 10; — Mount Auburn, 56; Harrison, 5; Loveland, 10.56; Morrow 1st, 10; Reading and Lockland, 3; Westwood German, 2. *Cleveland*—Akron 1st, 2; Ashtabula (sab.-sch., 1.37), 3.14; Cleveland 1st, 11.10; — 2d, 7.0; — Beckwith, 9.02; — Bolton Avenue, 12.75; — Miles Park, 5; — North sab.-sch., 2.62; — South, 10; — Woodland Avenue King's Daughters, 10; New Lyme, 6; Parma, 1.50; Rittman (sab.-sch., 1), 2.20. *Columbus*—Circleville, 20; Columbus 1st, 85. *Dayton*—Dayton 4th, 11; — 3d Street, 100; — Riverdale, 1.16; Oxford, 9.36; Somerville, 2; Troy, 12.35. *Huron*—Elmore, 1; Fostoria 1st, 5; Fremont 1st (C. E. Soc., 2; sab.-sch., 7), 21; Genoa, 1; Milan, 2; Monroeville, 2. *Lima*—Columbus Grove, 1; Lima Main Street, 5; Rushmore, 2; Van Wert, 12; Venedocia, 3.46. *Mahoning*—Canton 1st, 18.50; Champion, 5; Columbiana, 6; East Palestine, 12; Hubbard, 2.61; Kinsman 1st, 5.50; Leetonia 1st, 4; Lisbon 1st, 14; Niles, 5; North Benton, 5; North Jackson, 6; Rogers Westminster, 2; Salem, 13; Vienna, 5.73; Youngstown 1st, 94.31; — Westminster, 14.52. *Marion*—Berlin, 2; Iberia, 5.41; Marion 1st, 18.60; Marysville, 6.08; West Berlin, 1. *Maumee*—Bowling Green 1st, 25; Delta 1st, 3; Grand Rapids, 3.75; Hicksville, 1; Maumee, 2; Montpelier, 2; North Baltimore, 3; Paulding, 4; Toledo 1st German, 2. *Portsmouth*—Manchester, 5; Portsmouth 1st, 5. *St. Clairsville*—Barnesville, 8; Beallsville, 2; Bethel, 2; Cadiz, 42.04; Coal Brook, 5.45; Martin's Ferry, 11.57; Mount Pleasant, 4.50; Washington, 2. *Steubenville*—Amsterdam, 5; Bacon Ridge, 1.28; Buchanan Chapel, 13; Cross Creek, 4; Dennison R. R. Chapel, 5; Harlem Springs, 5; Kilgore, 3; New Philadelphia sab.-sch., 2; Richmond and sab.-sch., 1; Steubenville 3d, 3; Still Fork, 3; Two Ridges, 1.74. *Wooster*—Canal Fulton, 3; Hopewell, 11; Mt. Eaton, 2; Nashville, 6; Orrville, 4. *Zanesville*—Bladensburg, 1.05; Chandlersville, 2.95; Dresden, 8; Duncan's Falls, 2; Granville, 6.70; Jersey, 2.28; Keene, 8; Martinsburg, 2; Mt. Pleasant, 1.33; Mt. Vernon, 11.88; Newark 1st, 8.89; — Salem German, 2.42; West Carlisle, 2. 1185 17

OREGON.—*East Oregon*—Monkland, 3; Moro, 5; Union, 48 cts. *Portland*—Astoria 1st, 2.88; Clatsop Plains, 5. *Southern Oregon*—Bandon, 3; Grant's Pass Bethany, 40; Klamath Falls, 3; Marshfield, 7; Myrtle Point, 4. *Willamette*—Albany 1st, 24; Newport, 1; Octorara, 1.15; Salem, 10. 109 51

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 13; — 1st German, 6; — McClure Avenue, 21; — Melrose Avenue, 3; — Watson Memorial, 2; Avalon, 15; Bakerstown, 16.43; Bethlehem, 2; Evans City, 3.80; Fairmount, 3.25; Glenfield, 18.81; Glenshaw, 11.50; Hiland, 10.52; Pine Creek 1st, 4.60; Rochester 1st, 6; Sewickly (add'l), 65.75. *Blairsville*—Armagh, 5.10; Beulah, 21; Braddock 1st, 22.90; Congruity, 5; Derry, 22; Johnstown Laurel Avenue, 8; Latrobe, 20; Murrysville, 5.40; Pine Run, 8; Wilmerding, 6. *Butler*—Crestview, 1; Grove City, 3.85; Jefferson Centre, 1; Middlesex, 21.25; North Butler, 3; Plain Grove, 2; Pleasant Valley, 4. *Carlisle*—Centre, 9; Chambersburg Falling Spring (add'l), 60; Green Castle, 6.97; Harrisburg Market Square, 34.16; — Pine Street, 33.50; — Westminster, 12; Lebanon 4th Street, 17.51; Middletown, 5; Steelton, 14. *Chester*—Calvary (sab.-sch., 1.73; C. E., 64 cts.), 15.64; Chester 3d, 24.34; Christiana, 3.75; Doe Run, 10; East Whiteland, 9 55; Media, 38.13; Swarthmore, 1; Upper Octorara, 50. *Clarion*—Beech Woods, 28 cts.; Brookville, 21.35; Cool Spring, 3; Edenburg, 5; Endeavor, 4; Leatherwood, 7; Licking, 7; Marionville, 12.50; Mill Creek, 2.85; Mount Pleasant, 1; New Bethlehem, 7; Oak Grove, 1; Sligo, 2; Tabor, 5.27. *Erie*—Belle Valley, 4.25; Bradford 1st (add'l), 2.25; Corry, 5; East Greene, 1; Edinboro, 15.48; Mercer 1st, 16; — 2d, 10; Warren 1st, 117.28; Waterloo, 1; Westminster (Mill Creek), 3. *Huntingdon*—Altoona 2d, 33; Bedford, 5; Beulah, 2.24; Birmingham, 6.80; Buffalo Run, 2; Coalport, 1; Everett, 2; Fruit Hill sab.-sch., 2; Irvona, 2; Juniata, 3.30; Kerrmore, 2; Lick Run, 3; Little Valley, 5.64; McVeytown, 12.85; Mapleton, 4; Mifflintown Westminster, 19.50; Milroy, 3.50; Newton Hamilton, 5; Peru, 3; Philipsburg, 21.51; Pine Grove Mills sab.-sch., 74 cts.; Saxton, 2; Shellsburg, 4; Sinking Creek, 2.50; Upper Tuscarora, 6; West Kishacoquillas, 15; Williamsburg, 12. *Kittanning*—Apollo 1st, 13; Appleby Manor, 4; Atwood, 1; Bethel, 2; Black Lick, 3; Boiling Spring, 1; Centre, 1; Clinton, 3.34; Crooked Creek, 3; Currie's Run, 3; Ebenezer, 6; Elder's Ridge, 5; Elderton, 10; Gilgal, 1; Harmony, 8; Homer, 3; Jacksonville, 6; Mechanicsburg (B. Valley), 1.12; Mount Pleasant, 1; Rockbridge, 3; Saltsburg, 15; Washington, 8; Whitesburg, 2. *Lackawanna*—Archbald, 50 cts.; Bernice, 1; Brooklyn, 1; Carbondale 1st, 10; Monroeton, 2; Mountain Top, 5; New Milford, 10; Orwell, 1; Peckville, 1; Pittston, 11.01; Prompton, 2; Rushville, 4.50; Scranton 1st, 192.53; — German, 20; Shickshinny, 6.55; Silver Lake, 3; Stevensville, 1.25; Sylvania, 2.50; Ulster, 1; Uniondale, 4.50; Wilkes-Barre Grant Street, 6; Wyalusing 2d, 3. *Lehigh*—Ashland sab.-sch., 1; Audenreid, 5; Bangor, 5.88; Catasauqua 1st (Ladies' Asso'n for debt), 19; Easton 1st, 42; Lock Ridge, 10; Lower Mount Bethel, 12.40; Mauch Chunk 1st, 15.42; Pen Argyle, 10.64; Pottsville 2d (sab.-sch., 12.13), 18.13; Slatington, 10.67; Summit Hill 1st, 5; Weatherly, 5. *Northumberland*—Berwick (add'l), 5.88; Briar Creek, 2; Grove, 38; Hartleton, 5; Jersey Shore, 46; Mooresburg, 3; Northumberland, 1; Renovo 1st, 25; Shiloh, 4; Warrior Run, 5; Williamsport 1st, 50; — Covenant, 16. *Parkersburg*—Grafton, 10; Kanawa, 17.42; Kingwood, 2; Morgantown, 6; Parkersburg 1st, 10; Ravenswood, 4; Spencer, 1; Sugar Grove, 4. *Philadelphia*—Philadelphia Arch Street, 486.26; — Bethany, 28.93; — Bethesda, 22.30; — Bethlehem, 41.18; — Carmel German, 2; — Cohocksink, 40.73; — Corinthian Avenue, 3; — Emmanuel (sab.-sch., 10), 21.32; — Greenwich Street, 10; — Lombard Street Central, 5; — McDowell Memorial (sab.-sch., 10), 20; — North, 14; — North 10th Street, 16; — Northern Liberties 1st, 13.12; — Northminster (add'l), 3; — Richmond, 5; — South Western, 5; — Temple, 50.47; — Trinity, 10; — Union, 10; — Union Tabernacle, 30; — Walnut Street (add'l), 10; — West Green Street, 500; — Wharton Street, 3.54. *Philadelphia North*—Ambler, 4.39; Ashbourne, 28; Carmel, 4; Chestnut Hill 1st sab.-sch., 25; — Trinity, 40.26; Eddington, 10; Falls of Schuylkill, 10; Forestville, 4; Fox Chase Memorial (add'l), 2.60; Frankford, 16.44; Germantown Market Square, 79.01; Huntingdon Valley, 5; Jeffersonville Centennial, 3; Lawndale, 3; Leverington, 9; Lower Merion sab.-sch., 3; Macalester Memorial, 2; Manayunk, 20; New Hope, 3.71; Port Kennedy, 1; Reading Washington Street, 5; Roxborough, 14; Springfield, 18; Summit, 10.50; Wissahickon, 5.42. *Pittsburgh*—Amity, 5; Bethany sab.-sch., 4.66; Bethel, 28.67; Centre, 8.25; Charleroi, 2; Chartiers, 3; Concord, 2; Coal Bluff, 1; Crafton 1st, 9.43; Fairview, 3; Forest Grove (L. Soc., 6; sab.-sch., 3), 23; Homestead (Intermediate and Jr. C. E., 5), 10; Idlewood Hawthorne Avenue, 17; Lebanon, 6; Long Island, 4.34; McKee's Rocks (sab.-sch., 5.14), 11.14; Mansfield 1st, 25.36; Mingo, 2; Monaca, 3.36; Monongahela 1st, 25; Montours, 6; Mount Carmel, 4; Mount Pisgah, 11; North Branch, 1; Oakmont 1st, 20; Pittsburgh 1st Y. P. Soc., 16; — 3d, 1257.30; — 4th, 45.55; — 6th, 39.65; — 43d Street, 3.60; — Bellefield (sab.-sch., 20), 94.16; — East Liberty (sab.-sch., 31.57), 72.30; — Greenfield, 24; — Hazlewood, 11.30; — Highland, 18.50; — Knoxville, 4.50; — Morning Side, 1; — Mt. Washington, 6.36; — Park Avenue, 15; — Point Breeze, 150; — Shady Side (sab.-sch., 25.15), 65.15; — Woodlawn, 2.97; Sharon, 18.02; Sheridanville, 4; Valley, 4. *Redstone*—Connellsville, 10; Dunlap's Creek, 7.10; Fayette City, 2.75; Laurel Hill, 29.02; Little Redstone, 14.49; McKeesport Central (sab.-sch., 3 50), 12.40; Mount Pleasant, 11.40; Mount Vernon, 4; New Geneva, 1; West Newton, 25.35. *Shenango*—Hopewell, 5; Little Beaver, 4.25; Mount Pleasant, 10; Neshannock, 6.50; Sharpsville, 3.20. *Washington*—Cove, 1; Cross Roads, 3; Fairview, 8; Mill Creek, 5; Mount Prospect (sab.-sch. and C. E., 6), 18; Rock Lick, 3; Washington 2d, 15; Waynesburg, 5; West Liberty, 6; West Union, 1. *Wellsboro*—Arnot, 2; Austin, 5; Elkland and Osceola, 50; Farmington, 1; Mansfield, 2; Tioga, 1. *Westminster*—Bellevue, 9; Donegal, 7; Hopewell, 6; Lancaster Memorial (sab.-sch., 8.50; C. E., 1), 11; Mount Nebo, 2; New Harmony, 5.87; Pequea, 8; Pine Grove, 10; Stewartstown, 5; York Westminster, 15. 6069 12

SOUTH DAKOTA.—*Aberdeen*—Britton, 5; Forest City, 2.25; Gary 1st, 1.25. *Black Hills*—Deadwood, 1; Elk Creek, 2; Lead 1st, 1; Whitewood 1st, 2. *Central Dakota*—Hitchcock, 5; Woonsocket, 7.92. *Dakota*—Flandreau 2d, 2.43; Poplar, 4. *Southern Dakota*—Emery 1st German, 2; Kimball, 1; Parker, 3; Scotland, 8.50; Tyndall, 4; Union Centre, 1. 53 35

TENNESSEE.—*Holston*—Johnson City Watonga Avenue, 2; Oakland Heights, 5. *Kingston*—Bethel, 5; Chattanooga 2d, 6; — Leonard Street, 1; Hill City, 57 cts.; Sherman Heights, 58 cts. *Union*—Knoxville 4th, 8; — Lincoln Park, 2; Madisonville, 72 cts; Mt. Zion, 2; St. Paul's, 5. 37 87

TEXAS.—*Austin*—Galveston St. Paul's German, 2; Menardville, 2; Milburn, 1. *Trinity*—Mary Allen Seminary, 5; Terrell, 2. 12 00

UTAH.—*Kendall*—Idaho Falls, 3; Lago, 1; Montpelier Calvary, 3. *Utah*—American Fork, 1; Ephraim, 1; Hyrum

Emmanuel, 1; Kaysville Haines Memorial, 3; Logan Brick, 2; Manti 1st (sab.-sch., 3), 6; Mount Pleasant, 2; Pleasant Grove, 1; Salt Lake City 1st, 32. 56 00

WASHINGTON.—*Alaska*—Fort Wrangell, 1; Juneau Native, 2. *Olympia*—Aberdeen, 1; Chehalis Westminster, 1; Ridgefield, 3; Tacoma 1st, 7.15; — Sprague Memorial, 1; — Westminster, 1.13; Toledo, 90 cts.; Vancouver 1st Memorial, 5. *Puget Sound*— Everett, 3; Everson, 1; Mount Pisgah, 1; Port Townsend, 3; Seattle Westminster, 10. *Spokane*—Larene, 3; Wilbur, 1. *Walla Walla*—Prescott, 4; Starbuck, 2; Walla Walla 1st, 2. 53 18

WISCONSIN.—*Chippewa*—Bessemer, 3. *La Crosse*—Greenwood, 4; New Amsterdam, 2. *Madison*—Beloit 1st, 8; Cambria, 3; Reedsburg, 5; Rockville German, 70 cts.; Waunakee, 1. *Milwaukee*—Beaver Dam 1st, 5; Cedar Grove, 6; Manitowoc 1st, 7; Milwaukee Immanuel, 20.50; — Perseverance, 78 cts.; — Westminster, 5.07; Oostburg, 3; Racine Bohemian, 2.50. *Winnebago*—Depere, 7; McGregor, 1; Marshfield, 1; Oshkosh 1st, 6.25; Shawano, 5; Stevens Point sab.-sch., 3.70; Westfield, 2. 102 50

From churches and Sabbath-schools $22,700 50

FROM INDIVIDUALS.

"F. S. M.," 150; Rev. Joseph Platt, Davenport, Iowa, 25; "Cash, Chicago," 150; Rev. R. G. Keyes, Watertown, N. Y., 10; Ezra P. Calkin, Cochecton, N. Y., 3; "S. M. R," 5; Rev. B. L. Agnew, Phila., 156.67; "E. P. & C. O. B.," 4; Mrs. Elizabeth Runkle, Asbury, N. J., 100; T. C. Hicks, Kalida, O., 2.26; T. C. Hicks, 2.18; Mrs. Anna Ludlow, Hartshorne, I. T., 5; Rev. D. A. Wilson, Milan, Mo., 1; Mrs. A. J. Newell, Central City, Neb., 10; "State of California," 4250; Rev. B. L. Agnew, Phila. 80; Henry T. Hunter, Paris, France, 15; John Mains, N. Y., 5; "Friends of the Work," 3; Mrs. M. H. Matthews, Ingram. Pa., 20; "J. M. T.," 50; Rev. James Reed, Cowgill, Mo., 3; Rev. Jas. G. Butler, Phillipsburg, Mont., 2; "N.," 150; Rev. Richard Arthur, Logan, Kans., 2; Mrs. William Morrison, Holmesburg, Pa., 10; J. F. Henderson, Washington, Iowa, 5; Presbyterian family in Colorado, 7; Mary E. Sill, Geneva, N. Y., 3; Anon, Iowa, 1; Mrs George F. Mott, Flemington, N. J., 10; Alexander Maitland, N. Y., 100; Through Rev. J. Sparhawk Jones, D.D., Phila., 100; King's Daughters, per Presbyterian, 2.50; "Part of the tenth," 2; "C. Penna.," 6; "Friend," Hartwell, Neb., 30 cts.; Rev. A. M. Lowry, 20; W. C. Swan, Shade Gap, Pa., 5; Rev. Samuel Ward, Emporia, Kans., 5; Mrs. Ellen E. Girard, Phila., 3000; Rev. Samuel T. Lowrie, D.D., Phila., 50; Rev. Jos. O. Smith, Delta, Pa., 2; "X. Y. Z.," 20; Rev. and Mrs. I. H. Polhemus, N. Y., 10; Miss M. Roberts, Wellsville Station, Utah, 1; Rev. T. R. Quayle, St. Mary's, O., 5; George D. Drayton, Worthington, Minn., 10; Rev. William Hoppaugh, Springfield, N. J., 5; "A friend," Washington, D. C., 5; Miss Elizabeth Hale, Phila., 5; Independent Presbyterian Church, Coldwater, Mich., 2.73; Rev. D. R. Love, Frankfort, Ind., 3; A. G. Jones, Marshall, Mo., 5; Miss F. R. Wells, Paris, France, 5, Mrs. John Menaul, Albuquerque, N. Mex., 1; Rev. E. R. Prichard, Puyallup, Wash., 2; Rev. J. B. Fowler, Muncie, Ind., 2; Miss Louisa Murphy, Bordentown, N. J., 50; "H. D. F.," 5; "Friends," Markleton, Sanitorium, 3; "T. Nash," Chicago, 2.25; Rev. J. S. Wilson, Bangor, Wis., 2; "Two Friends," Mansfield, O., 2.50; "C. Penna.," 6; "C. H. M.," N. J, 1.68; William H. Rose, Stony Point, N. Y., 2; Rev. A. Virtue, Lee, W. Va., 4; Rev. J. E. Handy, Fountain Inn, S. C., 5 . . . . . $8,698 07

Interest from invested funds 11,938 61

Interest from R. Sherman Fund 419 95

Interest from H. McKee Fund 37 50

$43,794 63

Unrestricted legacies 885 49

$44,680 12

PERMANENT FUND.

New York, 4th Avenue Church 100 00

Total receipts in March, 1898 . . . . . $44,780 12

Total receipts for current fund entire year, including $27,893.74 unrestricted legacies. 197,136 53

W. W. HEBERTON, *Treasurer*,
507 Witherspoon Building,
Philadelphia.

RECEIPTS FOR BOARD OF MINISTERIAL RELIEF, APRIL, 1898.

ATLANTIC—*McClellan*—Mount Pisgah, 1. 1 00

BALTIMORE—*Baltimore*—Baltimore 1st sab.-sch., 25; — Ridgely Street, 2; — Westminster sab.-sch., 11.46; Taneytown, 22.73. *New Castle*—Drawyer's, 2; Wicomica (mission), 15; Wilmington Hanover Street, 26; — West, 23. *Washington City*—Washington City 1st, 6; — Gunton Temple Memorial, 23.75. 156 94

CALIFORNIA.—*Benicia*—Grizzly Bluff, 1; Mendocina, 2; Napa, 20; Vallejo (sab.-sch., 4), 14. *Los Angeles*—Glendale, 2; Los Angeles Central, 5.90; Santa Monica, 6. *Oakland*—Oakland Centennial, 2. *San Francisco*—San Francisco 1st sab.-sch., 15.85; — Calvary, 53.38; — Holly Park, 1; — Lebanon, 2; — Mizpah, 2. *San José*—Cambria, 3; Los Gatos, 5. *Stockton*—Merced, 5; Oakdale, 4; Stockton 1st, 7.65. 151 78

CATAWBA.—*Catawba*—Ben Salem, 1; Biddleville, 1. *Southern Virginia*—Albright, 1; Oak Grove, 1; Russell Grove, 1. *Yadkin*—Chapel Hill, 1. 6 00

COLORADO—*Boulder*—Fort Collins, 15; Fossil Creek, 3; La Salle, 2.50; Longmont Central, 4; New Castle, 1; Timnath, 7. *Denver*—Denver Central, 18.56. *Pueblo*—La Junta, 1. 52 06

ILLINOIS.—*Alton*—Collinsville 1st, 5. *Bloomington*—Danville 2d, 1; Elm Grove, 1; Rossville, 4; Sheldon, 8. *Cairo*—Carbondale, 3; Du Quoin 1st, 13. *Chicago*—Chicago Bethany, 1; — Jefferson Park, 10; — Onward, 2.29; — South Side Tabernacle, 4.81; — West Division Street, 2.25; Hinsdale, 2.81. *Freeport*—Ridgefield, 3.31. *Mattoon*—Effingham, 10; Neoga, 13. *Peoria*—Altona, 3; Canton 1st, 2.10; Lewistown, 5; Peoria 2d, 2.50; — Westminster, 5. *Rock River*—Viola, 5.05. *Schuyler*—Bardolph, 2; Burton Memorial, 4; Ellington Memorial, 5; Olive, 2.80. *Springfield*—Decatur 1st, 25; Mason City, 4.03; Petersburg, 3.89. 153 84

INDIANA.—*Fort Wayne*—Ossian, 6. *Indianapolis*—Greenfield, 2; Indianapolis 2d, 74.58; — 7th, 5; — 12th, 3. *Logansport*—Logansport 1st, 7; Mishawaka, 2; Monticello, 27.36. *Muncie*—Anderson 1st, 5. *New Albany*—Oak Grove, 50 cts. *Vincennes*—Indiana, 1; Washington, 5. 138 44

INDIAN TERRITORY.—*Cimarron*—Chickasha, 6.20. *Oklahoma*—Guthrie, 50 cts. *Sequoyah*—Claremore, 3.20; Elm Spring, 2. 11 90

IOWA.—*Cedar Rapids*—Springville, 1. *Corning*—Lenox 1st, 4. *Council Bluffs*—Griswold, 5. *Des Moines*—Medora, 1.75. *Dubuque*—Bethel (W. Union), 3. *Iowa*—Bloomfield 1st, 10; Burlington 1st, 2.40; Fairfield, 19.65; Fort Madison, Union, 5.85; Keokuk 1st Westminster, 9.42; Lebanon, 1; New London, 1. *Iowa City*—Iowa City, 3; Washington, 1.49. *Sioux City*—Cherokee, 5; Westminster, 56 cts. 74 12

KANSAS.—*Emporia*—Emporia 1st, 27; — 2d, 10; Marion, 5. *Highland*—Effingham, 1; Washington, 5. *Neosho*—Chetopa, 5.15; Humboldt 1st, 2.10. *Topeka*—Junction City 1st (sab.-sch., 4), 12; Topeka 2d, 20. 87 25

KENTUCKY.—*Ebenezer*—Covington 1st, 83.90. 83 90

MICHIGAN.—*Detroit*—Detroit Bethany, 7; — Calvary, 5; — Forest Avenue, 1.14. *Grand Rapids*—Grand Rapids 3d, 1. *Kalamazoo*—Martin, 1; Plainwell, 5. *Lake Superior*—Manistique Redeemer, 15. *Saginaw*—Alma, 18.25; Beavertown, 2.59; Mungers 1st, 2. 57 98

MINNESOTA.—*Duluth*—Glen Avon, 5.04; Samaria Swedish, 50 cts. *Mankato*—Worthington Westminster, 1.23. *Minneapolis*—Howard Lake, 2; Minneapolis Westminster, 19. *Red River*—Maine 1st, 12; Mendenhall Memorial, 3; Red Lake Falls, 1. *St. Cloud*—Spicer 1st, 2; St. Cloud 1st, 2.02. *St. Paul*—Hastings, 6; Red Wing, 11.06; St. Croix Falls, 2; St. Paul House of Hope, 100. *Winona*—Caledonia, 1; Havana 1st, 3.40; Pratt, 2.15. 173 40

MISSOURI.—*Kansas City*—Rich Hill (sab.-sch., 2), 7.89. *Ozark*—Eureka Springs, 2.90; Joplin 1st, 2.49; Lehigh (Carl Junction), 1. *Palmyra*—Lousiana 1st, 1; Pleasant Prairie, 1; Shelbyville, 1. *St. Louis*—Jonesboro, 2. 19 28

MONTANA.—*Great Falls*—Great Falls 1st, 1; Lewistown 1st, 5. *Helena*—Bozeman 1st, 37.96. 43 96

NEBRASKA.—*Hastings*—Bostwick 1st, 1; Bethel, 3; Holdredge, 5; Superior, 2. *Nebraska City*—Hebron, 3; Raymond, 1.15; Utica, 2.50. *Niobrara*—Millerboro ch. and sab.-sch., 1. *Omaha*—Omaha 2d, 10.70; — Clifton Hill, 1.30; Wahoo, 50 cts. 31 15

NEW JERSEY.—*Elizabeth*—Bayonne City, 25; Clarksville, 1; Liberty Corner, 3.37. *Jersey City*— Jersey City Claremont, 2; Paterson Broadway German (sab.-sch., 1; L. Soc., 2), 4; Tenafly, 6.63; West Hoboken 1st, 4. *Monmouth*—Belmar, 1; Beverly J. C. E., 1; Bordentown, 3.67; Cranbury 2d, 4;

Mount Holly, 7; Perrineville, 1; Plumstead, 1. *Morris and Orange*—Chester 1st, 10; New Vernon, 1; South Orange 1st, 24.05. *Newark*—Newark 3d, 127.01; — Fewsmith Memorial, 4.18; Roseland, 6. *New Brunswick*—New Brunswick 2d, 5; Princeton Witherspoon Street, 1. *Newton*—Mansfield 1st, 25; Sparta, 4. *West Jersey*—Clayton, 10; Glassboro, 1; Jericho, 1. 283 91

NEW MEXICO.—*Rio Grande*—Los Lentas, 15 cts.; Pajarito, 15 cts. *Santa Fe*—Santa Fe 1st, 6. 6 30

NEW YORK.—*Albany*—Albany 3d, 29.24; Bethlehem (Meadow Brook), C. E., 4.75; Mayfield Central, 1; New Scotland, 5; Saratoga Springs 1st, 17.25; — 2d, 10; Voorheesville. 1. *Binghamton*—Conklin, 5; Union 1st (sab.-sch., 5), 8.50; Windsor, 5. *Brooklyn*—Brooklyn Grace (Y. P. Asso., 5), 20; — Hopkins Street, 3; — Lafayette Avenue, 200; — Noble Street, 10; — Ross Street, 31.50. *Buffalo*—Buffalo Central, 6.62; — Park, 5.96; Fredonia, 15. *Cayuga*—Auburn Calvary, 6.69. *Chemung*—Big Flats, 8; Elmira Lake Street, 21. *Columbia*—Ancram Lead Mines, 1; Valatie, 10. *Geneva*—Geneva 1st, 19.49. *Hudson*—Unionville, 6. *Long Island*—Moriches, 6.67. *Lyons*—Huron, 3. *Nassau*—Hempstead Christ Church, 10. *New York*—New York 1st, 764.58; — Harlem sab.-sch., 8.05; — Madison Square, 372.38. *Niagara*—Youngstown, 3. *North River*—Cornwall Canterbury, 4. *Rochester*—Avon Central, 2 Rochester Central, 25. *St. Lawrence*—Brownville, 2. *Steuben*—Bath, 60.34; Cohocton, 3. *Syracuse*—Syracuse 1st, 51.16. *Troy*—Malta, 2; Troy 1st, 61.11. *Utica*—Little Falls, 25; Oneida, 5.87; Utica Bethany, 6.81; — Memorial, 20; — Olivet, 7; Verona 1st, 4; Waterville, 3.14. *Westchester*—Hartford 1st, 22; New Haven 1st, 10; Poundridge, 3. 1936 11

NORTH DAKOTA.—*Fargo*—Hunter, 5.70. *Minnewaukon*—Bottineau 1st, 4; North Peabody, 1. 10 70

OHIO.—*Athens*—Athens 1st sab.-sch., 5; Bashan, 2; Cross Roads, 1; Gallipolis, 5; Middleport, 8. *Bellefontaine*—Bellefontaine 1st, 13. *Chillicothe*—Bainbridge, 6.63; Chillicothe 1st, 30; — 3d, 5; — Memorial, 1; Greenland, 1; North Fork, 1. *Cincinnati*—Bantam, 1; Batavia, 2; Cincinnati 7th, 33.39; Linwood Calvary, 4. *Cleveland*—Cleveland Calvary, 22; — Madison Avenue ch. and sab.-sch., 14.26; — North, 2; — Woodland Avenue, 10; Windermere, 2.33. *Columbus*—Amanda, 3; Green Castle, 1.20; Scioto, 1; Westerville, 4. *Dayton*—Eaton 1st, 4. *Mahoning*—Mineral Ridge, 5; Warren 1st, 9.90. *Maumee*—Antwerp, 3; Bradner, 1; Lost Creek, 2; Scott, 1.25. *Portsmouth*—Jackson, 6. *St. Clairsville*—Morristown, 1.45; Powhattan, 1. *Steubenville*—Monroeville, 3.61; Oak Ridge, 3. *Wooster*—Jackson, 5.95; West Salem, 2; Wooster Westminster, 44.83. *Zanesville*—Newark 2d, 20; Zanesville Brighton, 65 cts. 293 45

OREGON.—*East Oregon*—Klikitat 1st, 2; La Grande, 3; Union, 1.02. *Portland*—Portland Westminster, 2. *Willamette*—Brownsville 1st, 2; Fairfield, 1; Gervais, 1. 12 02

PENNSYLVANIA.—*Allegheny*—Millvale, 8.17. *Blairsville*—Braddock 2d, 5; Ebensburg, 20; Ligonier, 4; Pleasant Grove, 6; Poke Run, 5; Salem, 3. *Butler*—Butler 2d, 5; Fairview, 4.04; Petrolia, 12.56. *Chester*—Clifton Heights, 12.15; New London, 15. *Clarion*—Adrian, 2; Beech Woods (W. Aux., 7), 7.60; Oil City 2d, 15. *Erie*—Conneautville Lodeburg, 7; Meadville 1st, 7. *Huntingdon*—Bellefonte sab.-sch., 7.67; Houtzdale, 1.32; Middle Tuscarora, 1; Port Royal, 8. *Kittanning*—Glen Campbell, 1; Middle Creek, 3; Midway, 2; Nebo, 2. *Lackawanna*—Mount Pleasant, 1; Plymouth 1st, 12; Rome, 2; Scranton Petersburg German, 5; Stella, 15; West Pittston 1st, 107.50; Wilkes Barre Memorial, 131.03; Wysox, 2. *Lehigh*—Lansford 1st, 2; Sandy Run, 5; Upper Lehigh, 6.79. *Northumberland*—Bloomsburg 1st, 24.40; Emporium, 5; Montgomery, 3; Orangeville, 1; Pennsdale, 1. *Parkersburg*—Mannington, 1. *Philadelphia*—Philadelphia 2d, 385.42; — Greenway, 7; — Hope, 12. *Philadelphia North*—Disston Memorial, 6; Germantown Wakefield, 62.36; Hermon, 40; Reading Olivet, 25.75. *Pittsburg*—Pittsburg East Liberty, 23.30; — Shady Side, 43. *Redstone*—Suterville, 2; Tent, 75 cts. *Shenango*—Beaver Falls 1st, 12; Centre, 4; Pulaski, 3. *Washington*—McMechan, 10 cts.; Moundsville, 1; Washington 1st (sab.-sch., 31.25), 77.75; West Alexander, 14. *Westminster*—Chanceford, 3.90; Lancaster 1st, 13.40. 1225 96

SOUTH DAKOTA.—*Black Hills*—Hay Creek, 1; Minnesela, 2. *Southern Dakota*—Brule Co. 1st, Bohemian, 1; Canton, 1; Scotiand, 1.50. 6 50

TENNESSEE.—*Holston*—St. Mark's, 1. 1 00

TEXAS.—*Austin*—New Orleans Immanuel, 1; San Antonio Madison Square, 10. *North Texas*—Denison, 6.30; Henrietta, 1.25. *Trinity*—Albany Miss Soc., 6.40. 24 95

UTAH.—*Boise*—Paris Hastings, 2. 2 00

WASHINGTON.—*Alaska*—Northern Light, 2. *Puget Sound*—Ballard, 4. *Walla Walla*—Denver, 1; Kamiah 1st, 5; North Fork, 2. 14 00

WISCONSIN.—*Chippewa*—Bayfield, 6; Phillips 1st, 20; Rice Lake, 5. *Madison*—Brodhead, 4; Janesville 1st, 14.53; Madison Christ, 5; Marion German, 4. *Milwaukee*—Beaver Dam Assembly, 6; Milwaukee 1st German, 1; Ottawa 1st, 82 cts.; Racine 1st, 44.60. 110 95

From the churches and Sabbath-schools $5,170 81

INDIVIDUALS.

Rev. J. H. Phelps, Detroit, Mich., 5; Mrs. Anna W. Ludlow, Hartshorne, I. T., 5; Rev. George D. Stewart, Fort Madison, Iowa, 5; Miss Mary E. Thompson, Davenport, 10; "E. S. M.," 5; "Friend," Princeton, N. J., 2; Rev. R. Arthur, Logan, Kans., 2; George E. Sterry, N. Y., 3.50; Mrs. J. H. Fleming, Chambersburg, Pa., 5; Mrs. Mary A. Stout, Petoskey, Mich., 2.40; J. P. Congdon, Williamstown, Mass., 5; Mrs. Caleb S. Green, Trenton, N. J., 1000; Prayer Meeting in Theol. Seminary of San Francisco, 2.10; Rev. and Mrs. John Q. Adams, Clifton Springs, N. Y., 5; Mrs. H. A. Williamson, Watertown, N. Y., 25; Mrs. A. M. Hull, Maryville, Tenn., 25; Mrs. A. S. Scofield, Strasburg, Pa., 5; Rev. J. C. DeB. Kops, St. Paul, Minn., 3; Mrs. M. A. Clute, Charles City, Iowa, 2.50; Miss Mary Rae Little, Hokendauqua, Pa., 54 cts; Rev. A. Virtue, Lee, W. Va., 10; George W. Farr, Phila., 50; Sarah P. McConnell, Tacoma, Wash., 10; Rev. S. K. Scott, New Paris, O., 5; "In His Name," 5; "A Friend," 5; Rev. John Branch, Dayton, Ore., 5; Miss T. A. Wood, Johnson City, Tenn., 5; Rev. Reuben Hahn, Moberly, Mo., 5; Mrs. S. Sayre, Warrenton, Ore., 10; Mrs. Loomis Chandler and daughter, Holly, Mich., 5; Mrs. Mary E. Welles, Omaha, Neb., 5; Rev L. J. Matthews, West Plains, Mo., 1; "Old Friend," 3; "One of the widows of a deceased minister," 5; "Minister's Tithe," 2; "Minister's Tithe," 2; "Minister's Tithe," 2 . . . . . 1,253 04

Interest from investments 1,265 60

Interest from Latta Fund 41 67

Interest from R. Sherman Fund 124 50

For current fund $7,855 62

PERMANENT FUND.

Donation from Rev. R. G. Keyes, Watertown, N. Y. (annuity) 1,000 00

Total receipts in April, 1898 . . . . . $8,855 62

W. W. HEBERTON, *Treasurer*,
507 Witherspoon Building, Philadelphia, Pa.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, MARCH, 1898.

ATLANTIC.—*Atlantic*—Olivet sab.-sch., 2.35. *East Florida*—Chandler, 7; Crescent City (sab.-sch., 9), 29; Cocoanut Grove, 3.20; Glenwood, 2.71; Miami, 3.20; St. Augustine Memorial, 74.25; Waldo, 3; Weirsdale, 6.50. *Fairfield*—Bethlehem, 1; Hebron, 1. *Knox*—Macon Washington Avenue, 2; Medway, 2. *McClelland*—Abbeville 2d, 1; Mattoon, 1. *South Florida*—Crystal River, 28.80; Eustis (L. M. S., 6.20), 26.20; Kissimmee (sab.-sch., 5.23), 20.58; Lake Mary, 2.05; Seneca, 1; Sorrento (C.E., 2; L.M.S., 1.35), 13.13; Winter Haven, 12.25. 243 22

BALTIMORE.—*Baltimore*—Baltimore 1st, 1000; — 2d (sab.-sch., 50), 119.72; — Abbott Memorial, 20; — Bohemian and Moravian (sab.-sch., 2), 12; — Boundary Avenue S.C.E., 2.50; — Broadway, 23.35; — Brown Memorial C.E., 18.50; — Canton, 20; — Covenant C.E., 10; — Faith, 11.50; — Grace, 1; — Knox (sab.-sch., 2), 4; — Lafayette Square, 37.42; — Light Street (sab.-sch., 21.30), 27.30; — Park sab.-sch., 12.87; — Ridgely Street (afternoon sab.-sch., 3.30), 8.80; — Waverly (sab.-sch., 5), 10; — Westminster, 78.37; Bel Air, 13.40; Bethel, 7; Brunswick, 2; Catonsville, 20; Chestnut Grove C.E., 5; Fallston C.E., 1.50; Frederick City, 1.10; Govanstown (Jr. C.E., 1; sab.-sch., 15), 30.50; Granite sab.-sch., 1.53; Havre de Grace (W.M.S., 4.51; C.E., 5), 50; New Windsor, 5.17; Relay, 2; The Grove, 20. *New Castle*—Bridgeville, 20; Buckingham sab.-sch., 13.56; Chesapeake City, 12; Christiana, 5; Delaware City (sab.-sch., 4.33), 6.98; Elkton, 40; Farmington, 5; Grace, 10; Green Hill (sab.-sch., 15), 20; Gunby sab.-sch., 4.07; Lower Brandywine, 5; Manokin sab.-sch., 2; Newark, Bands and W.M.S., 5; Pencader Loyal Workers, 1.76; Port Deposit (sab.-sch., 7.61), 12.61; Port Penn, 12; Red Clay Creek, 13; St. George's C.E., 2.49; White Clay Creek (C.E., 4), 32; Wicomico sab.-sch., 10; Wilmington East Lake, 12.68; — Gilbert, 4; Worton, 1; Zion sab.-sch., 9.26. *Washington*

☞ For explanation of Home Mission Receipts, see page 472.

City—Alexandria, 7; Boyd's, 2; Clifton, 5; Georgetown West Street, 92.85; Kensington Warner Memorial, 20; Neilsville, 57; Riverdale, 2; Vienna sab.-sch., 1.92; Washington City 4th Self-denial, 75 cts.; — 6th, 33; — Assembly sab.-sch. Miss. Soc., 15; — Eastern (sab.-sch. (debt, 5), 10), 26; — Eckington (sab.-sch., 2.14), 3.69; — Gurley Memorial, 16.25; — Metropolitan, 173.12; — New York Avenue, 60; — North, 2.07; — Western sab.-sch., 13; — Westminster, 100. 2,466 59

CALIFORNIA.—*State of California*, J. D. Thompson, 3,200. *Benicia*—Arcata, 23; Eureka, 10.25; Fort Bragg, 3; Grizzly Bluff, 6; Kelseyville, 5.30; Lakeport (C.E., 5), 14.35. *Los Angeles*—Almondale, 4; Azusa, 16; — Spanish, 1; Burbank, 7.60; El Cajon, 45.15; El Monte, 10.89; Inglewood (sab.-sch., 2.40), 12.40; Los Angeles 2d (Jr. C.E., 2; sab.-sch., 7.52), 23.62; — Grand View, 6.75; — Redeemer, 11.50; — Spanish, 2; — Westminster, 12.30; Monrovia, 40.50; National City, 7; Palms, 10; Pasadena 1st, 246.93; Pomona, 15; Redlands sab.-sch., 11; Riverside Arlington, 108.05; — Calvary (C.E., 30), 163.60; San Bernardino, 10; San Diego, 139.63; San Gabriel Spanish, 4; San Pedro Harbor Lights and Jr. C.E., 1; Vineland, 2; Woneta Station, 45 cts. *Oakland*—Alameda Woman's Soc., 11.50; Alvarado, 9.25; Berkeley 1st (sab.-sch., 11), 47.55; Centreville (sab.-sch., 2), 12.75; Danville W.S., 5; Elmhurst, 2; Fruitvale, 4; Hayward, 5; North Temescal C.E., 2.50; Oakland 1st C.E., 20; — Brooklyn C.E., 5; — Centennial, 7; — Union Street C.E., 5; Pleasanton Jr. C.E., 1; Walnut Creek (sab.-sch., 2.50), 20.25. *Sacramento*—Anderson, 3; Chico, 12; Davisville, 10; Dixon Jr. C.E., 50 cts.; Elko Jr. C.E., 3; Fall River Mills, 2.75; Gridley, 2.10; Kirkwood, 2; Lamoille, 2.50; Marysville, 4; Orangevale, 2; Redding (Jr. C.E., 1), 7; Roseville, 8; Sacramento Westminster (C.E., 3.25; Jr. C.E., 3.35), 6.60; Star Valley, 2.50; Tehama, 3; Vina, 2; Westminster, 1. *San Francisco*—San Francisco Lebanon, 10.30; — Mizpah, 10; — Trinity, 75. *San Jose*—Cayucos, 11; Los Gatos, 30; Milpitas sab. sch., 2; Moro, 3; San Jose 1st, 140; — 2d (C.E., 7.50), 107.50; Templeton sab.-sch., 1.50; Watsonville 1st (C.E., 2.50), 34. *Santa Barbara*—Ballard sab.-sch., 1.20; Hueneme, 116.55; Ojai, 7.06; Santa Barbara (sab.-sch., 19.35), 119.35; Santa Paula, 26; Ventura sab.-sch., 5.40. *Stockton*—Dinuba, 15.99; Fresno, 95.04; — Belmont Avenue, 5; Madera, 10; Merced, 30; Modesto, 14.90; Orosi, 15; Plano, 10. 5,301 81

CATAWBA. — *Cape Fear*—Bethany, 1; Franklinton Mt. Pleasant, 1; Shiloh, 1; Wilmington Chestnut Street, 2. *Catawba*—Biddleville, 1; Davidson College (sab.-sch., 10 cts.), 60 cts.; Emmanuel, 15 cts.; Huntersville, 1. *Southern Virginia*—Cumberland, 50 cts.; Danville Holbrook Street, 1; Elizabeth City, 1; Refuge, 1; Stella, 20 cts.; Varillo, 50 cts. *Yadkin*—Allen Temple, 1; Lexington 2d sab.-sch., 1; Logan, 1; Mocksville 2d, 1; Mt. Vernon, 1; New Centre, 1; Salisbury Church Street, 1. 18 95

COLORADO.—*Boulder*—Fort Collins (sab.-sch., 5; C.E., 6), 38.50; Ft. Morgan, 18.06; Fossil Creek, 10; Longmont Jr. C.E., 1.25; Slack, 3; Valmont, 1.86; Wolf Creek, 8. *Denver*—Brighton sab.-sch., 3; Central City, 5; Denver 1st Ave., 31.50; — 23d Ave., 12.83; — North sab.-sch., 14; — Westminster, 8.65; Elbert, 2; Georgetown (sab.-sch., 7), 13.50; Highland Park C.E., 2; Idaho Springs sab.-sch., 9.25; Laird, 55 cts.; Littleton C.E. (for debt), 4; Valverde St. Paul German (sab.-sch., 2 50), 5.50; Vernon, 1.55; Westminster University, 2; Wray (Mrs. W. K. Zepp, 50 cts.; J. N. Counter, 50 cts.), 16.66. *Gunnison*—Grand Junction sab.-sch., 8; Gunnison Tabernacle (Church Self-denial, 9.50; sab.-sch. Self-denial, 5.50; W.M.S. for debt, 5; C.E. for debt, 5; Jr. C.E. for debt, 5), 30; Ouray, 5; Ridgeway, 5; Leadville, 28. *Pueblo*—Alamosa (C.E., 3.85), 19.04; Antonito, 6; Bowen, 6; Cinicero, 1; Colorado Springs 1st C.E., 5; Costilla, 1; Del Norte sab.-sch., 2; Durango (sab.-sch., 10; C.E., 2.50), 20; La Luz, 10; La Sauses, 1; La Veta sab.-sch., 70 cts.; Las Animas, 5; Lockett (Centreview School House, 1.50; Wyllie School House, 1.50; Hill Top School House, 4), 7; Pueblo Fountain (sab.-sch., 7.60), 21.15; — Mesa (sab.-sch., 18.01), 41.01; — Westminster C.E., 1.25; Saguache, 1; San Pablo, 1; San Rafael, 7; Silver Cliff sab.-sch., 4; Trinidad 1st C.E., 1.25; — 2d, 2; Victor C.E., 1.25; Walsenburgh, 1. 454 31

ILLINOIS.—Synod of Illinois, 100. *Alton*—Hillsboro, 28. *Bloomington*—Normal Ladies' Soc., 3.50; Selma Ladies' Soc. (debt), 2. *Cairo*—Anna sab.-sch., 4; Cobden C.E. (debt), 1.60; Nashville sab.-sch., 1; Saline Mines, 2. *Chicago*—Chicago Brookline Park sab.-sch., 5; Evanston South, 35; Harvey sab.-sch., 2.40; Kankakee, 116.73; Morgan Park sab.-sch., 4; Newhope Self-denial, 1.30; River Forest (debt), 25; Presbytery of Chicago, 655.65. *Freeport*—Galena 1st sab.-sch., 16.46; Prairie Dell German, 2; Rockford Westminster (debt), 16.35. *Mattoon*—Kansas, 10. *Peoria*—Delavan, 7.76; Ipava, 10. *Rock River*—Albany, 8.50; Keithsburg, 2.28; Milan sab.-sch., 8; Morrison (Jr. C.E., 10; Estate of Lora B. Crosby, 634.53), 644.53; Sterling (for debt, Jr. C.E., 15.50; C.E., 10). 25.50. *Schuyler*—Camp Creek, 12.13; Ebenezer C.E., 4; Kirkwood, 6; Macomb (debt), 15.50; Monmouth (sab.-sch., 7.75; church (debt), 30.23), 37.98; Prairie City (debt, C.E., 4), 9; Rushville (debt), 7.50. *Springfield*—Jacksonville State Street (Jr. C.E., 11.71; C.E., 9.04), 20.75; Unity (debt), 17.50; Winchester, 60 cts. 1869 52

INDIANA. — *Crawfordsville* — Bethany (A. R. McMurtry), 25; Bethel (debt), 5; Crawfordsville Centre, 40; Lexington sab.-sch., 8; Waveland sab.-sch., 1.16. *Fort Wayne*—Elhanan, 3 55; Hopewell C.E., 5. *Indianapolis*—Indianapolis Tabernacle sab.-sch., 14.33; Mount Moriah, 2. *Logansport*—Crown Point, 18.50; La Porte sab.-sch., 15.01. *Muncie*—Albany, 2.53; Noblesville, 23; Union City sab.-sch., 5; Winchester, 7. *New Albany*—Brownstown sab.-sch., 1.61; Charlestown sab.-sch., 5; Seymour (C.E., 1.19; sab.-sch., 3.20), 4.39. *Vincennes*—Evansville Grace (C.E., 7.40; sab.-sch., 5), 12.40; Indiana sab.-sch., 7.43. *White Water*—Connellsville German, 6.40. 212 31

INDIAN TERRITORY. — *Choctaw*—Hebron, 50 cts.; Krebs C.E. (debt), 4; Wister Self-denial, 3. *Cimarron*—Chickasha, 5.35; Pond Creek, 5; Purcell (Sr. C.E., 4), 35; Riverside, 2.50. *Oklahoma*—Aughey (sab.-sch., 1), 2; Bethesda, 3.40; Chandler, 1; Edmond, 8.05; Guthrie, 20; Heron (sab.-sch., 1.10), 3.28; Hopewell, 1; Mulhall, 2; Newkirk, 3; Norman, 19.06; Oklahoma City, 36; Perry (Miss. Soc., 2), 22; Ponca City, 9; Waterloo sab.-sch., 1; Yates, 1.50. *Sequoyah*—Achena and Station, 12.50; Barren Fork, 8; Broken Arrow, 3.81; Claremore, 20.40; —Mound, 2; Clear Creek, 1; Dwight (sab.-sch., 2), 5; Elm Grove, 5; Eureka, 1; Girty's Springs, 7; Muldrow, 5; Muscogee, 82; Pleasant Valley, 1; Red Fork sab.-sch., 4.10; Salisaw, 3; Tahlequah (sab.-sch., 3; Catharine Brown Soc., 7.90), 10.90; Tulsa, 30; Vian, 2; Mrs. A. E. W. Robertson (for debt), 10. *Tuskaloosa* — Oak Hill, 2.50. 403 85

IOWA. — *Cedar Rapids* — Anamosa (C.E., 3.10), 13.35; Andrew, 2.78; Atkins C.E., 2.50; Bellevue, 8; Bethel C.E., 2.50; Blairstown (C.E., 1.75; sab.-sch., birthday offering, 1.23), 11; Cedar Rapids 1st sab.-sch., 63.10; — 2d sab.-sch., 20; — Central Park C.E., 1.70; — Endeavor Mission sab.-sch., 2.06; Centre Junction (C.E., 65 cts.), 12.65; Clarence C.E., 3.75; Delmar, 3; Garrison (C.E., 2.50), 9.75; Lyons C.E., 1.25; Marion (Jr. C.E., 2.50), 57.10; Mechanicsville (C.E., 75 cts.), 14.75; Monticello (Jr. C.E., 25 cts.; C.E., 50 cts.), 75 cts.; Mount Vernon C.E., 2.50; Onslow C.E., 1.25; Scotch Grove (C.E., 1.33), 10.33; Shellsburg C.E., 70 cts.; Springville C.E., 3.50; Vinton (C.E., 4.25), 22.25; Watkins, 2; Wyoming (sab.-sch., 12.68; C.E., 10; Robt. Inglis, 5), 38.18. *Corning*—Afton, 3; Anderson, 9.64; Bedford (sab.-sch., 5.38), 45.39; Bethany 2; Clarinda (sab.-sch., 5; C.E., 25.82), 52.94; Corning, 30.15; Emerson, 4; Essex, 7; Gravity, 5; Hamburg, 30; Malvern (C.E., 4.10), 5.60; Morning Star, 6; Mount Ayr (sab.-sch., 5.33), 20.63; Norwich, 2.48; Platt Centre, 9.12; Prairie Star, 7.48; Randolph, 6.83; Red Oak, 32.50; Shenandoah, 23.69; Sidney, 55; West Centre, 15; Yorktown, 11.13. *Council Bluffs*—Atlantic, 90 cts.; Audubon (C.E., 6; Jr. C.E., 2), 74.41; Avoca, 10.46; Casey, 10; Council Bluffs 1st Self-denial, 29; Greenfield (C.E., 5), 20; Guthrie Centre C.E., 3.25; Lone Star, 2; Marne, 30; Menlo (C.E., 5), 24; Missouri Valley (debt), 54; Neola, 14; Pleasant Hill, 1.85; Shelby (C.E., 6), 16.51; Walnut, 12. *Des Moines*—Albia, 8.60; Chariton (sab.-sch., 6.22), 10.22; Dallas Centre, 60; Davis City, 3.32; Derby, 2; Des Moines Central (sab.-sch., 7.98), 110.12; — Clifton Heights (sab.-sch., 2; C.E., 2), 7; — East Self-denial, 6.20; — Highland Park, 10; — Westminster, 10; Dexter sab.-sch., 2; Grimes sab.-sch., 5; Humeston, 10.60; Knoxville, 7; Milo, 15.05; New Sharon, 11.45; Olivet, 2; Oskaloosa, 16.93; Panora, 8; Perry, 10; Promise City, 2; Seymour C.E., 5; White Oak and White Mission, 4.75; Winterset (C.E., 9.97; sab.-sch., 12.19), 22.16. *Dubuque*—Cascade Self-denial, 3.60; Centretown German, 3; Cono Centre sab.-sch., 2.95; Dubuque 1st (C.E., 4.67), 15.42; — 2d Jr. C.E., 2; — 3d Self-denial, 11; — German, 25; Dyersville German, 1; Frankville, 8; Hopkinton C.E., 89 cts.; Independence 1st (Self-denial, 20; C.E., 5; Jr. C.E., 1.25), 26.25; — German, 5; Lime Spring, 8; Manchester sab.-sch., 7.50; Maynard, 6; Oelwein, 50; Otterville C.E., 5; Pine Creek sab.-sch., 4.65; Rowley German, 5; Saratoga Bohemian, 5; Walker, 1; Wilson's Grove C.E., 18 cts.; Zalmona, 50; Zion (Self-denial, 8.10; C.E., 3.41), 11.51. *Fort Dodge*—Arcadia German sab.-sch., 1; Armstrong, 9.19; Ayrshire, 5; Bethel, 2; Boone C.E., 4 34; Burt, 13; Carroll, 5; Churdan, 7.94; Coon Rapids sab.-sch., 8.08; Dana (sab.-sch., 80 cts.; C.E., 55 cts.), 8; Estherville (sab.-sch., 5), 8; Fonda Sr. C.E., 3.50; Fort Dodge (sab.-sch., 20.66), 69.53; Germania, 1; Gilmore City (Self-denial, 1), 3.50; Glidden, 11.90; Grand Junction (C.E., 7.40; Jr. C.E., 2.67; sab.-sch., 2.63), 31.89; Jefferson Jr. C.E., 2; Paton (sab.-sch., 7.50; C.E., 2), 15.50; Pocohontas, 2; Pomeroy, 15.75; Rockwell City, 38; Rolfe 2d (C.E., 9), 43.02; Spirit Lake, 5.50; Wheatland German sab.-sch., 2; Wallingford, 2. *Iowa*—Birmingham (C.E., 2; Jr. C.E., 1), 12; Bloomfield C.E. (debt, 2.34), 4.10; Bonaparte, 2; Burlington 1st C.E., 5; — Hope, 4; Fairfield (Self-denial, 10.70; C.E. (debt, 6), 7.25), 129.48; Fort Madison Union, 8.99; Hedrick, 2; Keokuk Westmin-

ster (sab.-sch., 18.07), 68.75; Kirkville, 7; Libertyville, 5; Martinsburg (Jr. C.E., 1.30; sab.-sch., 5), 29.94; Mediapolis C. E., 4.50; Middletown (C.E., 1.25), 10.25; Morning Sun C.E., 5; Mount Pleasant 1st, 76.30; Ottumwa 1st (C.E., 1.25), 21.84; Primrose, 2; Sharon, 3.90; Troy (C.E., 50 cts.), 7.80; West Point (sab.-sch., 2; C.E., 2.56), 21.75; Winfield C.E., 2. *Iowa City* — Atalissa, 5.25; Blue Grass, 1.55; Columbus Central (C.E., 5; sab.-sch., 2), 7; Conroy, 5; Crawfordsville, 12.75; Davenport 1st (sab.-sch. free-will offering, 6.52), 77.52; Deep River, 16.50; Fairview sab.-sch., 5; Hermon, 6.23; Iowa City (C.E., 2 50), 12.50; Keota (C.E, 5), 12; Lafayette, 3; Malcom (C.E., 1.50; Jr. C.E., 1), 2.50; Muscatine (Self-denial, 8.17), 54.17; Nolo, 7 39; Princeton, 28; Red Oak Grove, 4.85; Scott, 7; Sigourney (sab.-sch., 2.66), 22.06; Sugar Creek, 5; Tipton (sab.-sch., 2.45), 15.90; Unity, 13.46; West Branch (C.E., 1.40), 10.40; West Liberty, 27; Wilton, 33. *Sioux City*—Alta (C.E., 1.25), 23.25; Auburn, 3; Battle Creek, 13.50; Charter Oak, 4; Denison, 13.50; Early, 3.20; Ebenezer Holland (sab.-sch., 2.20), 8.20; Ida Grove, 10; Larabee, 7; Le Mars C.E., 3.82; Manilla C.E., 3; Providence, 1.50; Sac City, 37.28; Schaller, 7.70; Sibley German, 4; Sioux City 2d (debt, 10), 22.40; — 3d, 6; Storm Lake Lakeside (C.E., 2.50), 35.91; Union Township (C.E., 2.25), 8.85; Vail, 9.04. *Waterloo*—Ackley (C.E., 5; Jr. C.E., 1), 6; Aplington, 12; Clarksville (C.E., 1.15), 6.15; Dows, 2.50; Eldora, 1; Kamrar, 45; Marshalltown, 4.50; Nevada, 30; State Centre sab.-sch., 8.50; Tama sab.-sch., 1; Toledo (C.E., 4.49; Jr. C.E., 1.35), 6.84; Tranquility, 4; Unity (sab.-sch., 3.90), 10.90; Waterloo, 1.75; Williams (C.E., 1), 5. 3126 57

KANSAS. — *Emporia*—Belle Plaine, 16; Burlington, 8.70; Calvary, 3; Conway Springs, 23; Dexter, 1; Eldorado, 36.80; Emporia 1st sab.-sch., 9; Florence, 6; Lyon Co. Westminster, 1.75; Maple City, 4.85; Maxon, 6.15; New Salem, 14; Newton sab. sch., 8; Oxford, a lady member, 50 cts.; Peabody, 10.50; Plattone, 16.25; Quenemo, 12.50; Rose Valley, 1.50; Silver Creek, 6; Walnut Valley, 15.40; Walton, 8.05; Welcome, 10; Wellington, 31; Wichita 1st, 272; — Endeavor (C.E., 1.50), 7; — Lincoln Street, 4; — Oak Street, 21.35; Winfield C.E., 10. *Highland*—Atchison 1st, 8; Axtel, 2.65; Baileyville, 18; Cleburne, 3.50; Corning, 3.04; Holton Self-denial, 11; Horton C.E. (debt, 6), 18.53; Nortonville, 16; Vermillion, 4.38. *Larned*—Arlington sab.-sch., 2.61; Dodge City, 3; Great Bend, 5; Halsted, 11.63; Hutchinson C.E., 25; Larned, 11; Liberal, 2.50; Lyons sab.-sch., 1.41; McPherson, 19.90; Spearville, 3.34; Sterling, 4.03; Back rent of parsonage at Chase, Kans., 10. *Neosho*—Altamont, 2; Caney, 7.80; Edna, 3; Fort Scott 1st sab.-sch., 5.86; — 2d, 1; Fredonia, 14.15; Glendale, 1; Independence (C.E., 10; sab.-sch., 9.21), 19.21; Iola, 20; Lake Creek, 6; McCune, 5.55; Mound Valley, 1; Neodesha, 10; New Albany, 3.15; Osawatomie, 5.50; Ottawa, 100; Parsons, 30.73; Pleasanton, 1.25; Scammon (sab.-sch., 14), 20.85; Sugar Valley, 1.50; Thayer, 9; Toronto, 10; Wauneta, 10; Weir City, 3. *Osborne*—Bow Creek (Mt. Nebo sab.-sch., 2.30; Portage sab.-sch., 50 cts.) 2.80; Fairport Notoma Station, 3; Oberlin, 12 50; Osborne (for debt, C.E., 5; sab.-sch., 3.50), 8.50; Phillipsburg, 9; Plainville, 3; Pleasant Hill, 3.60; Shiloh, 2. *Solomon*—Beloit, 42.81; Bennington (debt), 8; Delphos, 13.09; Elkhorn, 2.10; Fort Harker Self-denial, 3; Kanopolis, 5; Minneapolis sab.-sch., 3.74; Pleasant Dale, 1; Plum Creek, 5; Poheta sab.-sch., 3.50; Saltville Union sab.-sch., 1.20; Vesper, 2; Rev. F. E. Thompson, 2. *Topeka*—Argentine sab.-sch., 1.03; Baldwin, 5; Black Jack, 7; Fairmount, 5; Junction City, 28; Kansas City 1st, 57; — Grand View Park (sab.-sch., 2.57), 13.06; — Western Highlands, 9.84; Lawrence, 86; Olathe, 8.55; Oskaloosa (sab.-sch., 1.31), 11.39; Riley (sab.-sch., 7.28), 15.06; Sedalia, 6.14; Vineland, 4; Wamego, 9.40. 1444 28

KENTUCKY. — *Ebenezer* — Ashland, 71.64; Concord, 8; Dayton sab.-sch., 5.60; Ebenezer, 10; Falmouth, 10; Flemingsburg, 3.10; Lexington 2d (sab.-sch., 2.36), 376.38; Maysville, 16.10; Mount Sterling 1st, 2 25; Newport sab.-sch., 5; Paris 1st, 15; Salyersville, 10; Sharpsburg (sab.-sch., 1), 7.25. *Louisville*—Cloverport, 5; Guston Patterson Memorial, 2.20; Hopkinsville 1st (debt, 13.67), 17.67; Immanuel sab.-sch., 2), 4; Louisville Covenant, 35.90; Olivet, 2; Pewee Valley, 3.40; Shelbyville, 13.20. *Transylvania*—Columbia, 2; Danville 2d (Lucas Band, 12.50), 112.50; East Bernstadt, 6; Greensburg, 10.05; Harlan (sab.-sch., 5; L M.S., 5), 50; Lancaster (Sustentation, 10), 25; Livingston, 2.25; Mount Vernon, 1; Pittsburg, 3. 831 49

MICHIGAN.—*Detroit*—Ann Arbor (for debt), 63.28; Birmingham, 7; Detroit 1st, 238; — 2d Avenue, 3; — Central sab.-sch., 9; — Covenant, 11.54; — Forest Avenue (debt, 11.25), 31.94; — Fort Street (sab.-sch. for debt, 75), 509.48; — Immanuel M.C., 5; — Trumbull Avenue, 126; Howell, 6.75; Marine City, 8; Milford and United Cong'l, 60; Sand Hill, 3; South Lyon, 25; Springfield (sab.-sch., 1.07), 5 01; White Lake (Sr. C.E., 5; sab.-sch., 4.30), 30.87; Wyandotte sab.-sch., 8.27; Ypsilanti (W.H.M.S. for debt, 33.60; sab.-sch. for debt, 16.33), 49.93. *Flint*—Bad Axe, 3.25; Bloomfield, 5; Brockway, 5; Chandler, 8.35; Corunna (sab.-sch. for debt, 5; C.E., 1.60), 19.25; Croswell, 8; Elkton, 4.50; Fair Grove (sab.-sch., 5; C.E., 2), 15; Fenton, 32; Flushing, 10; Grindstone City, 5; La Motte, 3.60; Lexington, 5; Linden (sab.-sch., 3.12), 9.28; Marlette 1st, 3; Otter Lake, 3.80; Pinnibog Station, 4.35; Port Hope, 10; Port Huron Westminster (C.E., 3.88), 8.88; Sand Beach (sab.-sch., 1.38), 11.38; Sanilac Centre, 40 cts.; Vassar, 3; Yale, 7. *Grand Rapids*—Evart (sab.-sch., 1.06), 21.03; Grand Rapids 3d, 3; — Immanuel, 5; Montague (sab.-sch., 2.20), 12.43; Muir (debt, 20), 30. *Kalamazoo*—Martin, 7.29; Schoolcraft, 2; White Pigeon, 15. *Lake Superior*—Corinne, 3; Detour, 6; Escanaba (Jr. C.E., 2; Sr. C.E., 3.75), 9; Ford River (sab.-sch., 1; C.E., 11), 13; Gatesville, 5.25; Gladstone Westminster, 8; Grand Marais Thank Offering, 5.17; Iron Mountain, 3.24; Manistique Redeemer sab.-sch., 8.80; Marquette sab.-sch., 17.10; McMillan (sab.-sch., 2.40), 4.97; Menominee, 20.26; Mt. Zion, 3.08; Munising, 22; Negaunee, 20.22; Newberry, 13.05; Ontonagon, 2; Red Jacket, 75; Rudyard, 2.33; Sterlingville, 2; St. Ignace (sab.-sch., 2.61), 8.02. *Lansing* –Albion, 50; Brooklyn (C.E., 52 cts.; sab.-sch., 25 cts.), 77 cts.; Concord, 12; Homer, 11; Lansing 1st (Jr. C.E., 3; sab.-sch., 2; C.E., 9.80), 91.43; Lansing Franklin Street, 32.12; Parma C.E., 5; Springport, 4.41; Windsor, 6. *Monroe*—Adrian (C.E., 10), 94; Clayton (sab.-sch., 4.78; Jr. C.E., 1; C.E., 3.12), 8.90; Coldwater (sab.-sch., 8.46), 25.04; Dover sab.-sch., 8; Hillsdale (W.M.S., 5.75; C.E., 3.71), 25.46; La Salle, 3; Monroe, 25.91; Petersburg, 10.07; Tecumseh, 49.30. *Petoskey* — Cadillac, 5; East Jordan, 18; Elk Rapids, 3; Elmira, 1.76; Harbor Springs, 1; Lake City (W.M.S., 7.53), 29.24; McBain, 1.60. *Saginaw*—Alpena (Ladies, 1.85; C.E., 3), 14; Bay City Memorial, 10; Beavertown, 5; Coleman, 6; Gladwin 2d, 2.68; Hillman, 1.25; Saginaw East Side Warren Avenue, 5; — East Side Washington Avenue (sab.-sch., 3; Jr. C.E., 8), 21; — West Side Grace sab.-sch., 1.36; — West Side Immanuel, 5, West Bay City Westminster sab.-sch., 15. 2341 65

MINNESOTA.—*Duluth*—Duluth 1st sab.-sch., 4.61; — 2d, 1; — Hazlewood Park (sab.-sch., 1), 2.50; — Highland sab.-sch., 1; Fond du Lac, 2; Kelsey, 1; Lake Side Self-denial, 4.48; New Duluth House of Hope, 6. *Mankato*—Ashford Self-denial, 3.73; Balaton, 4.35; Beaver Creek, 3; Blue Earth City sab.-sch., 3.76; Canby, 2; Brewster (debt), 1.27; Delhi (Self-denial, 12.37; sab.-sch., 2.32; C.E., 1.58), 16.27; Easter (debt), 13.75; Ebenezer, 8; Kinbrae (debt), 1.39; Lake Crystal, 5; Luverne sab.-sch., 4; Madelia, 29; Mankato 1st (sab.-sch., 9.47), 55.94; Morgan (debt), 2; Pipestone, 10; Round Lake (debt), 2.74; St. Peter's Union C.E., 10; Summit Lake L. Aid Soc., 5; Tracy sab.-sch., 2; Windom sab.-sch., 3; Woodstock L. Aid Soc., 2.50. *Minneapolis* — Eden Prairie (sab.-sch., 5.60), 10.68; Minneapolis 1st, 123.63; — Bethlehem sab.-sch., 3.32; — Grace, 3; — Highland Park, 20.25; — House of Faith, 3; — Norwegian (sab.-sch., 1), 5; Stewart Memorial sab.-sch., 4; — Westminster, 250; Rockford, 11.49. *Red River*—Bermidji, 3; Elbow Lake, 5; Tabor Bohemian (sab.-sch., 1; Tabitha L. Aid Soc., 1), 4; Western sab.-sch., 6.40. *St. Cloud*—Bethel sab.-sch., 2.03; Burbank, 1; Hawick, 1; New London, 1; Rheiderland German, 2; Spring Grove, 7 64; Wheaton, 2; Wilmar (sab.-sch., 3), 9.20. *St. Paul*—Macalester, 1.56; Shakopee, 5.50; South St. Paul, 4; Stillwater, 6.71; St. Paul Arlington Hills, 20.85; — Bethlehem German, 3.40; — Park, 2. *Winona*—Albert Lea, 51.20; Austin 1st, 10; Blooming Prairie sab.-sch., 2.27; Henrytown, 2.60; Kasson sab.-sch., 2.04; Lanesboro sab.-sch., 2; Oakland, 1.50; Oronoco, 6; Richland Prairie, 4; Utica, 8; Yucatan Valley, 2. 825 56

MISSOURI.—*Kansas City*—Brownington, 5; Butler, 21.49; Deepwater, 5; Drexel, 2.50; Eldorado Springs, 2; Kansas City 1st (C.E., 7), 130.55; —2d (C.E., 40.16; Sr. dept. sab.-sch., 15.31; Jr. dept. sab.-sch., 8.67), 94.14; — 3d, 10; — 4th Primary Class of sab.-sch., 1; — 5th, 11; — Hill Memorial, 4; Lone Oak, 5; Lowry City, 8; Nevada (C.E., 15), 49; Osceola, 8; Salem, 10; Sedalia Broadway, 65; — Central Self-denial, 18.50; Vista (C.E., 2), 5; Warrensburg, 44.08. *Ozark*—Bolivar (sab.-sch., 1.08; C.E., 2.25), 14.25; Buffalo, 4; Carthage, 8.05; Fairplay (sab.-sch., 2), 4; Joplin, 12.89; Lockwood, 2.81; Monett, 20; Mount Vernon, 10; Neosho (sab.-sch., 5), 25; Ozark Prairie, 6; Salem, 2.70; Seneca, 3 50; Waldensian, 16. *Palmyra*— Birdseye Ridge, 35.25; Brookfield (C.E., 5), 16; Centre, 2; Edina, 7; Enterprise, 3; Knox City, 5; Laclede (sab.-sch., 1), 6; La Grange (sab.-sch., 4), 5; Macon, 3.25; Newark, 18; New Cambria, 10; Unionville, 12; Wilson, 1. *Platte*—Albany, 10.37; Bethel, 3; Chillicothe, 20; Cowgill, 7; Craig, 7; Dawn, 5; Fairfax, 1.25; Graham, 5; Grant City, 5.55; Hodge, 3.59; King City (sab.-sch., 1.17; Jr. C.E, 1), 16.17; Maitland, 5; Martinsville, 7; Mt. Zion, 2.65; New Hampton (sab.-sch., 3), 9; New Point, 25; Oregon, 25.14; Parkville (sab.-sch., 84.35), 97.93; Polo, 6; Rosendale, 3; St. Joseph Hope, 10; — Westminster, 5; Weston, 5.25. *St. Louis*—Cornwall, 1.70; Cuba, 11; Hot Springs, 2; Jonesboro, 4; Marble Hill, 7; Pacific, 4; Poplar Bluff, 10.65; Ridge Station, 1; Rolla, 30; St. Charles, 78; St. Louis 1st (Jr. C.E. for debt, 1.25), 47.05; — 2d (L. Aid Soc., 50), 650; — 2d German (sab.-sch., 1.60), 6.20; —

Carondelet, 23; — Cote Brilliante, 3.31; — French Mission, 35; — Glasgow Avenue sab.-sch., 5; — Lafayette Park Morning sab.-sch., 5; — McCausland Avenue, 5; — Memorial Tabernacle, 2; — Washington and Compton Avenue, 350; — West, 20.51; Washington, 3.80; White Water (sab.-sch., 2.15), 5.20. *White River*—Cotton Plant Westminster, 2; Holmes Chapel, 2. 2351 28

MONTANA.—*Butte*—Anaconda (sab.-sch., 15.50; Jr. C.E., 4.65), 89.40; Butte 1st (sab.-sch., 10), 50; — Immanuel, 3; Deer Lodge, 6; Dillon (sab.-sch., 3.65), 15.65; Granite, 1.20; Missoula, 14.50; Phillipsburg, 40. *Great Falls*—Great Falls, 25; Havre (sab.-sch., 1.75; Jr.C.E., 2), 10.75; Kalispell (sab.-sch., 5), 49.65; Lewistown (C.E., 9.50), 18.50; Libby, 5.35; White Sulphur Springs, 10. *Helena*—Hamilton East, 25; Helena 1st (sab.-sch., 4.67; C.E., 2.65), 43.44; Miles City, 28.16; Pony, 8; Spring Hill, 9; Wickes, 1. 453 60

NEBRASKA. — *Box Butte*—Bodarc, 2.30; Rushville, 3.35; The Valley, 8. *Hastings* — Aurora (sab.-sch., 4.32), 22.32; Beaver City, 7.28; Campbell German (debt), 8; Culbertson, 2.88; Giltner sab.-sch., 2.45; Hansen, 3; Hartwell Bethel, 7.57; Holdredge (for debt) C.E., 5; Kenesaw, 7.75; Lebanon, 2.50; Lysinger, 1.53; Marquette, 4.09; Wilsonville, 3.30. *Kearney*—Ashton, 2; Broken Bow, 3.75; Buffalo Grove, (sab.-sch., 1.05), 6.05; Burr Oak, 2; Cherry Creek, 1.47; Clontibret C.E., 3; Cozad, 5; Fullerton, 6.94; Gibbon, 5.25; Kearney 1st (sab.-sch., 6.14), 18.14; Lexington sab.-sch., 6; Litchfield, 6.90; Mount Carmel, 3; North Loup, 1.25; North Platte, 17.63; Scotia, 1.35; Shelton (infant class of sab.-sch., 52 cts.), 4.90; Sutherland, 3; Wilson Memorial sab-sch., 2.65. *Nebraska City*—Adams, 6.76; Blue Springs, 3; Diller, 5.61; Fairmont, 5.06; Firth (sab.-sch., 1.25; C.E., 2), 8.59; Gresham, 4; Hickman German sab.-sch., 5; Humboldt, 5; Palmyra sab.-sch., 5.53; Plattsmouth German (L.Aid Soc., 5), 10; Stoddard sab.-sch., 1; York, 15.70. *Niobrara*—Black Bird, 2 16; Elgin, 4; Norfolk 1st, 2; Oakdale, 5; Osmond, 4; Pender, 6.67; Stuart 4; Sunny Ridge, 2.45; Wakefield C.E., 1; Wayne, 12.25; Winnebago Indian, 7.05. *Omaha*—Anderson Grove, 4.34; Bancroft, 4; Belle Centre, 3.16; Ceresco, 3.50; Clarkson Zion Bohemian, 4; Creston, 8.26; Divide Centre, 1; Florence, 2.50; La Platte, 3.89; Lyons (sab.-sch., 6.70), 13.63; Monroe, 4; Omaha 1st German (sab.-sch., 1), 4; — Bedford Place, 3 19; — Castellar Street (sab.-sch., 2.24), 17.44; —Knox (W. Miss. Soc., 13.50; A member, 15), 28.50; Omaha Agency Bethlehem, 1; — Blackbird Hills, 2.91; Papillion, 5.52; Plymouth, 4.09; Silver Creek, 1.51; South Omaha sab.-sch., 10.39; Tekamah, 8.50; Wahoo, 3; Webster, 2.50. 462 26

NEW JERSEY.—*Corisco*—Angom, 1; Bata, 1; Benita 1st, 1; — 2d, 1; Corisco, 1; Evune, 1; Gaboon, 1; Nyuma, 1. *Elizabeth*—Basking Ridge C.E., 5; Clinton (for debt, 130; sab.-sch., 25), 1505; Connecticut Farms, 70; Cranford, 43.62; Dunellen (C.E., for debt, 2), 9.50; Elizabeth 1st German, 15; — 2d (debt, 50), 380; — 3d (sab.-sch. Youths' Miss. Soc., 10), 25; — Greystone, 5; — Westminster (Self-denial, 231.68; sab.-sch., 44.18), 275.86; Lamington (sab.-sch., 13.98), 28.98; Plainfield 1st (C.E., (for debt, 2), 12; Jr.C.E., 4), 16; Plainfield Hope Chapel, 5; —Warren Chapel (Jr. C.E., 5; C.E. Fulton 2 cts. a week, 4), 41; Pluckamin (sab.-sch., 15.47), 27.10; Rahway 2d, 110; Roselle, 87.09; Springfield (Rev. Wm. Hoppaugh, 20), 31; Westfield (C.E., debt, 4; Jr. C.E., debt, 15), 75.29; Rev. Ezra F. Mundy for debt, 5. *Jersey City*—Englewood, 337.64; Garfield (C.E., 7; sab.-sch., 14.25), 21.25; Hackensack sab.-sch., 14; Jersey City 1st (C.E., 25; sab.-sch. Miss. Soc., 150), 518.07; — 2d Bible School, 25; Lyndhurst, 4; Newfoundland (C.E., 10; sab.-sch., 4), 56; Passaic Dundee sab.-sch., 9.30; Paterson 3d Jr.C.E., 1; — 1st German, 5; — Westminster (sab.-sch., 4.60), 5.60; Rutherford (sab.-sch., 20), 73.70; Tenafly C.E. for debt. 3; West Hoboken (Jr.C.E., 5), 80. *Monmouth*—Asbury Park Westminster, 2; Atlantic Highlands, 10; Barnegat sab.-sch. free-will offering, 3; Beverly, 10; Burlington (C. E., 3; sab.-sch., 73.82), 76.82; Calvary, 2.10; Columbus (C.E., 8; sab.-sch., 7; debt, 2), 17; Cranbury 1st, 29.37; Englishtown, 27; Freehold (sab.-sch., 11.29), 24.32; Hightstown, 33.75; Holmanville, 2; Jamesburgh, 10; Keyport, 2; Lakewood, 225; — Hope, 1; Long Branch sab.-sch., 16.40; Manasquan, 100; Manchester sab.-sch., 5; Matawan, 142.91; Moorestown sab.-sch., 7; Mount Holly sab.-sch., 6.41; New Gretna, 7; Point Pleasant, 7.90; Red Bank, 100; Sayreville German, 3; South Amboy, 7; South River German, 2; Spring Valley sab.-sch., 3.60; Tennent, 27.78; Tuckerton, 3. *Morris and Orange*—Berkshire Valley, 2; Boonton sab.-sch. (Infant Class, 15.89), 67.34; Chatham sab.-sch., 10; Dover (Self-denial, 85.85; sab.-sch. Miss. Soc., 50; Int. and Jr.C.E., 11), 203.60; East Orange 1st. 757.20; — Arlington Avenue (sab.-sch., 7.50), 175.07; — Brick (Y.P.C. Union, 20), 752.54; German Valley (sab.-sch., 12), 122; Hanover (Olivet, sab.-sch. of Livingston, 8), 38; Madison (debt, 25; sab.-sch., 100), 182.53; Mine Hill (sab.-sch., 5), 8; Morris Plains (C.E., 4; sab.-sch., 5), 9; Morristown 1st Jr. C.E., 2; Morristown South Street (Miss. Soc., 87.50; debt, 10), 97.50; New Providence Bible Class for debt, 3; New Vernon sab.-sch., 1.25; Orange 1st Jr.C.E., 5; — Central (C.E., 20), 570; — German, 2; — Hillside, 543.14; Orange Valley German, 2; Parsippany, 6.92; Pleasant Grove (L.M.S., 10; C.E., 5), 15; Rockaway, 68; Schooley's Mountain sab.-sch., 4; South Orange 1st sab.-sch., 50; Succasunna, 4.15; Summit Central, 20.79; Whippany, 19.62; Wyoming (C.E., 5), 7. *Newark*—Kearney Knox sab.-sch., 11.50; Montclair 1st (W.H.M.S. for debt, 40.75; Jr.C.E., 3.64), 44.39; — Trinity for debt, 100; Newark 2d, 100; — 3d, 318.62; — 2d German (sab.-sch., 10), 20; — 3d German, 10; — Bethany, 5; — Calvary, 5; — Fewsmith Memorial sab.-sch., 30; — High Street, 311.33; — House of Hope, 6.81; — Memorial, 17; —Park, 38.03; — Roseville C.E., 7; — Wickliffe, 31.71; Roseland, 5.56. *New Brunswick*—Alexandria Jr.C.E., 50 cts.; Amwell 1st, 5; — 2d (sab.-sch., 2; C.E., 1), 3; — United 1st (sab.-sch., 1; Mission Band, 1), 7; Bound Brook Jr.C.E., 62 cts.; C.E., 4.03), 4.65; Dayton (for debt, 26; C.E., 1.50), 53.49; Dutch Neck L.M.S., 25; Flemington C.E., 10; Frenchtown (sab.-sch., 3; C.E., 2.50), 5.50; Hamilton Square, 67; Hopewell (sab.-sch., 80 cts.; Jr.C.E., 1.50), 6.30; Kingston sab.-sch., 3; Kingwood, 2; Kirkpatrick Memorial, 7; Lambertville sab.-sch., 22.93; Lawrence, 80.36; Milford (C.E., 2.50), 7; New Brunswick 1st W.M.S. (Self-denial, 1; Self-denial for debt, 44.20; Jr.C.E., 4.50; sab.-sch., 100), 296.05; Pennington C.E. for debt, 2; Princeton 2d (C.E., 5), 10; — Mt. Lucas Mission, 9.30; Stockton C.E. for debt, 5.50; Titusville C.E., 2.50; Trenton 1st, 218.63; — 2d Jr.C.E., 2; —3d (C.E., 10; sab.-sch., 40; Jr.C.E., 8), 169.43; — 5th (sab.-sch., 13), 33; — Chapel 1st (sab.-sch., 35; Jr.C.E., 3.22), 38.22; — Prospect Street (sab.-sch., 65; Brookville sab.-sch., 8.48; C.E., 5), 245.48; Rearville Band, 3. *Newton*—Asbury, 70; Belvidere 1st, 108.53; Branchville (C.E., 10; sab.-sch., 8), 20; Danville, 8; Deckertown (C.E., 10), 89.13; Franklin Furnace, 9.60; Greenwich, 20; Hackettstown (C.E., 20.11), 109.11; Harmony sab.-sch., 6.72; Knowlton, 6; La Fayette, 4; Musconetcong Valley (Hampton sab.-sch., 6.31), 18.14; Newton (C.E., 11.52), 62.77; Oxford 2d sab.-sch., 6.02; Phillipsburgh Westminster (Y.P.S., 5), 19.13; Sparta (Ladies, 6; C.E., 4), 10; Stanhope (sab.-sch., 5), 15; Stewartsville, 14.70; Stillwater (sab.-sch., 1.18), 8.16; Wantage 2d, 19.53. *West Jersey*—Absecon, 1.64; Atlantic City 1st Jr.C.E. for debt, 4; Atlantic City German, 3.58; Blackwood (sab.-sch., 12.12), 28.74; Bridgeton 1st, 40; — Irving Avenue, 3.28; Cedarville 1st, 10.66; Deerfield, 45; Gloucester City. 13; Greenwich, 25; Pleasantville, 4.75; Salem, 46.50; Tuckahoe (sab.-sch., 1), 3; Vineland, 28; Wenonah (sab.-sch., 40), 73; Williamstown (sab.-sch., 2.59; C.E., 5; Jr. C.E., 4), 26.59; Woodstown (sab.-sch., 5), 22. 11,995 08

NEW MEXICO. — *Arizona* —Flagstaff, 6.50; Sacaton Pima 1st, 2; Solomonville, 8.35. *Rio Grande*—Albuquerque 1st (C.E., 15), 67; — Spanish, 6; Las Cruces 1st, 10; Las Placetas Spanish, 4; Los Lentas, 93 cts.; Pajarito, 93 cts.; Socorro 1st, 4.80; — Spanish, 5. *Santa Fe*—Aztec. 2; Farmington (sab.-sch., 3.10), 5.10; Flora Vista, 1.75; Las Vegas 1st Ladies' League Self-denial, 27.75; Ocate, 10; Raton 1st (C.E., 11), 30; Santa Fé 1st, 5; Taos, 1.50. 198 61

NEW YORK.—*Albany*—Albany 1st sab.-sch., 10.11; — 4th Mission Circle, 50; — 6th, 11; — State Street, 93.06; — West End sab.-sch., 15; Amsterdam 2d, 231.57; Ballston Spa, 80; Batchellerville 10; Carlisle, 6; Charlton Birchton C.E., 1.25; Corinth sab.-sch., 2.90; Emmanuel sab.-sch., 3.38; Esperance (C.E., 7; sab.-sch., 3), 10; Galway sab. sch., 2.50; Hamilton Union, 7; Jermain Memorial, 76; New Scotland, 15; Northampton, 10; Pine Grove, 3; Sand Lake for debt (C.E., 10), 15; Saratoga Springs 1st (friends of the cause for debt), 51; — 2d sab.-sch., 6.02; Schenectady 1st (C.E., 27.28; sab. sch., Sr. dept., 26.83), 203.47; —East Ave., 10. *Binghamton* — Bainbridge sab.-sch., 4.53; Binghamton 1st (debt, 50. S. Mills Ely, 14; members of C.E., 6), 315 62; — Immanuel sab.-sch., 10.64; Cortland sab.-sch. (Home dept., 3 50, 103.50; East Maine, 6; Nichols (for debt, 5), 9 65; Nineveh, 53 02; Owego, 25; Union (sab.-sch., 1.60), 31.60; Whitney's Point (debt), 6. *Boston*—Antrim, 18.50; Barre, 3; Boston 1st, 200; East Boston Self-denial, 30; Fall River Globe, 7; Lawrence German (debt), 20; Litchfield, 13; Lonsdale, 5; Lynn (sab.-sch., 15; L. Miss. Soc., 32; C.E., 30), 92; Manchester Westminster, 5.50; Portland, 2; Providence 1st, 100; — 2d, 5; Roxbury, 2 50; Springfield, 7.88; South Ryegate (C.E., 1 80; Taunton sab.-sch. (for debt, 10; Waltham, 5; Woonsocket, 15.25; Worcester, 10 18. *Brooklyn* — Brooklyn 1st Mrs. Richmond 2; — 1st German (C.E., 5), 55; — Bedford sab.-sch., 10; — Classon Avenue (Wyckoff Heights Chapel, 7.05; C.E., 15), 22.05; — Friedenskirche, 10; — Franklin Avenue sab.-sch., 7; — Greene Avenue, 7.75; — Lafayette Avenue, 195; — Memorial, 351.80; — Mount Olivet C.E., 2; — Olivet Chapel C.E., 2.50; — Prospect Heights, 12; — Ross Street C.E., 10.27; — Siloam, 5; — South 3d Street (C.E., 10; sab.-sch., 40; debt, 15), 207 11; — Throop Avenue (Mission sab.-sch., 75; debt—a member, 200—250; C.E., 25), 350; Woodhaven 1st, 5; — French Evangelical, 10. *Buffalo* — Buffalo 1st (Mrs. P. G. Cook, for debt, 10), 401; — Bethany, 59.91; — Bethlehem, 13.50; — Calvary, 145.96; — Central, 38.58; — Covenant C.E., 5; — North (sab.-sch., 108.26), 224.46; — Westminster

(for debt, 500; sab.-sch., 25), 635.94; Clarence, 6; Conewango, 5; East Aurora sab.-sch., 20; East Hamburg (sab.-sch., 3), 28; Ellicottville (C E., 2 50), 10; Franklinville, 16; Fredonia, 42; Jamestown, 236; Olean, 25.47; Pine Woods, 1; Ripley C.E., 15; Westfield, 263 *Cayuga*—Auburn 1st, 46.79; — 2d sab-sch., 2.40; — Calvary (Jr. C.E., 4), 10.98; Aurora, 20; Dryden, 20; Fair Haven sab sch., 2.95; Genoa 1st C.E., 1.75; — 3d sab.-sch, 2.42; Ithaca (debt, 10; C.E., 5.92), 322 16; Port Byron (C.E., 5), 10. *Champlain*—Essex, 1.36; Keeseville, 28.67; Malone C.E., 5; Mineville, 11; Mooers (C.E., 2), 14.35. *Chemung*—Big Flats (debt, 25), 50; Breesport sab-sch., 5.10; Dundee C.E., 2; Elmira 1st (C.E., 10), 50.22; — Lake Street (Jr. C.E., 7), 32; — North (Jr. C.E, 5; C.E, 25), 55.94; Sugar Hill, 3.25; Tyrone C.E., 5 37; Watkins C.E., 10 *Columbia*—Ashland (two friends, 50 cts.), 12.46; Austerlitz, 3; Cairo (C.E., 1), 7; Centreville, 7; Durham 1st C.E., 2.50; East Windham, 4; Hudson, 76; Hunter C.E., 4.40; Jewett, 11; Spencertown, 6.40. *Genesee*—Attica (C.E., 5), 46 80; Batavia, 104.95; Bethany Centre, 4; Byron Jr. C.E, 5; East Bethany, 3.17; East Pembroke (sab.-sch, 5; C.E., 5; Jr. C.E., 1), 11; Elba C.E., 5; Leroy C.E., 15; Perry, 28.61; Pike C.E. (for debt), 1.50; Stone Church, 2; Warsaw (sab.-sch., 10), 55. *Geneva*—Geneva 1st, 18 10: Gorham, 5.30; Manchester sab.-sch, 5; Naples C.E. (for debt), 3; Oak's Corners (sab sch., 4.50), 9. Phelps, 9; Seneca, 53; Trumansburg (sab-sch., 6), 91.35; Waterloo, 60. *Hudson*—Amity, 8; Callicoon, 3.25; Centreville, 10; Circleville, 7.83; Denton (C.E., 5), 16.72; Florida, 28.23; Good Will, 3.72: Greenbush (sab.-sch., 9.18; debt, 5), 14.18; Hamptonburg C.E., 3; Haverstraw 1st C.E., 8; — Central (Jr. C.E., 3; C.E., 15; sab.-sch., 35), 105; Hempstead, 3; Hopewell C.E., 12; Jeffersonville German, 4.71; Liberty, 22; Middletown 1st, 74.72; — 2d (debt, 42.60; C.E., 10), 90.67; Milford, 22 Monticello sab sch., 10. Monroe, 100: Mount Hope, 10: Nyack sab.-sch., 3.05; — German, 3; Ramapo Works, 189.12; Rockland 1st, 3; Scotchtown C.E. (for debt, 6), 11; Stony Point (sab.-sch., 11.80), 14.80; West Town, 12; Mongaup Valley, 11. *Long Island*—Amagansett (sab.-sch., 8.33), 35.54; Bellport (C.E., 5; sab.-sch., 5), 13; Bridgehampton (for debt –sab.-sch., 2.43; Y.L Miss.Soc., 5— 77.52), 93.59. Brookfield, 2; East Hampton (C.E , 5), 35; Franklinville, 10; Greenport, 60; Holbrook, 1; Sag Harbor, 42.56; Setauket (Self denial—Stony Brook Chapel, 7 25 –17.55), 19.56; Shelter Island (sab.-sch., 16 50; C.E., 4.50), 26; South Haven (C.E., 2; sab.-sch., 2), 8; Southhold C.E., 10. *Lyons*—Galen, 15; Halls Corners C.E., 10; Junius, 3.63; Palmyra, 4.16; Rose, 9.66; Williamson C.E. (for debt), 10. *Nassau*—Babylon, 25; Brentwood, 5; Comac, 6; Glenwood (sab.-sch., 2), 5.25; Green Lawn C.E., 10 06; Hempstead Christ Church C.E., 5; Islip sab-sch., 5; Melville, 2; Newtown, 50; Northport C.E., 6 25; Oyster Bay C E., 10; Roslyn, 13 06; Smithtown Self-denial. 15; Springland, 50; Whitestone, 2.08. *New York* — New York 1st sab.-sch., 45; — 4th Jr. C.E., 10; — 7th (sab.-sch., 20; 1st German sab.-sch., 10), 30; — 2d German, 5; — 4th Avenue (C.E., 10), 642; — 5th Avenue Y.P.A., 25; — 13th Street (sab.-sch. Miss. Soc., 50., 120; — 14th Street, 20; — Alexander Chapel Jr. C.E., 3; — Bethany (sab.-sch., 35), 39.58; — Bohemian, 15; — Brick (Branch sab.-sch., 30.72; debt, 6500), 10,242.46; — Calvary, 14.10; — Central (C.E., 50; Gen'l Miss. Com., 100; Dr. E. P. Hoyt, 200), 1183.69; — Christ, 64; — French Evangelical, 10; — Harlem, 300.54; — Lenox (sab.-sch., 10.78), 67.30; — Madison Avenue (debt, 168.44), 274.44; — Madison Square (Bible school, 27; Hannah H. Powell, 30), 207; — Morrisania 1st sab.-sch., 5.83; — Mount Tabor, 5; — Mount Washington, 759.60; — North (C.E., 8), 108; — Park, 136; — Phillips, 271.15; — Puritans (sab.-sch., 27.71; C.E., 10), 37.71; — Rutgers Riverside Mission School, 20.25; — St. James, 2; — Sea and Land, 12.62; — University Place sab.-sch., 25; — Washington Heights (sab.-sch., 10), 146.91; — West End (C.E., 7.50), 258.82; — West Farms C.E., 9.43; — Westminster West 23d Street (sab.-sch., 14.62), 78.08; — Zion German, 30. *Niagara*—Albion, 22; Knowlesville (C.E., 8), 10; Lewiston for debt (C.E., 5), 32; Mapleton C.E., 5; Medina C.E. (debt), 3.92; Niagara Falls Pierce Avenue (C.E., 2), 10.25; North Tonawanda North C.E., 5; Somerset C.E., 5; Tuscarora Indian (for debt), 5; Wilson sab.-sch., 7; Youngstown (sab.-sch., 3.46; C.E., 59 cts.), 4.05. *North River*—Amenia South Wassaic, 3; Bethlehem, 15.57; Highland Falls C.E., 11.55; Kingston, 6.69; Little Britain, 12.25; Marlborough C.E., 5; Newburg 1st (sab.-sch., 40), 197.45; — Union, 100; Pine Plains (C.E., 6.46; sab.-sch., 7.50), 13.96; Poughkeepsie, 74.19; Rondout C.E., 20; Wappinger's Falls C.E., 1.10. *Otsego*—Delhi 1st (for debt, 10; C.E., 10), 20; — 2d (sab.-sch., 25), 28; East Meredith, 3; Fly Creek (for debt), 10; Gilbertsville (sab.-sch., 4.52; C.E., 5), 9.52; Guilford 1st Cong'l Women's Aux., 7.35; New Berlin, 2; Otego, 17; Springfield (Alice A. Smith for debt, 3; C.E., 5), 8; Stamford (for debt), 15. *Rochester*—Avon Central, 15; Brighton C.E., 5; Chili, 10; Dansville, 6; Fowlerville, 6; Geneseo Village (C.E., 19.22; sab.-sch., 50), 69.22; Groveland sab.-sch., 3.21; Honeoye Falls, 7.50; Moscow, 4; Ogden, 9.20; Pittsford (C.E., 10), 23; Rochester 1st, 100; — 3d, 160.76; — Calvary, 4.36; — Central (sab.-sch., 25; Friendship Class of sab.-sch., 8.50; C.E., 24.45), 57.95; — Memorial (C.E., 5; sab.-sch., 10), 20; — St. Peter's, 87.33; Springwater, 3; Victor. 9; Webster, 2.50. *St. Lawrence*—Gouverneur, 46.62; Hammond C.E., 10; Le Ray, 2; Morristown, 1.50; Oswegatchie 1st, 11; Plessis (C.E., 4.11), 4.97; Watertown 1st, 335.93; — Hope Chapel (C.E. for debt, 3.68), 10.28. *Steuben*—Addison (Jr. C.E., 3; C.E., 7.50), 10.50; Almond C.E., 81 cts.; Angelica (C.E., 5), 23 70; Arkport, 3; Atlanta sab.-sch., 7.64; Avoca (C.E., 5; Jr. C.E., 50 cts), 5.50; Bath (C.E., 15; Jr. C.E., 5), 20; Belmont (C.E., 5), 15; Campbell (C.E., 6.43), 49.45; Canaseraga, 4; Canisteo C.E., 25; Cohocton sab.-sch. Washington's Birthday offering, 3; Hammondsport, 9; Hornellsville 1st (C.E., 35; Jr. C.E., 5), 159.67; — Hartshorn, 25; Howard, 10. *Syracuse*—Baldwinsville, 10; Camillus C.E., 1; Cazenovia C.E., 12.50; East Syracuse C.E., 8; Fulton sab.-sch., 7.24; Hannibal (C.E., 1.60), 3.60; Oneida Lake, 2.18; Pompey, 10; Syracuse 1st C.E., 12.50; — 4th C.E., 15; — 1st Ward C.E., 10; Whitelaw, 2.18. *Troy*—Argyle, 7; Bay Road sab.-sch., 2; Cambridge sab.-sch., 6; Fort Edward, 5; Glens Falls, 164.47; Green Island (C.E., 10), 45; Hebron, 5; Lansingburg Olivet, 12.62; Melrose C.E., 2; Middle Granville sab.-sch., 1.41; Pittstown C.E., 2.79; Salem (sab.-sch., 6.34), 18.34; Sandy Hill, 52; Troy 2d, 21.29; — 9th, 106.76; — Oakwood Avenue sab.-sch. (for debt), 5; — Second Street, 196.98; — Woodside (C.E., 3.10), 8.10; Waterford (sab.-sch., 20), 31.23. *Utica*—Boonville (sab.-sch., 5), 39; Cochran Memorial, 27.29; Ilion (C.E., 15; sab.-sch., 5), 85; Kirkland, 2.50; Lowville (sab.-sch., 4.31), 42.59; Lyons Falls (Self-denial, 5.52; sab.-sch., 1.04), 6.56; New Hartford, 31; Oneida, 150; Sauquoit, 6.15; Utica 1st, 45; — Westminster sab.-sch., 50; Vernon, 6; Verona Jr. C.E., 2; West Camden sab.-sch. Miss. Soc., 7; Williamstown C.E., 3.30. *Westchester*—Gilead, 34; Greenburgh, 199.17; Irvington (C.E., 25; Hope Chapel C.E. for debt, 5), 30; Katonah (C.E., 10; Jr. C.E., 3), 56; Mt. Kisco, 45.57; Mt. Vernon 1st C.E., 25; New Rochelle 1st (C.E., 20), 287.53; Patterson C.E., 10; Peekskill 1st sab.-sch., 40; Port Chester (sab.-sch., 10) 20.22; Sing Sing, 80; South East, 16; South East Centre C.E., 3; Stamford 1st (sab.-sch., 6.60; a friend, 100), 442.52; White Plains sab.-sch., 25; Yonkers Dayspring, 35; — Westminster (for debt, 18.12; sab.-sch., 50; C.E., 10), 119.14; Yorktown sab.-sch., 14. 28,388 07

North Dakota.—*Bismarck*—Glencoe Albert Barnes, 2.80; Mandan, 5; Steele, 5; Sterling, 3.60; Williamsport, 2.70. *Fargo* — Baldwin, 21; Blanchard, 5; Buffalo C.E., 3.33; Courteney, 9.27; Hillsboro, 6; Sanborn, 3. *Minnewaukon*—Leeds, 5; Minnewaukon, 2; Towner, 1.38. *Pembina*—Ardoch, 6; Arvilla, 9; Bathgate, 10; Bay Centre, 9.55; Forest River, 5; Hannah, 3.56; Hyde Park, 7.15; Larimore, 15; Milton, 6.20; Osnabruck, 4; Ramsey's Grove, 2; Tyner, 10; Walhalla, 2.30. 164 84

Ohio. — *Athens* — Barlow, 7; Gallipolis (C.E. debt, 6.50; sab.-sch., 4), 13.75; Nelsonville, 16; Vete, 4.25. *Bellefontaine* — De Graff (debt), 11; Spring Hills (debt), 3.34. *Cincinnati*—Batavia C.E., 1; Cincinnati 3d, 13; — 7th sab.-sch., 25; — 2d German, 8; — Clifton sab.-sch., 20; — Walnut Hills Bethany Chapel Bible sch., 16.44; Glendale C.E., 1; Harrison, 5; Lebanon 1st, 10; Linwood Calvary C.E., 1; Milford, 3; Pilgrim Mission C.E., 1. *Cleveland*—Cleveland 1st (Mrs. Stone, 1000; Jr. C.E., 2), 1164.35; — 2d, 650; — Bolton Avenue Jr. C.E., 5; — Calvary Jr. Band, 1.50; — Case Avenue, 12; — Euclid Avenue Jr. C.E., 10; — Miles Park (Jr. C.E., 2), 12; — South Jr. C.E., 2.50; East Cleveland Windermere, 12.02; New Lyme, 14; North Springfield sab.-sch., 3; Solon (sab.-sch., 5), 13.70; Willoughby (Jr.C.E., 7.75), 22.75. *Columbus* — Bremen C.E., 5; Circleville sab.-sch., 8.33; Columbus 2d Ladies' Soc. (for debt), 16.50; Lancaster (sab.-sch., 15; C.E., 5), 20. *Dayton*—Dayton 4th, 15.50; — Riverdale (for debt), 3.50; Oxford sab.-sch., 6.69; Somerville, 2; South Charleston, 13.27; Springfield 1st sab.-sch., 28; — 2d sab.-sch., 25; Troy, 39.35; Yellow Springs, 100. *Huron*—Chicago (Jr.C.E., 5; Sr.C.E., 5), 10; Fremont (C.E., 8; sab.-sch., 12), 20; Norwalk sab.-sch., 2; Steuben sab.-sch., 2.55. *Lima* — Fairview sab.-sch., 1.42; Lima Market Street (Mrs. Jane Holmes), 5; Ottawa sab.-sch., 1.75. *Mahoning* — Alliance sab.-sch., 4; Canton, 19.65; Clarkson (sab.-sch., 19.63; C.E., 5), 24.63; Columbiana (sab.-sch., 10), 14; East Palestine, 60; Ellsworth (W. Miss. Soc., 11; C.E., 17.50), 28.50; Hubbard, 2.63; Kinsman C.E. (for debt), 16.50; Leetonia (Jr.C.E., 5; for debt Jr.C.E., 1.05; Sr.C.E., 3.02; W. Miss. Soc., 1.25; ch. debt, 1.33), 26.65; Lisbon 1st (Jr.C.E., 5), 21; North Benton (C.E., 12; sab.-sch., 8.58), 20.58; North Jackson, 10; Poland C.E., 4.54; Salem (C.E. for debt, 34.75), 55.75; Youngstown (sab.-sch., 9.06), 124.79; — Westminster, 5. *Marion*—Marion (for debt), 18; Marysville, 18.20; Mount Gilead sab.-sch., 3; Pisgah, for debt (W. Miss. Soc., 2.55; C.E., 1), 3.55; Radnor and Thompson W. Miss. Soc. (for debt), 3.56. *Maumee* — Bowling Green L. Miss. Soc. (for debt), 25.50; Bryan (Jr. C.E., 1.94), 13.81; Defiance 1st (for debt), 35.35; Fayette L. Miss. Soc. (for debt), 2; Grand Rapids C.E., 2.50; Hicksville L. Miss. Soc. (for debt), 1; Napoleon W. Miss. Soc. (for debt), 1; Toledo 5th Ladies' (for debt), 7.15. *Portsmouth*—Red Oak (for debt), 3. *St. Clairsville*—Bellaire 1st C.E., 4.80; Bethel C.E., 9.60; Cambridge sab.-sch., 22; Crab Apple C.E., 4.47; Farmington C.E., 1.15; St. Clairsville sab.-sch., 15. *Steubenville*—Bacon Ridge, 6.15; Buchanan Chapel, 15; Centre Unity, 3.70; Cross Creek, 18; Island Creek C.E., 10; Monroeville sab.-sch., 5; Pleasant Hillsab.-sch., 6; Richmond (sab.-sch.,

5.80), 11.61; Steubenville 2d sab.-sch., 58.57; — 3d, 9; Still Fork, 5; Toronto Jr. C.E., 4; Urichsville C.E., 5; Wellsville sab.-sch., 31.33; Yellow Creek, 14.54; Steubenville Presbytery, 462.53. *Wooster*—Doylestown, 3.25; Mansfield (sab.-sch., 12.19), 212.19; Olivesburg (Robt. Houston, 35; Addie Burgett, 15), 50; Wooster 1st, 32.88; — Westminster, 10; Rev. J. T. Houston, 10. *Zanesville*—Clark C.E. (for debt), 7.50; Duncan's Falls, 4; Jersey, 11.78; Madison C.E. (for debt), 5; Newark 1st sab.-sch., 7; Norwich Auxiliary, 2; Utica Westminster League, 2.70; Zanesville 1st sab.-sch., 8; — 2d sab.-sch. (for debt), 15. 4088 05

OREGON.—*East Oregon*—Bethel (sab.-sch., 2.62; Willing Workers, 1), 5.62; Centreville, 4; Cleveland, 6.85; Burns, 1; Harvey, 1; Klikitat 1st, 5; Union, 2 50. *Portland*—Astoria, 12.40; Bethany German, 5; Clatsop Plains, 6; Knappa, 9; Mount Olivet, 5; Oregon City Self-denial, 6.85; Portland 1st, 50; — 3d, 5; — 4th (sab.-sch., 19.45), 72.27; — Calvary sab.-sch. (for debt), 9.10; Smith Memorial, 6; Tillamoak, 6. *Southern Oregon* — Bandon C.E., 2; Eagle Point, 2; Grant's Pass (C.E., 25), 105; Marshfield, 5; Oakland Self-denial, 4; Willow Dale, 2; Yoncalla, 1. *Willamette* —Aurora, 2; Brownsville, 12; Crawfordsville, 2; McCoy (sab.-sch., 1), 4; Mehama, 2.25; Newberg, 5; Octorara, 6.10; Pleasant Grove, 3; Salem (sab.-sch., 1.65), 16.65; Spring Valley, 4; Woodburn, 1.42; Yaquinna Bay, 20. 418 01

PENNSYLVANIA.—*Allegheny*—Allegheny 1st (Swift Mission Brigade, 20), 40; — 2d (C.E., 10), 82; — 1st German (sab.-sch., 15.46), 25.46; — McClure Ave., 108.50; — Melrose Ave., 5; — Watson Memorial, 4; Avalon, 60; Bakerstown, 20; Bellevue C.E., 10; Bethlehem (sab.-sch., 2.67), 8.67; Bull Creek sab.-sch., 6; Evans City, 11.51; Fairmount, 6.57; Glenshaw (sab.-sch., 12.65), 28.65; Highland, 8; Leetsdale sab.-sch., 13.59; Natrona (sab.-sch., 2 63), 22.43; Pine Creek 1st, 9.85; Plains (sab.-sch., 8), 18; Pleasant Hill, 3; Rochester, 41; Sewickly, 541.85. *Blairsville*—Armagh, 7.75; Conemaugh sab.-sch., 2; Cross Roads, 6.18; Derry, 33.16; Irwin, 10; Jeanette (Men's Miss. Soc., 4), 31.35; Johnstown sab.-sch., 10; Laird, 7; Latrobe (sab.-sch., 21), 122; Livermore, 6.11; McGinnis, 7; Murrysville, 28.25; New Alexandria C.E., 23; Pine Run, 24.25; Plum Creek C.E., 18; Unity sab.-sch., 6.50. *Butler* — Buffalo (sab.-sch., 5), 15; Butler (sab.-sch., 20), 325.33; Clintonville, 17; Crestview, 1; Grove City, 19.91; Harlansburg (C.E. for debt, 5; sab.-sch., 5), 10; Jefferson Centre, 1; Middlesex, 42.75; Plain Grove (sab.-sch., 86), 88; Pleasant Valley, 10; Westminster (sab.-sch., 2.32; Y. P. Soc., 2.68), 10. *Carlisle* — Carlisle 2d, 122.62; Chambersburg Central (sab.-sch., 9), 14; Dauphin (Self-denial, 10.75; C.E. for debt, 3), 18.75; Dickinson (Legacy of Mrs. E.W. Galbreath), 15; Duncannon (sab.-sch., 5), 14.81; Great Conewago, 3.50; Green Castle, 37.19; Green Hill sab.-sch., 4.19; Harrisburg Bethany Chapel C.E., 5; — Covenant, 10; — Market Square (sab.-sch., 20; debt, 56.30), 264.59; — Pine Street, 342.22; — Westminster, 24.42; Lebanon Fourth Street, 37.56; — Christ Self-denial, 83.19; Mechanicsburg (sab.-sch. for debt, 8.75; C.E., 5.55; ch. for debt, 14.36), 28.66; Mercersburg for debt (C.E., 6), 36.16; Middletown (C.E., 5), 15; Millerstown (sab.-sch., 5; C.E., 5), 21; Paxton C.E., 5; Robert Kennedy Memorial C.E., 5; Shippensburg (sab.-sch., 20), 60.55; Steelton (C.E., 5), 15.30; Upper Path Valley (sab.-sch., 25.40), 38.40. *Chester*—Bethany, 7; Bryn Mawr, 157.87; Calvary (sab.-sch., 7.95; C.E., 9.71), 36.66; Christiana, 9; Coatesville C.E., 50; Doe Run, 12; Downingtown Central H. M. Soc., 4.50; East Whiteland for debt, 4; Fagg's Manor, 10; Fairview, 7.11; Forks of Brandywine, 10; Marple H.M. Soc., 5; Nottingham (C.E., 28 cts.), 3.14; Penningtonville, 11; Unionville C.E., 3.40; Wayne, 104.50; West Chester Westminster (H. M. Soc., 10; sab.-sch., 10.15), 20.15. *Clarion*—Beech Woods (Mission Band, 24.12; a member, 28 cts.), 24.40; Bethesda, 4; Brockwayville, 50; Cool Spring (sab.-sch., 2.50), 5; Du Bois, 35; East Hickory Endeavor, 60.03; Edenburg, 10; Leatherwood, 10; Licking, 10; New Bethlehem, 14; Oak Grove, 2; Sligo, 4; Sugar Hill for debt, 3.50; Wilcox (for debt—sab.-sch., 6.03—7.03), 8.03. *Erie*—Belle Valley (sab.-sch., 5), 10.60; Bradford, 1; Cambridge, 30; Cool Spring, 11.48; East Greene, 2; Edinboro, 14.86: Erie 1st (C.E., 7), 155; — Park, 96; Franklin sab.-sch., 60.90; Girard (M. C., 5.61; Miles Grove Branch, 2.50), 29.31; Meadville 1st, 20; — Central, 15; Mercer 1st, 80; — 2d (W. H. M. S., 10), 60; New Lebanon, 2; North Clarendon C.E., 2.38; Pittsfield, 3.11; Waterloo, 2; Westminster, 4. *Huntingdon*—Alexandria (sab.-sch., 11.50; C.E. for debt, 2 50), 14; Altoona 1st, 42; — 2d, 130; — 3d (C.E., 1.50; sab.-sch., 6), 21.52; — Broad Avenue, 5; Bedford, 22.50; Beulah, 1.27; Birmingham (C.E., 11), 46.67; Buffalo Run, 3; Clearfield, 100; Curwensville, 20; Everett, 7; Fruit Hill sab.-sch., 4; Houtzdale, 6.82; Juniata, 3.25; Kerrmore, 5; Lick Run, 5; Lost Creek C.E., 50 cts.; McVeytown, 100; Mapleton (sab.-sch., 1), 8; Mifflintown Westminster (sab.-sch., 5.01), 38.76; Milesburg, 7.73; Moshannon and Snow Shoe, 5; Newton Hamilton, 7; Osceola Jr. C.E., 5; Peru, 2; Petersburg sab.-sch., 5; Philipsburg, 34.61; Pine Grove (sab.-sch., 3.82), 11.82; Saxton, 3; Shaver's Creek, 5; Shellsburg, 9; Sinking Creek, 6; Tyrone Self-denial, 93.52; Upper Tuscarora, 10; West Kishacoquillas, 50; Williamsburg debt, 31; Young Ladies of Mountain Seminary, Birmingham, Pa., 3 50. *Kittanning*—Apollo (sab.-sch., 10; debt, 23), 78; Avonmore, 2.50; Atwood, 3; Bethel (sab.sch., 4.15), 14.15; Boiling Spring, 6; Centre, 1; Clinton, 32.28; Crooked Creek, 11; Currie's Run, 4; East Union, 1.45; Ebenezer, 38; Elderton, 4; Gilgal, 1.35; Glade Run (sab.-sch., 1; C.E., 5), 6; Harmony, 4: Indiana (sab.-sch., 60), 111.65; Leechburg sab.-sch., 40; Marion sab.-sch., 5; Mechanicsburg, 3.40; Midway, 2; Mount Pleasant, 4; Plumville, 2; Rockbridge, 12; Rural Valley, 20; Saltsburg, 10; Srader's Grove, 22.40; Tunnelton (C.E., 5), 9.13; Union, 10; Washington (sab.-sch., 6), 15; Whitesburg, 8. *Lackawanna*—Archbald, 1; Ashley, 18.21; Bernice (sab.-sch., 3.73), 5.73; Carbondale Women's Soc. for debt, 50; Dunmore, 71; Monroeton, 5; Montrose (sab -sch., 53.56), 164.03; Mountain Top (Sr.C.E., 1.25), 3.07: Nicholson, 4; Peckville, 6; Pittston (sab.-sch., 14.44), 69.87; Plains sab.-sch., 2.50; Scranton 1st for debt (Woman's Soc., 75; C.E., 25), 100; — German 10; Stella, 10; Sugar Run, 1; Troy Self-denial, 22.48; Tunkhannock (Jr.C.E., 5.25; sab.-sch., 10; C.E., 5), 37.25; Ulster, 2; Wilkesbarre Westminster (Douglas Chapel sab.-sch., 9; sab.-sch., 23.53), 32.53; Wyalusing 1st sab.-sch., 1.50; — 2d (sab.-sch., 5.39), 7.39. *Lehigh*—Allentown (C.E., 12), 60.33; Ashland (sab.-sch., 2; Jr.C.E., 3), 5; Bangor, 5.09; Catasauqua 1st for debt (C.E., 3.12), 31.12; Centralia, 1; Easton 1st, 66; — Brainerd Union, 64.76; East Stroudsburg, 7; Lock Ridge, 5; Lower Mount Bethel, 12.40; Mahanoy City, 14.70; Port Carbon, 20; Portland (sab.-sch., 5; C.E., 5; Ladies' A. Soc., 2), 45; Pottsville 2d (sab.-sch., 16.73), 47.73; Summit Hill, 5; Upper Mount Bethel (C.E., 1.50), 11.50; Weatherly, 10; White Haven Self-denial Jr.C.E., 3.30; Rev. A. M. Lowry, 25. *Northumberland*—Bald Eagle and Nittany (sab.-sch., 5; C.E., 2.50), 7.50; Berwick, 35; Bloomsburg (C.E., 10), 60; Briar Creek, 4; Great Island Y.P.M.S., 5; Grove, 55; Hartleton, 22; Lewisburg, 74.75; Mahoning sab.-sch., 23.34; Mifflinburg C. E., 3; Milton (sab.-sch., 42; Jr.C.E., 5), 72; Montgomery C.E., 1.92; Mount Carmel, 22.81; Muncy (C.E., 5; sab.-sch., 5), 10; Northumberland, 10; Renovo 1st, 65; Warrior Run, 20; Williamsport 1st (sab.-sch., 75), 150; — Covenant, 25.02. *Parkersburg*—Dubree, 1; French Creek, 12; Grafton, 5; Hughes River sab.-sch., 10; Kanawa (Jr.C. E., 3.20), 26.70; Kingwood, 5; Morgantown, 16; Pleasant Grove, 2; Sistersville (C.E., 10; Mr. and Mrs. Chas. Perkins, 25), 35; Sugar Grove, 2. *Philadelphia*—Philadelphia 2d debt, 700; —3d, 57.17; — 10th (sab.-sch., 50), 1763.07; — Arch Street, 957.67; — Bethany, 64.98; — Bethesda (sab.-sch., 13.89), 147.69; — Bethlehem, 16.78; —Carmel German, 3; — Cohocksink, 159.07; — East Park, 11; — Emmanuel sab.-sch., 3.67; — Gaston sab.-sch., 23.72; — Greenwich Street, 15; — Hebron Memorial, 9.68; — Holland, 40; — Memorial (sab.-sch., 25), 121.75; — North (Self-denial, 58; C.E., 5), 63; — Northern Liberties 1st (sab.-sch., 10; Mrs. J. B. S., 20), 30; — Oxford (Jr. Miss. Soc., 10; C.E., 25), 35; — Peace German, 5; — Princeton (debt — C.E., 10; W. H. M. S., 5.50—15.50), 1656.50; — Richmond (C.E., 15), 19; — South Western, 5; — Susquehanna Ave., 50; — Temple, 117.25; — Tioga, 61; — Union Tabernacle, 31; — Walnut Street, 843.93; — West Green Street (Mrs. E. J. Beattie), 1000; — West Hope, 10; — Wharton Street, 10.62; — Zion German, 4. *Philadelphia North*—Abington (sab.-sch., 10), 24.22; Ambler, 5.46; Ann Carmichael (C.E., 7), 17; Ashbourne (Boys' Band, 2.50), 28.50; Bridesburg sab.-sch., 60: Calvary (C.E., 2.50), 17.50; Carmel Edge Hill C.E., 5.80; Chestnut Hill 1st (sab.-sch., 28; C.E. debt, 8.46), 36.46; — Trinity, 49.94; Doylestown (Jr. C.E., 6; C.E., 5), 44.53; Eddington (C.E., 3), 23; Falls of Schuylkill (sab.-sch., 7.50; C.E., 3). 10.50; Forestville (C.E., 10), 20; Fox Chase Memorial C.E., 9.25; Frankford (C.E., 10; Y. L. Mission Band, 10), 61.12; Germantown 1st (sab.-sch.. 125; C.E. debt, 1.25), 126.25; — Market Square (sab.-sch., 25; C.E., 5), 30; — Wakefield sab.-sch., 37.50; —West Side (C.E. for debt, 2.32), 222.32; Hermon (sab.-sch., 29.52; C.E., 17.61), 114.92; Holmesburg, 12.45; Huntingdon Valley (sab.-sch. 5), 20; Jeffersonville Centennial (C.E., 2), 6; Langhorne (Miss. Soc. debt, 5; sab.-sch., 5; C.E., 5), 15; Lawndale (C.E., 3), 9; Leverington (C.E. debt, 5), 30; Lower Providence (C.E., 5), 9; Manayunk Jr.C.E., 2; Morrisville (sab.-sch., 9.26), 21.86; Mount Airy (C.E., 5; sab.-sch., 6.50), 14.50; Neshaminy of Warminster (Nicholas Jrs., 2), 28.01; — Warwick (C.E., 5; sab.-sch., 8.60), 13.60; New Hope Jr.C.E., 1; Norristown 1st sab .sch., 192.44; — Central C.E., 12.68; Oak Lane, 5; Penn Valley (sab.-sch., 1), 4; Port Kennedy, 5; Pottstown Jr.C.E., 4; Reading 1st C.E., 7; — Washington Street, 5.65; Summit (sab.-sch., 5), 28.46; Wissahickon (sab.-sch., 14.66), 38.22; Wissinoming, 3. *Pittsburgh*—Bethany (sab.-sch., 14.50), 41.85; Cannonsburg 1st (debt, 55.75; sab.-sch., 11.73; sab.-sch., Home Dept., 4.87; Shupetown Mission, 2.85), 75.20; — Central (C.E., 5), 34; Charleroi, 4; Chartiers, 15.50; Courtney and Coal Bluff, 2; Crafton, 43; Edgewood (sab.-sch., 44.36), 49 36; Fairview, 12; Forest Grove (sab.-sch., 4), 18; Greenfield, 22; Homestead Int. and Jr.C.E., 25; Idlewood Hawthorne Avenue, 48; Ingram, 15.67; Lebanon, 31; McDonald 1st sab.-sch., 2.16; McKee's Rocks (sab.-sch., 19.06), 49.06; Mansfield, 39.34; Monaca (sab.-sch., 7.35), 9.35; Monongahela City, 100; Montours (C.E., 5), 10; Mount Carmel, 4; Mount Pisgah (sab.-sch., 5), 15: North Branch, 5.02; Oakdale (C.E., 20; sab.-sch., 7.23), 27.23; Oakmont 1st, 50; Pittsburgh 1st C.E., 12; — 3d, 203.33; — 4th, 128.97; — 6th, 8.95; — Forty-third Street, 5.85; — Bellefield (sab.-sch., 40), 257.01; —

East End, 6.03 ; — East Liberty (sab.-sch., 78.92), 198.04 ; — Hazlewood, 24.89 ; — Morning Side, 1 ; — Mt. Washington, 34.98 ; — Park Avenue (Prim. Dept. of Apple Avenue Mission Chapel, 1.25), 41.25 ; Shady Side (sab.-sch., 50.30), 111.85; — Tabernacle, 88; — Woodlawn (sab.-sch., 1.54), 5.45; Raccoon (sab.-sch., 4.35), 51.11 ; Sharon (C.E., 5), 50.21 ; Sheridanville, 2.35 ; Valley (C. E., 3.11), 17.16 ; Wilkinsburg (Int. C.E., 15), 215; "M. M. M.," 55. *Redstone*—Belle Vernon, 5.83 ; Dunbar, 50 ; Fayette City, 3.65 ; Laurel Hill (Phillip Chapel sab.-sch., 9 ; sab.-sch., 45.05), 54.05 ; Little Redstone (debt, 7.25), 23.23 ; Long Run, 19 ; McKeesport Central (sab.-sch., 9), 32 ; Mount Pleasant, 69 ; Mount Vernon, 8 ; New Geneva, 1 ; Round Hill, 10 ; Suterville sab.-sch., 2.36 ; West Newton (debt, 21.34), 115.84. *Shenango*—Beaver Falls, 20 ; Little Beaver (sab.-sch., 17.68), 20.62 ; Moravia, 4 ; Mount Pleasant, 25 ; Princeton sab.-sch., 5 ; Slippery Rock sab.-sch., 23.61 ; Wampum, 8.20 ; Westfield debt, 53. *Washington*—Allen Grove C.E., 16 ; Burgettstown 1st, 23.07 ; Claysville C.E., 14.77 ; Cove (sab.-sch., 36.70), 40.20 ; Cross Creek, 4.85 ; Cross Roads, 12 ; Forks of Wheeling C.E.. 15 ; Frankfort, 6 ; Lower Buffalo, 6.32 ; Lower Ten Mile (C.E., 1), 5.50 ; Moundsville C.E., 5 ; Mount Pleasant C. E., 12.50 ; Mount Prospect (Y. P. Soc., 15), 73 ; Pigeon Creek (C.E., 7.50), 17.50 ; Three Springs (Band of Hope Mission Circle, 10), 15 ; Unity, 3 ; Upper Buffalo (sab. sch , 5.85 ; C.E., 5), 10.85 ; Upper Ten Mile (C.E., 10), 33 ; Washington 1st C.E., 3.07 ; — 2d (sab.-sch., 20.04), 54.04 ; — 3d C.E , 20.36 ; Waynesburg, 19 ; Wellsburg C.E., 15.83 ; West Alexander Westminster League, 10; Wheeling 1st debt, 24.36 ; — Vance Memorial, 18.30. *Wellsboro*—Arnot, 10 ; Austin (sab.-sch., 3), 10 ; Beecher Island (sab.-sch., 1), 6 ; Coudersport (Self-denial, 10.50 ; C.E., 5 ; Jr.C.E., 1.50), 25 ; Elkland and Osceola, 125 ; Covington, 4.26 ; Galeton, 2 ; Port Alleghany debt, 5. *Westminster*—Cedar Grove, 20 ; Chanceford, 13.52 ; Chestnut Level, 11 ; Donegal, 6 ; Hopewell (C.E., 6), 33 ; Leacock, 38.43 ; Mount Nebo, 2 ; Pine Grove, 13 ; Slateville Glenwood C.E., 1.23 ; Stewartstown, 5; Wrightsville sab.-sch., 9 ; York 1st (C.E., 15 27 ; sab.-sch., 92.10), 107.37 ; York Westminster, 12. 20,903 55

South Dakota. — *Aberdeen* — Aberdeen, 8 ; Amherst, 2 ; Britton (C.E., 5.75), 30.75 ; Gary, 5 ; Huffton, 4 ; Leola (debt), 97 cts.; Oneota (debt), 4.51 ; Pembrook, 6.40 ; Roscoe, 10 *Black Hills*—Deadwood, 6 ; Edgemont, 3 ; Englewood Station, 2 ; Hill City, 2 ; Lead 1st, 5 ; Rapid City Self-denial, 6.40 ; Whitewood, 25. *Central Dakota*—Bancroft, 1 ; Brookings, 8 ; Endeavor (C.E., 2 ; sab.-sch., 3.10), 8.20 ; Hitchcock, 15 ; Lake, 4 ; Madison sab.-sch., 4 ; Manchester, 5 ; Onida, 3.10 ; Pierre (sab.-sch., 2), 23; Union, 2 ; White, 8.35. *Dakota* — Good Will, 51.90 ; Poplar, 6.44 ; Porcupine, 20. *Southern Dakota*—Bridgewater (sab.-sch., 8), 20 ; Canistota, 6.50 ; Canton, 4 ; Dell Rapids, 22 ; Harmony, 15 ; Kimball, 5.75 ; Norway, 3 ; Parker (Self-denial, 8.13 ; C.E., 5.22 ; sab.-sch., 2.23), 52.58 ; Parkston, 12.05 ; Scotland (sab.-sch., 5.50), 26.25 ; Tyndall 1st Bohemian, 40 cts.; Union Centre, 2 ; White Lake sab.-sch., 2.50. 435 05

Tennessee. — *Holston* — Beech (sab.-sch., 60 cts.), 2.60 ; Elizabethton, 3 ; Greenville, 1 ; Johnson City Watonga Avenue, 4 ; Mount Bethel (Sust., 2.39 ; sab.-sch., 7.61). 10 ; Ashville Home Industrial School Sr. and Jr. Miss. Soc., 5.31 ; Brittains Cove sab.-sch., 2.13. *Kingston*—Bethel sab.-sch., 5 ; Bridgeport, 1 ; Chattanooga 2d, 24 ; Hill City North Side, 3.15 ; Sherman Heights, 3.15 ; South Pittsburg, 2 ; Welsh Union, 2.50. *Union* — Caledonia (Sust.), 1 ; Centennial, 2 ; Clover Hill, 1 ; Eusebia, 1 ; Fort Sanders, 3.57 ; Knoxville 2d (C.E. debt, 8), 90.70 ; — 4th (sab.-sch , 10), 104.40 ; — Celle Avenue (Jr. C.E., 4), 4.60 ; Madisonville (debt, 7.35), 11.12 : New Providence (Westminster League of C.E., 2.50), 16.47 ; New Salem, 2 ; Philadelphia, 9 ; Rockford, 3 ; St. Paul's, 6 ; Westminster, 4. 328 65

Texas. — *Austin* —Austin 1st (C.E., 37.30 ; sab.-sch., 40), 77.30 ; El Paso (C.E., 15 ; sab.-sch., 7), 22 ; Fayetteville Bohemian, 10 ; Fort Davis C.E. (debt), 5 ; Galveston St. Paul's German, 6 ; Marfa, 9 ; Menardville, 4 ; Mitchell, 2 ; San Antonio Madison Square, 2. *North Texas*—Adora, 2 ; Gainesville, 12 ; Seymour sab.-sch., 2.60 ; St. Jo, 5. *Trinity* —Albany, Children's Band, 12.10 : Burkett, 3 ; Dallas 2d C.E., 1.40 ; sab.-sch. birthday box, 2.90), 4.30 : — Exposition Park, 8 ; Glen Rose, 1 ; Mary Allen Seminary, 14 ; Milburn, 4 ; Sipe Springs, 5. 210 30

Utah. — *Boise* — Caldwell, 8.51 ; Lower Boise sab.-sch., 3.50 ; Payette, 4.25. *Kendall*—Franklin, 90 cts.; Idaho Falls, 15.50 ; Logo, 10.25 ; Montpelier (sab.-sch., 8), 25 ; Paris, 9 ; Soda Springs sab.-sch., 2. *Utah*—American Fork, 5 ; Benjamin, 1.30 ; Brigham, 10 ; Corinne, 5 ; Ephraim (sab.-sch., 1.31), 5.31 ; Evanston Union (sab.-sch., 3), 9 ; Hyrum Emmanuel (debt, 13 ; sab.-sch., 2), 15 ; Kaysville Haines Memorial, 24.50 ; Logan Brick, 10 ; Manti (sab.-sch., 6.36), 26.36 : Monroe sab.-sch., 2 ; Mount Pleasant, 20.67 ; Nephi Huntington, 8.20 ; Ogden 1st. 10.60 : Payson, 3.20 ; Pleasant Grove, 5 ; Richfield debt (sab.-sch.. 4), 26 ; Salt Lake City 1st (sab.-sch., 26.29), 207.29 ; — 3d, 35 ; — Westminster debt (sab.-sch., 5.60 ; C.E., 2.95), 17.90 ; Smithfield Central, 1.15 ; Spanish Fork Assembly, 3 ; Wellsville, Miss M. Roberts (Sust., 1), 2.50. 532 89

Washington.—*Alaska*—Fort Wrangell Sr.C.E., 4.50 ; Juneau, 1st (C.E., 3), 18.35 ; — Native, 7.85 ; Chilcat C.E., 12; Rev. A. C. Austin and wife, 25; Sitka Native, 37.06. *Olympia*—Aberdeen, 3 ; Buckley sab.-sch., 1.93 ; Chehalis (Self-denial, 20), 23.99 ; Hoquiam, 10 ; Ridgefield, 10 ; Tacoma Westminster sab.-sch., 6.70 ; Toledo, 4.65 ; Vancouver 1st Memorial (sab.-sch., 3), 18 ; Westport, 1 ; Woodland, 2.20. *Puget Sound*—Bethany sab.-sch., 2.75 ; Clearbrook, 1.50 ; Ellensburg (C.E. Self-denial, 9. C.L.Collins, debt, 10), 39.95; Everson, 3.60; Mission (sab.-sch., 75 cts), 2 ; Mount Pisgah, 5 ; Nooksack, 2 ; North Yakima (sab.-sch., Washington's Birthday, 4 ; C.E., debt, 1.50 ; ch. debt, 3.75), 9.25 ; Port Townsend, 25 ; Port Townsend Bay, 1.05 ; Renton (sab.-sch., 3) 7 ; Seattle 1st, 25 ; — 2d, 8.95 ; — Calvary, 10 ; — Welsh, 3 ; — Westminster, 10 ; Sumner C.E., 3 ; Wenatchee sab.-sch., 80 cts.; White River, 3.21 *Spokane*—Bridgeport, 4 ; Bonner's Ferry, 7.85 ; Cortland, 2 ; Davenport (sab.-sch., 3 ; C.E., 2), 29 ; Enterprise, 3 ; Highland, 5 ; Kettle Falls, 1.05; Loomis, 10; Spokane 1st, 20; — Bethel (sab.-sch., 1.45), 3.95 ; — Centenary debt, 16.12 ; Spokane River Indian, 3 ; St Andrews, 2 ; Union Valley, 2 ; Wellpinnit, 7. *Walla Walla*—Grangeville, 4.20 ; Johnson, 5 ; Julietta (prim. sab.-sch. class, 1), 4.75 ; Kamiah 2d 2.50 : Kendrick, 9.61 ; Lapwai sab.-sch., debt, 30 ; Lewiston, 35.85 ; Meadow Creek sab.-sch., 12.35 ; North Fork, 5 ; Prescott (C E., 2), 7.50 ; Starbuck, 1 ; Staley, 1.50 ; Walla Walla (sab.-sch., 12.78 ; C. E., 3), 24.04 ; Clinton Station, 1. 609 56

Wisconsin.—*Chippewa*—Baldwin (sab.-sch., 4.36), 30.25 ; Bessemer, 4 ; Big River, 9 ; Eau Claire 1st C.E., 5 ; Hudson, 17 ; Phillips, 5 ; South Superior, 16.25 ; Superior, 20. *La Crosse*—Galesville Manna Bible sab.-sch., 3.15 : Greenwood (sab.-sch., 75 cts.), 1.25 ; La Crosse 1st, 5.19 ; Neillsville sab.-sch., 3.40 ; New Amsterdam, debt, 4 ; Old White Hall, 4 : Oxford Douglas Branch, 2. *Madison*—Baraboo (sab.-sch., 3.18 ; C.E., 1.25), 29.43 ; Belleville, 8.29 ; Beloit 1st, 27 ; — German sab.-sch., 5 ; Cambria, 10 ; Fancy Creek, 3.34 ; Madison Christ (sab.-sch., 14.21 ; F. S. Geddings, 25), 39.21 ; — St. Paul's German, 3 ; Oregon, 17.85 ; Pleasant Hill, 2 ; Reedsburg, 4 ; Richland Centre, 28.20 ; Rockville German, 1 ; Verona, 2.41. *Milwaukee*—Alto Calvary, 4 ; Beaver Dam 1st Jr.C.E., 5 ; Cambridge, 10 ; Cedar Grove (Miss. Soc., 10), 24 ; Manitowoc 1st, 52 ; Milwaukee Bethany (C.E., 5 ; Jr.C.E., 3.15), 8.15 ; — North, 3 ; — Immanuel, 64.65 ; — Perseverance, 4.03 ; Oostburg, 8 ; Racine Bohemian, 10 ; Somers, 15 ; Waukesha, 38.50. *Winnebago*—Badger (sab.-sch., 2), 3.40 ; Depere, 14 ; Green Bay French C.E., 6 ; McGregor, 3 ; Marshfield (sab.-sch, 4.63), 14.63 ; Merrill West, 13.07 ; Neenah C.E., debt, 6.86 ; Oshkosh, 6 55 ; Rural, 14.75 ; Sheridan (sab.-sch. and C.E., 2), 3.67 ; Stevens Point. 76.60 ; Westfield, 10. 731 99

Total. $91,811 90

Less amounts refunded, viz.: *Lehigh*—Easton 1st, 50. *Westminster* — Huguenot Memorial, 33. *Bloomington*—Gibson City, 46.02. *Chemung*— Elmira North sab.-sch., 2.50 . . . . . 131 52

Total received from churches $91,680 38
Woman's Board of Home Missions 102,358 04

LEGACIES.

Legacy of Mrs. Martha C. Parsons, late of San Francisco, Cal , 100 ; John W. Howe, late of Rochester, N. Y., 56.46 ; Jane Franklin, late of Lansing, Mich., 34.75 ; Maria T. Gaylord, late Cleveland, O., 672 ; Gilman B. Stilley, late of Mt. Vernon, O., 25; George Plumer, West Newton, Pa., 1000 ; Mrs. Catharine Walker Griswold, Flushing, L. I. 25; Hiram Bingham, late of Chicago, Ill., 468 21 ; Mary K. Black, Green Township, O., 517.55 ; Rev. Henry Kendall, late of East Bloomfield, N. Y., 7346.31 : Maria Halsey, deceased, 1007; Wm. Starr Clark, 2000 ; Geo. W. Hill, late of Greenville, Ill., 650 ; Leroy Schoolcraft, late of Utica, N.Y., 845.99 ; Clarissa Ely, late of Binghamton, N.Y., 205.48; Nancy H. Stewart, late of Butler Co.,O., 500 ; David S. Ingalls, late of Springville, N.Y., 4935.42 . . . . . $20,389 18
Less legal expenses 705 32

$19,683 86

INDIVIDUALS, ETC.

"C. Penna," 14 ; Friend, Hartwell, Neb , 1.55 ; L. E. Jacobus, Romulus, N.Y., 5 ; Miss L. S. McMonigal, Parowan, Utah, for debt, 5 ; Miss Josie Curtis, Parowan, Utah, for debt, 1.20 ; "G. F. A.," 21.84 ; Dr. Elliott, New York City, 25 ; Pres Relief Asso'n of Neb., 121.79 ; Rev. Thos. L. Sexton, Seward, Neb., for debt, 25 ; Mrs. A. C Leonard, Ypsilanti, Mich., for debt, 20; A Friend, 5 ; C.W. Loomis, Binghamton, N. Y., 30 ; Rev. H. H. Owen, Ellsworth, Wis., for debt, 10 ; A Friend, for debt 10 : Rev. Albert Gertsch, Emery, S. D., 50 ; S. P. Harbison, Allegheny, Pa., 500 ; Penasco Mission School, N.M.,

3.60; Mrs. and Miss Craighead, New York City, 100; Rev. A. M. Dulles, Watertown, N.Y., for debt, 50; Rev. and Mrs. S. E. Wishard, Salt Lake City, Utah, 15; Dr. T. W. Forrester, Cedar City, Utah, 5; Miss Williams, New York City, 3; Rev. E. S. Brownlee, Kansas City, Kans., 4.58; A Friend, O'Leary, Ia., 50 cts.; Rev. and Mrs. P. Read, O'Leary, Ia., 6; Rev. John Q. Adams and wife, Clifton Springs, N.Y., for debt, 10; Rev. J. P. White, Eagle Mills, N.Y., 10; Miss A. Moffatt, Harrington Park, N. J., Self-denial, 3; Lane Theological Seminary, Cincinnati, O., 15.25; Mrs. Caleb S. Green, Trenton, N. J., 1200; Mrs. J. G. Eakin, Big Bend, Pa., Self-denial, 5; R. S. Wasser, Ida Grove, Ia., 15; Rev. J. C. Long, North Bergen, N.Y., 5; Rev. D. A. Wilson, Milan, Mo., 5; Miss N. B. Eltzroth, Lebanon, O., 25 cts.; Rev Alvin Blackwell, Coolbaugh, Pa., 5; Rev. John Calhoun, Mt. Airy, Philada., Pa., for debt, 40; Mrs D. R. Turney, Circleville, O., 100; Wm. M. Findley, M.D., Altoona, Pa., 20; J. M. Robertson, Salem, Neb., 30; Raymond H. Hughes, Altoona, Pa., 4; Mrs. M. C. Flavel, Astoria, Ore., 50; Miss Flavel, Astoria, Ore., 10; Rev. J. E. Tinker, Rock Stream, N.Y., for debt, 5; Rev. Geo. S. Mott, D.D., Newark, N. J., 20; Rev. P. D. Cowan, Canistota, N.Y., 8.50; John Mains, New York City, 20; "Friend," 200; Rev. Geo. Nichols, Camillus, N.Y., thank offering, 2; "Friends of the work," 7; Rev. Alex. Adair, Moscow, Idaho, Self-denial, 50 cts.; W. L. Conaughty, Waterford, N.Y., 50; "Cash," Chicago, 500; Martha J. Wood, Sprout, Ky., 200; W. C. Swan, Shade Gap, Pa., 8; E. C. Hanson, 1; Wm. Dulles, Jr., 100; Concord, N. C., for debt, 2; Mr. James Reed, Cowgill, Mo., 5; Miss Hattie Flavel, Astoria, Ore., 50; Rev. S. R. Ferguson, Marion, Ia., 5; Rev. T. S. Bailey, Cedar Rapids, Ia., 10; Miss E. S. McCreight, St. Louis, Mo., 10; Rev. Adolph Krebs, Campbell, Neb., for debt, 5; "Charlie," 100; Rev. Alfred K. Bates and wife, Lima, N.Y., 10; John H. Allen, N.Y., 25; Rev. Thos. Marshall, D.D., Chicago, Ill., 10; Miss Chamberlin, Perth Amboy, N. J., for debt, 5; Miss Kittie Tucker and sister, 15; "R. T. A.," Wilmington, Del., for debt, 2; "J T. W.," Atoka, Pa., for debt, 5; Friend, New York City, for debt, 250; Rev. John Dooly, Monterey, Mass., 10; Mrs. C. F. Brause, Hill City, Tenn., for debt 1; H. H. Flagler, New York City, 100; M. Pruyn, Hastings, Neb., for debt, 1; "N.," 150; Elmer Halverson, Harrison, Minn., 4.20; the Misses Spotswood, New Castle, Del., for debt, 100; Mrs. J. L. Roberts, Brooklyn, N.Y., 40; J. C. Angell, Washington, D. C., 10; Mrs. Maria Clark, Brighton, Mich., 50; Catharine B. Lantz, Detroit, Mich., 5; Dominical School, Raton, N. M., 3; Mrs. W. E. Dodge, New York City, 200; A Friend of Home Missions, 100; Dr. Thomas M. Markoe, New York City, for debt, 20; "Seneca," for debt, 5; Rev. Samuel Ward, Emporia, Kans., for debt, 5.10; "A. R. R.," Scottsville, N.Y., 5; Rev. James Dudycha Andrew, Ia., 2.22; Rev. E. W. Brown and wife, Newark, O., 16; Mrs. Mary C. Allen, Chatham, N. J., for debt, 25; A Friend in S. Dakota for debt, 50; "M. A. H.," for debt, 50 cts.; A Friend, Princeton, N. J., 12; Rev. T. E. Douglas, Willow City, N. D., 5; A Friend, Newville, Pa., 1; "W. S. B." California, 10; Rev. T. Thomas, Wyalusing, Pa., for debt, 5; tithes from South Dakota, 25 cts.; B. F. Felt, Galena, Ill., 200; Rev. C. W. Wycoff, Upper St. Clair, Pa., for debt, 15; Miss Anna L. Mernain, N.Y., for debt, 25; Rev. G. A. Reaugh, Tama, Ia., a birthday gift, 2; Miss C. R. Wiestling for debt, 5; San Francisco Theological Seminary, 5; "E. S. N.," for debt, 200; W. M. Reed, Schell City, Mo., 1; Mrs. John Menaul, Albuquerque, N. M. (for debt, 3), 6; Rev. John Menaul, Albuquerque, N. M., 5; "R.," for debt, 10; Mrs. M. C. Cobb, New York City, 20; "J. E. W.," 1; "A.," 1; King's Daughters, 2.50; "S. P.," N. J., 10; Friend of the cause, 50; Missionary Society of Auburn Theological Seminary, 166.01; "Cash," 25; Rev. and Mrs. J. B. Smith, Crockett, Tex., 25; Rev. John McClelland Holmes, Albany, N.Y., 25; Luther F. Lyman, Cleveland, O., 25; J. C. Bond, Marseilles, Ill., 12.50; Miss Mazie Crawford, Lapwai, Idaho, for debt, 5; Rev. W. F. Grundy, Monmouth Spring, Ark., 1; Rev. R. N. Adams, D.D., for debt, 5; G. P. Reeves, Yonkers, N.Y., 30; Missionary Society and Church of Theological Seminary, San Anselmo, Cal., 33.33; A Friend, Latrobe, Pa., 25; A Friend, Knox City, Mo., for debt, 100; A Friend of Home Missions, Dutch Neck, N. J., 25; "A mite," for debt, 1; San Anselmo Seminary Chapel, Cal., 11.64; Rev. John Thomas, Coolidge, Kans., 1; "M. M.," 25; Rev. Jos. Platte, 125; Emma Morris, 30; "H. T. F.," 10; John P. Jones, 40; Mrs. E. P. Smith, 2.50; J. W. Parks, Hunnewell, Kans., 25; Bronxville Friends, 7; Mrs. Babcock, Montclair, N. J., additional for debt, 6; From a Friend for debt, 5; Rev. H. A. Nelson, Wooster, O., 4.75; Rev. H. Keigwin, for debt, 5; Miss Louisa Murphy, Bordentown, N. J., 75; Mrs. F. R. Welles, Paris, France, 10; "C. Penna.," 14; "C.H.M.," N. J., 8.68; Mrs. Rev. A. N. Mann, Osawatomie, Kans., 5; "Two Friends," 2; C. W. Loomis, Binghamton, N.Y., 30; Readers of *The Presbyterian*, for debt, 80; Presbyterian Relief Association of Nebraska, 55.63; Rev. C. S. Dewing, Somerville, Mass., 10; Rev. L. M. Bernal, Trinidad, Colo., 5; Miss M. H. Ryerson, Newton, N. J., 15; Edward Jackson, Arizona, 5; Rev. James Thompson, Smithfield, Utah, for debt, 2; Mary B. Cratty, Bellaire, O., 5; "K.," 75; Rev. A. Virtue, Lee, W. Va., 2.50; A Friend in Alaska, thank offering, 5; Mary D. Crane, Brooklyn, N.Y., sale of property in Meade Centre, Kans., 67.50; John C. Wick, Youngstown, O., 500; T. Nash, Chicago, Ill., 6; Miss Dora L. Bracc, Ambov, Minn, 8; Through *The Christian Herald*, 2.50; Rev. R. G. Keyes, Watertown, N.Y., 5; "H. B.," 100; Mrs. M. D. Ward, Afton, N. J., 30; Miss Laura Ward, Afton, N. J., 5; C. M. Homet, Homet's Ferry, 6; proceeds from sale of securities, 2740; Quarter Century Anniversary Reunion Fund, 83; interest on Permanent Fund Trustees of the General Assembly, 1334.10; interest on Lyon Fund, 250; interest on John C. Green Fund, 93.48; interest on general securities, 10.42. . . . . $12,083 87

Total received for Home Missions March, 1898. $225,806 15
" " during same period last year . . 231,969 74
Total received during twelve months ending March 31, 1897, (including Woman's Board—sale of Leaflets, 2099.78) 698,940 37
Total received during same period last year (including Woman's Board—sale of Leaflets, 1597.21). 792,404 76

HARVEY C. OLIN, *Treasurer*,

Box 156, Madison Square Branch P. O., New York.

RECEIPTS FOR THE BOARD OF HOME MISSIONS, APRIL, 1898.

ATLANTIC.—*McClelland*—Mount Pisgah, 1. *South Florida*—Paola, 7; Presbytery, 6.88. 14 88

BALTIMORE. — *Baltimore* — Annapolis (sab.-sch., 10.09), 23.57; Baltimore 1st (sab.-sch., 5; Reed Memorial Mission, 11.73), 16.73; — 2d (sab.-sch. free-will offering, 5.86; C. E. Self-denial, 5.30), 11.16; — Westminster sab -sch., 10; Chestnut Grove, 18; Cumberland (sab.-sch., 6.28), 96.28; Mount Paran, 4.50; Taneytown, 56. *New Castle*—Forest sab.-sch., 10.25; Red Clay Creek L.H.M.S. (debt), 17; Smyrna sab.-sch., 14.50; West Nottingham (debt), 23; Wicomico, 60; Wilmington Hanover Street, 51. *Washington City*—Washington City 1st, 31; — 4th W. Miss. Soc., 50 cts.; — Western, 40. 483 49

CALIFORNIA. — *Benicia*—Covelo, 4; Mendocino (Sust., 2), 12; Vallejo (sab.-sch., 6), 23. *Los Angeles*—Glendale, 2.60; Los Angeles Immanuel, 427.27; Ontario Westminster, 10.30; Rivera sab -sch., 1.80; Santa Monica, 26; Pres. Churches in Los Angeles P'b'y, 180.77. *Oakland* — Oakland Brooklyn C.E. (debt), 10.65; — Centennial sab.-sch., 10. *San Francisco* — San Francisco Calvary (Sust., 10.74), 149.25. *Santa Barbara* — Ventura (Jr. C.E., 2), 40.60. *Stockton* — Fowler, 26; Grayson, 8.40; Sanger, 5; Sonora (sab.-sch., 3.50), 6.50; Rawhide Station sab.-sch., 3.50. 947 64

CATAWBA. — *Cape Fear* — Timothy Darling Mission sab.-sch., 1. *Catawba* — Charlotte 7th Street, 1. *Southern Virginia*—Big Oak, 1. 3 00

COLORADO. — *Boulder* —Fort Collins, 39; Fossil Creek, 4; New Castle, 5. *Denver* — Denver Central, 92.81; — South Broadway C.E., 2. *Pueblo*—Alamosa (Jr. C.E., 1.15; sab.-sch., 10.58), 11.73; Del Norte, 2.40; La Junta, 2.85; Pueblo 1st, 21.69. 181 48

ILLINOIS. — *Bloomington* — Chatsworth, 2.10. *Chicago*—Chicago Scotch Westminster C.E., 10. *Peoria* — Yates Centre sab.-sch. (for debt), 13. *Schuyler*—Hersman C.E. (debt), 15. 40 10

INDIANA.—*New Albany*—Oak Grove, 2. 2 00

INDIAN TERRITORY. — *Cimarron*—Riverside, 2.50; Winnview, 3. *Oklahoma* — Guthrie, 1; Shawnee, 6. *Sequoyah*—Wewoka, 2. 14 50

IOWA. — *Corning* — Lenox, 13.25; Prairie Chapel, 4.50; Villisca, 18. *Council Bluffs*—Adair, 50 cts.; Groveland sab.-sch., 5; Griswold (Bethel Branch sab.-sch., 10), 29.40; Logan sab.-sch., 5. *Des Moines*—Centreville, 9.24; Des Moines East C.E. (debt), 5.50; Lineville Jr. C.E., 1.10. *Dubuque* — Bethel, 10. *Fort Dodge*—Fonda sab.-sch., 4; Rodman, 2; Rolfe sab.-sch. Easter offering, 7.05; West Bend, 5. *Iowa*—Bloomfield, 15; Burlington 1st, 12.40; Keokuk 2d, 2.50; Mount Zion, 6. *Iowa City*—Davenport 1st, 5; — 2d C.E., 10; Fairview sab.-sch., 2.50; Washington, 13.72. *Sioux City*—Cherokee, 62.40; Cleghorn (C.E., 3.90), 8; Meriden, 3.75; Sioux City 1st, 53.42. *Waterloo*—Waterloo sab. sch., 8. 322 23

KANSAS.—*Emporia*—Brainerd, 2; Dexter, 1; Elmendaro, 9; Emporia 2d, 15; Madison, 7.45; Maple City, 2.30; Marion, 10; Neosho Rapids, 4; Peotone C.E., 5; Wellington, 91.50. *Highland*—Effingham, 1; Highland, 10; Holton C.E., 5.50; Lancaster sab.-sch., 1.75; Washington, 5.50. *Larned*—Coldwater, 3.34; Kendall, 3; Syracuse, 3. *Neosho*—Galena, 17.10; Humboldt, 6.13; Prescott, 1. *Osborne*—Oakley, 4.70. *Solomon* — Ellsworth, 4; Glasco sab.-sch., 2. *Topeka*—Perry sab.-sch., 1.11. 216 38

KENTUCKY. — *Ebenezer*—Covington 1st, 112.19; Newport, 5. *Louisville* — Chapel Hill, 2; Hodgensville, 3; Kuttawa, 2.50; New Castle, 1; Penn'a Run, 3. 128 69

MICHIGAN. — *Detroit* — Detroit Forest Avenue, 7.97; — Memorial Self-denial (debt), 12.96; — Westminster, 29; Erin, 3.41; Plainfield, 8.50; Unadilla (sab.-sch., 6.25), 8.86. *Flint*—Akron Jr. C.E., 1; Sand Beach, 1. *Grand Rapids*—Grand Rapids 1st sab.-sch., 8.11. *Kalamazoo*—Plainwell, 2. *Lake Superior*—Stalwart, 10. *Lansing*—Tekonsha, 3. *Monroe*—Deerfield, 5; Erie sab.-sch., 1.85; Monroe, 1. *Petoskey*—Mackinaw City, 2; Petoskey, 50; Traverse City, 5; Yuba, 25. *Saginaw*—Alma, 47.75; Mungers, 8; West Bay City Covenant, 6.75. 240 16

MINNESOTA. — *Duluth* — Barnum, 5; Moose Lake, 3; Samaria, 3. *Mankato* — Island Lake, 2.70; Russell, 2.70. *Minneapolis*—Buffalo, 2.15; Howard, 7. *Red River*—Mendenhall Memorial, 2; Red Lake Falls, 10. *St. Cloud*—Spicer 1st, 4; St. Cloud, 10.46. *St. Paul*—Faribault, 3.25; Hastings, 15; Merriam Park, 15; Red Wing, 37.17; St. Paul House of Hope, 100. *Winona* — Caledonia, 3; Chatfield, 4.94; La Crescent sab.-sch., 4; Le Roy sab.-sch., 1.80. 236 17

MISSOURI. — *Kansas City* — Knob Noster, 4; Rich Hill (sab.-sch., 2), 5.68; Salt Springs, 2. *Ozark*—Eureka Springs, 2.50; Grand Prairie, 2; Lehigh, 1. *Palmyra* — Moberly, 2.20; Pleasant Prairie, 6; Shelbyville, 5. *Platte*—Akron, 4; Avalon, 12.68; Barnard, 10; Hamilton, 5.65; Parkville sab.-sch., 5.55. *St. Louis* — Alliance, 2; Bethlehem, 7; Kirkwood sab.-sch., 32.21; St. Louis 1st sab.-sch., 6.76. 116 23

MONTANA. — *Butte* — Grantsdale (Union sab.-sch., 1.30), 5.50; Hamilton West (sab.-sch., 4), 11.50. *Helena*—Bozeman, 35. 52 00

NEBRASKA. — *Box Butte* — Norden, 5. *Hastings* — Bostwick, 4; Hastings German, 2; Kenesaw, 3; Superior, 9. *Kearney* — Ashton, 4.01; Berg, 2; Central City sab.-sch., 7; Farwell, 3; Scotia, 9.65. *Nebraska City* — Alexandria sab.-sch., 79 cts.; Hebron, 11.63; Lincoln 1st sab.-sch., 20.25; — 2d, 12.90; Raymond, 2; Staplehurst, 2; Utica Woman's H. and F. Miss. Soc., 3.40. *Niobrara* — Millerboro (sab.-sch., 2.05), 4.10. *Omaha* — Fremont sab.-sch., 18.87; Omaha 2d, 20; Omaha Agency Bethlehem, 56 cts.; — Blackbird Hills, 6.97; Wahoo, 2. 154 13

NEW JERSEY.—*Elizabeth* — Clarksville, 2. *Jersey City*—Jersey City Claremont, 3; Norwood, 11; West Hoboken, 36. *Monmouth*—Allentown (debt), 20; Atlantic Highlands L. Aid Soc., 2; Belmar C.E., 6; Bordentown, 9.14; Delanco, 13.75; Long Branch C.E., 14.04; Perrineville, 2. *Morris and Orange* — Chester, 20; East Orange Bethel sab.-sch., 29.51; — Brick, 110; New Vernon sab.-sch., 13.64; Orange Central, 100; Parsippany, 9 93; South Orange 1st, 207.75; Summit Central sab.-sch., 82.62. *Newark* — Montclair 1st C.E., 12.50; — Grace, 11; Newark Bruce Street Chapel afternoon sab.-sch., 20; — Fewsmith Memorial, 15.07; — South Park (sab.-sch., 35.19; C.E., 5), 40.19. *New Brunswick* —Bound Brook (legacy of Jacob Steele), 13.11; Lawrence (add'l), 10; New Brunswick 2d, 10; Princeton Witherspoon Street, 1; Trenton Chapel 1st, 3.93. *Newton*—Belvidere 1st, 6; Franklin Furnace sab.-sch., 4.80; North Hardiston Bethany sab.-sch., 6.85; Oxford 2d, 7.20; Washington, 182; Yellow Frame (legacy of Levi Lanning), 100. *West Jersey*—Billingsport, 4; Bridgeton West, 75; Clayton, 15; Glassboro, 1; Glenloch, 3.79; Jericho, 1; Millville sab.-sch., 55.69; Pittsgrove sab.-sch., 5; Salem, 15; Swedesboro, 6; Williamstown sab.-sch., 4.16; Woodbury (sab.-sch., 85.73), 118.73. 1440 40

NEW MEXICO.—*Arizona*—Clifton Zion, 2; Sacaton Pima, 5. *Rio Grande*—Los Lentas, 78 cts.; Pajarito, 78 cts. *Santa Fé*—Santa Fé 1st, 45.95; — Spanish, 1. 55 51

NEW YORK.—*Albany*—Albany 2d, 97.15; Ballston Spa sab.-sch., 10; Gloversville 1st, 190.60; — Kingsboro Avenue, 36.60; Pine Grove, 3.13; Princetown C. E., 5.46; Saratoga Springs 2d, 17.65; Voorheesville, 5. *Binghamton*—Apalachin C. E., 3; Whitney's Point Cent-a-day Band, 6. *Boston*—South Boston 4th, 7.97; Taunton C. E., 5; Through Rev. C. S. Dewing, Somerville, Mass., 40. *Brooklyn*—Brooklyn 1st in part, 1100; -- Grace (Y. P. A., 10), 40.65; — Lafayette Avenue M. C., 27.17; — Ross Street, 10.50; Stapleton 1st Edgewater, 145. *Buffalo*—Buffalo Park, 21.20. *Cayuga*—Fair Haven, 2.60; Genoa 1st sab.-sch., 12.27; Meridian, 23.56; Sennett debt (Mrs. Henry Depew, 25), 31.34. *Chemung*—Elmira Lake Street, 50. *Columbia*—Catskill a member, 8.57; Livingstonville, 3.20; Valatie, 6.11. *Geneva*—Penn Yann sab.-sch., 44.63. *Hudson*—Unionville, 8; Mrs. M. A. Carr, Florida, N. Y., 1. *Long Island*—Bridgehampton, 15.09; Moriches, 26.72; South Haven debt (sab.-sch., 1), 3. *Lyons*—Wolcott 1st, 11.55. *New York*—New York 4th Avenue C. E., 15; — Brick, 5; — Faith (sab.-sch., 20), 40; — Good Shepherd C. E., 13.13; — Morrisania 1st, 8.34; — Rutgers Riverside (C. E., 25; debt, 203.86), 228.86; — Scotch sab.-sch., 49.60; — University Place, 1786.51. *Niagara*—Middleport debt, 3.65. *North River*—Cold Spring, 13.79; Rondout sab.-sch., 22.03. *Rochester* — Rochester Brick, 255.21; — Central, 428.46; Sweden (Mite Gatherers, 10; C. E., 4), 14. *St. Lawrence*—Ox Bow Mission Band, 5; Potsdam, 44. *Steuben*—Andover C. E., 13; Bath, 116.09; Campbell, 2. *Syracuse*—Chittenango, 63.80; Parish 1.70; Syracuse 1st, 169.34; Wampsville Soc. of Union Corners, 2.55. *Troy*—Malta, 3; Troy 1st, 115.17; Warrensburg, 8; Waterford C. E., 5. *Utica*—Little Falls, 115; Oneida (Mrs. H. B. Kinne, Honolulu, 15), 37.50; Utica Bethany, 9.50; Verona, 20; Walcott Memorial, 25.24; Waterville, 18.84; Williamstown sab.-sch., 2.48. *Westchester*—Hartford, 60; Holyoke, 15; Yonkers Immanuel Chapel sab.-sch., 10. 5765 51

NORTH DAKOTA.—*Fargo*—"A minister's tithe," 3. *Minnewaukon*—Bottineau, 24; Harvey, 5; No. Peabody, 4.75. *Pembina*—Conway, 1; Edinburg, 1; Gilby, 5; Loper, 1; Medford, 1. 45 75

OHIO.—*Athens*—Cross Roads, 1; Gallipolis, 10; Tupper's Plains, 1; Warren sab.-sch., 2.25; "A minister's tithe," 3. *Cincinnati*—Batavia, 13; Cincinnati 2d sab.-sch., 16; — 6th sab.-sch., 17; — 7th C. E., 5; — Linwood Calvary, 29; — Poplar Street, 8. *Cleveland*—Cleveland Calvary, 166; Independence, 5. *Columbus*—Amanda C. E., 9; Columbus 2d (sab.-sch. debt, 7.42), 27.35; Green Castle, 3.70; Greenfield, 11.45. *Dayton*—Eaton, 4; Hamilton, 21.45; Oxford C. E., 6.50. *Mahoning*—Ellsworth sab.-sch., 15; Massillon, 75.80; Mineral Ridge, 2; Vienna sab.-sch., 5.61; Warren, 51.15; Youngstown Westminster, 25. *Marion*—Iberia sab.-sch., 1.50. *Maumee*—Lost Creek, 4; Scott, 2.90; Presbytery of Maumee for debt, 14. *St. Clairsville*—Barnesville sab.-sch., 15.44; Beulah, 14; Powhatan, 1. *Steubenville*—Carrollton sab.-sch., 10; Centre Unity C. E., 1; Smithfield, 14. *Wooster* — Clear Fork, 2.50; Mansfield Legacy of Anna Wilhelm, 100; Wooster Westminster, 1.75. 716 35

OREGON.—*East Oregon*—Pendleton, 7.35; Union 8.27. *Portland*—Damascus Trinity German, 2; Eagle Park German, 1; Portland Westminster, 15.42. *Southern Oregon*—Roseburg, 2. 36 04

PENNSYLVANIA.—*Allegheny* — Beaver, 20; Clifton, 5.15; Cross Roads, 2; Millvale, 10.51; Sharpsburg sab.-sch., 22.70. *Blairsville*—Braddock sab.-sch., 14.43; — 2d, 10; Congruity, 28; Ebensburg, 20; New Alexandria Jr.C.E., 1.95; New Florence, 4; Parnassus (sab.-sch., 20), 25; Pleasant Grove, 10; Poke Run (C.E., 27; sab.-sch., 7), 34. *Butler*—Butler 2d, 42; Fairview, 9.33; Petrolia, 13.52; Summit sab.-sch., 6.50. *Carlisle* — Carlisle 1st C. E., 10; — 2d sab.-sch., 14.29; Waynesboro (sab.-sch., 2.21), 23.78. *Chester* — Bryn Mawr sab.-sch. debt, 25; New London, 50; Olivet, 5; Phœnixville, 21; Upper Octorara, 35; Wallingford, 60. *Clarion*—Adrian, 3; Beech Woods (a member), 26 cts.; Tionesta (C. E., 13.24), 44.24. *Erie*—Bradford (sab.-sch., 8.05), 135; Conneautville debt, 5; Erie Central, 85.27; Fairview C.E., 7.75; Fredonia, 17; North Warren, 2.50; Salem, 7.98; Utica sab.-sch., 6.49; Westminster sab.-sch., 9.81; Proceeds of sale of Salem Church property, 51.71. *Huntingdon*—Bellefonte sab.-sch., 29.16; Pine Grove, 5; Port Royal, 20; Spring Creek, 16.63. *Kittanning*—Glen Campbell, 2; Midway, 1. *Lackawanna*—Canton (C.E., 5), 38; Greenwood, 1; Langcliffe C.E., 37.50; Meshoppen Jr.C.E., 1; Mount Pleasant, 3; Rome, 2; West Pittston, 300; Wilkesbarre 1st, 250; — Memorial, 81.80. *Lehigh*—Freeland, 2; Lansford, 5; Pottsville 1st sab.-sch., 12.19; Sandy Run, 4; South Bethlehem, 58; Upper Lehigh, 26.79. *Northumberland*—Bloomsburg, 58.36; Emporium, 15; Mahoning sab.-sch., 21.37; Orangeville, 19; Pennsdale, 5; Trout Run, 2.55; Williamsport 3d, 27.27. *Parkersburg* — Clarksburg, 6.80; French Creek C.E., 4; Grafton C.E. debt, 2.50; "A minister's tithe," 3. *Philadelphia*—Philadelphia 1st, 385.47; — 2d, 50; — 3d sab.-sch., 80.22; — Cohocksink sab.-sch., 7.48; — Corinthian Avenue, 14; — Emmanuel H. and F. Miss. Soc., 2.56; — Greenway C.E., 15; — Greenwich Street, 5; — Harper Memorial, 17.80; — North, 14; — North Broad Street, 127.80; — Northern Liberties 1st, 5; — Tabor debt (sab.-sch., 61.42; sab.-sch., birthday offering, 23.11; Young Men's and Boys' and Young Women's and Girls' Prayer Meeting, 33.35), 190; — Tennent Memorial, 5. *Philadelphia North*—Carmel (sab.-sch., 2.50), 7; Germantown 1st (add'l), 50; Leverington, 13; Reading Olivet, 23.65. *Pittsburgh*—Moon Run Mission C. E., 14; Pittsburgh Shady Side, 66.17

Wilkinsburg (Earnest Workers' Mission Band, 15), 140. *Redstone*—McKeesport 1st sab.-sch., 4.03; Spring Hill Furnace, 1; Tent, 3.50; Uniontown Central, 16.92. *Shenango*—Centre sab.-sch., 25; Neshannock, 7; Pulaski, 7. *Washington*—Claysville, 27.71; Cross Creek sab.-sch. debt, 6.23; Fairview, 10; McMechan, 1; Moundsville, 7; Upper Buffalo debt, 8.50; Washington 1st (sab.-sch., 20.99), 196.14; Wheeling 2d, 6.98. *Westminster*—Lancaster 1st, 68.27; Union, 24. 3613 52

South Dakota.—*Aberdeen*—Sisseton, 5; Wilmot Ladies' Aid, 5. *Black Hills*—Carmel, 2; Hay Creek, 2.70; Minnesela, 1.55; Vale, 2.75. *Central Dakota*—Huron (sab.-sch., 15), 19.29. *Dakota*—Good Will Sustentation, 1. *Southern Dakota*—Germantown, 10; Scotland, 6. 55 29

Tennessee.—*Holston*—Mount Olivet, 1; St. Marks, 2. *Kingston*—Hill City North Side sab.-sch., 4.09; New Decatur Westminster, 12. 19 09

Texas.—*Austin*—Fayetteville Bohemian, 10; New Orleans Immanuel, 1; Pasadena 1st, 2. *North Texas*—Henrietta, 4.25; Jacksboro, 10. 27 25

Utah.—*Boise*—Nampa, 7. *Kendall*—Malad sab.-sch., 20 cts. 7 20

Washington.—*Olympia*—Ilwaco, 7. *Puget Sound*—Bellingham Bay, 9; Lopez Calvary, 2; Port Townsend debt, 5. *Spokane*—Davenport C.E. debt, 5; Rathdrum, 3.50. *Walla Walla*—Denver, 10; Moscow, 12.50; North Fork, 5; Palouse Bethany, 2. 61 00

Wisconsin.—*Chippewa*—Ironwood, 13; Rice Lake, 13. *Madison*—Baraboo C.E., 2.25; Brodhead, 14; Janesville, 52.66; Marion German, 3; Portage 1st, 13.10; Prairie du Sac (sab.-sch., 2.50), 7.90. *Milwaukee*—Beaver Dam Assembly, 7; Horicon, 2; Milwaukee German, 2; Ottawa, 4.23; Racine 1st, 89.15; Stone Bank, 86 cts.; Waukesha sab.-sch., 20. *Winnebago*—Lake Howard, 1; Merrill 1st, 38; Stevens Point (a member), 5; Winneconne C.E., 4. 292 15

Total received from churches..... $15,288 14
Woman's Board of Home Missions..... 4,359 29

LEGACIES.

Legacy of	Mary E. Clapp, Randolph, Vt.	$50 00
"	Dr. Cyrus Falconer, Hamilton, O	960 00
"	Wm. Starr Clark	2,000 00
"	James Brown, Kittanning, Pa.	444 03
"	Geo. S. Bryan, Pittsburg, Pa. .	2,833 36
"	John E. Caughey.	50 00
"	Rev. Francis V. Warren, late of North East, Pa. . .	75 00
"	Jane C. Engle, Luverne, Minn.	850 00
		$7,262 39

INDIVIDUALS, ETC.

Rev. W. S. McNees, Glade Mills, Pa. (for debt), 5; "R. M. B.," 1; Rev. Robt. Coltman, La Junta, Colo., 5; Mrs. Anna W. Ludlow, Hartshorn, Ind. (for Easter offering), 5; Mrs. Susan Lemmon, 1.50; Beatrice May Benjamin, New York City, 6 cts.; A Friend, Los Angeles, Cal. (for debt), 2; Rev. Warren H. Landon, San Rafael, Cal., 52; A Friend, Watseka, Ill, 5; Harris Ely Adriance, New York City, 150; Mrs. Mary L. Porter, Summit, N. J., 2.50; Rev. L. C. Walter, Chicago, Ill., 2; Dr. W. S. Elliott, 21.83; "Y. H." (for debt), 20; Rev. H. Webster, Howard, N. Y., 10; "A Child of the Church," 1; Raymond H. Hughes, Altoona, Pa., 4; Returned by A. P. Stevens, Treas. N.Y. Synodical Aid Fund, 50; Interested Friends (debt, 25), 50; "C. C. M.," 25; Rev. M. B. Jacobs, Chicago, Ill. (for debt), 10; A Friend (for debt), 200; Mrs. H. J. Baird Huey, 25; Master Willard Martin, New York City, 84 cts.; "E. L. T.," 16; Mrs. T. E. Gideon, Mountain Home, Ark., 2; "S." (for debt), 2; A Friend, New Brighton, Staten Island, 150; "O. E." (a reader of *The Presbyterian*, for debt), 10; Mrs. M. J. Janvier, Clayton, N. J. (for debt), 1; Mrs. Mary A. Clute, Charles City, Iowa (for debt), 1; Mrs. E. J. Woods, St. Louis, Mo. (for debt), 4; A Friend, 1; Rev. G. M. Miller, Bryan, O. (for debt), 5; Miss "S. L. P.," 5; Mrs. Hester Ayers, Himrods, N.Y., 20; Geo. W. Farr, Jr., Philadelphia, Pa., 50; Edwin L. Barrett, Springfield, O., 100; Sam'l C. Gilbert, Gilbertsville, N.Y., 100; S. W. Miller, Carbondale, Colo., 4; "Unknown," 15; W. H. Martin, Hartington, Neb., 2.21; Mrs. Willets, Fenton, Mich. (for debt), 3; Mrs. Rev. P. G. Cook and Miss Laura E. Cook, Buffalo, N.Y., 5; Interest on General Permanent Fund, 183.30 . . . . . 1,328 27

Total received for Home Missions, April, 1898 . . $28,238 09
Total received for Home Missions during same period last year 32,000 03

H. C. Olin, *Treasurer*,
156 Fifth Avenue, New York City.

Madison Square Branch P. O., Box 156.

RECEIPTS FOR SABBATH-SCHOOL WORK, APRIL, 1898.

Atlantic.—*East Florida*—Candler, 2; Weirsdale, 2. *McClelland*—Mount Pisgah, 1. 5 00

Baltimore.—*Baltimore*—Baltimore Ridgely Street, 5; —Westminster sab.-sch., 25. *New Castle*—Drawyer's, 2; New Castle, 85.32; Wilmington Hanover Street, 10; —Rodney Street, 10.71. *Washington City*—Washington City 1st, 6. 144 03

California.—*Benicia*—Mendocino, 2; Napa, 36; Two Rocks, 3.15. *Los Angeles*—Los Angeles Central, 5.90; Monrovia, 1.81; Pasadena 1st sab.-sch., 9.50; Santa Monica, 37 cts.; Vineland, 1. *Oakland*—Berkeley 1st, 46.72. *Sacramento*—Placerville, 5. *San Francisco*—San Francisco Calvary, 22.75; — Holly Park, 1. *San José*—Los Gatos, 2; San José 1st sab.-sch., 13.75. *Santa Barbara*—Santa Barbara, 10. 160 95

Catawba.—*Cape Fear*—Sloans Chapel, 2. *Catawba*—Ben Salem, 3; Charlotte Seventh Street, 1; Hoods Chapel, 1; Lawrence, 2; Murkland, 3. *Yadkin*—Salisbury Church Street sab.-sch., 4, 16 00

Colorado.—*Denver*—Denver Central, 17.56. *Pueblo*—Colorado Springs 2d, 7; Pueblo Fountain, 1. 25 56

Illinois.—*Bloomington*—Chenoa sab.-sch., 5; Elm Grove, 2. *Chicago*—Cabery, 6.30; Chicago Sixtieth Street, 1.43; —Italian, 1; Hinsdale, 2.28; Oak Park, 12.20. *Freeport*—Rock Run, 2. *Ottawa*—Grand Ridge, 5.90. *Peoria*—Altona, 3; Arcadia sab.-sch., 1.36; Canton, 3.18; Peoria Westminster, 2.50. *Rock River*—Fulton, 1.81. *Springfield*—Decatur (College St. Chapel, 2.25), 12.25; Mason City, 4.04; Petersburg, 4.64. 70 89

Indiana.—*Crawfordsville*—Dayton, 16; Newtown, 5. *Fort Wayne*—Ossian, 2; Salem Centre, 1. *Indianapolis*—Greenfield, 2; Hopewell, 10; Indianapolis 2d, 47.21. *Logansport*—Mishawaka, 1; Monticello, 13.96. *Muncie*—Anderson, 3. *New Albany*—Laconia sab.-sch., 3.20; Oak Grove, 50 cts. 104 87

Indian Territory.—*Choctaw*—Pine Ridge, 1. 1 00

Iowa.—*Cedar Rapids*—Onslow, 5; Springville, 6. *Corning*—Sidney, 14. *Council Bluffs*—Casey, 2. *Des Moines*—Indianola, 6; Winterset, 3. *Dubuque*—Bethel, 5; Dyersville German, 1; McGregor, 3; Pine Creek, 4.45. *Fort Dodge*—Burt, 2. *Iowa*—Burlington 1st, 2.40; Fairfield, 19.65; Fort Madison Union, 2.23; Keokuk Westminster, 9.42; Lebanon, 1; New London, 1. *Iowa City*—Washington, 1.49. *Sioux City*—Ida Grove, 3; Lyon Co. German, 2; Sioux City 1st sab.-sch., 35.86; Storm Lake (sab.-sch., 3), 8.11; Woodbury Co. Westminster, 56 cts. 138 17

Kansas.—*Emporia*—Elmendaro, 3; Emporia 2d, 3; Lyndon sab.-sch., 2.50; Madison, 2; Marion, 2. *Neosho*—Humboldt, 2.10; Lake Creek, 3; Oswego sab.-sch., 6.15. *Osborne*—Colby sab.-sch., 5.40. *Solomon*—Lincoln, 2. *Topeka*—Topeka 2d, 4. 35 15

Kentucky.—*Ebenezer*—Newport, 5. *Louisville*—Louisville Warren Memorial sab.-sch., 20. *Transylvania*—Harrodsburg Assembly, 4. 29 00

Michigan.—*Detroit*—Detroit Calvary, 5; —Forest Avenue, 1.74. *Flint*—Morrice, 1.40. *Grand Rapids*—Grand Rapids Westminster sab.-sch., 15.87. *Lake Superior*—Pickford sab.-sch., 72 cts. *Lansing*—Jackson, 9.65. *Saginaw*—Alma, 13.10. 47 48

Minnesota.—*Duluth*—Duluth Glen Avon, 15; Samaria, 1. *Mankato*—Blue Earth City, 3.50. *Minneapolis*—Buffalo, 90 cts.; Howard, 2. *Red River*—Red Lake Falls, 2. *St. Cloud*—Spicer 1st, 1; St. Cloud, 2.03. *St. Paul*—Hastings, 3; St. Croix Falls, 1; St. Paul House of Hope (sab.-sch., 5), 30. 61 43

Missouri.—*Kansas City*—Butler, 3.19; Rich Hill, 2. *Ozark*—Joplin, 2.49. *Palmyra*—Shelbyville, 2. *Platte*—Barnard sab.-sch., 3; Hodge, 1.70; Marysville 1st, 11. *St. Louis*—Jonesboro, 1; St. Louis 1st sab.-sch., 6.76; — West, 11.20. 44 34

Montana.—*Great Falls*—Great Falls, 1. *Helena*—Bozeman, 16; Helena Central, 15.55; Spring Hill, 1. 33 55

Nebraska.—*Box Butte*—Bostwick, 1. *Hastings*—Hastings 1st, 3.92; — German, 1; Holdredge, 5; Marquette sab.-sch., 1.68. *Kearney*—Lexington C.E. Soc., 10 cts.; St. Paul C.E. Soc., 7.30. *Nebraska City*—Raymond, 7.57; Utica, 3. *Niobrara*—Millerboro, 1. *Omaha*—Fremont, 14.19; Omaha Clifton Hill, 1.30; Wahoo, 25 cts. 47 31

New Jersey.—*Elizabeth*—Connecticut Farms, 33. *Jersey City*—Paterson Broadway German (sab.-sch., 2), 3; West Hoboken, 4. *Monmouth*—Bordentown, 4.88; Cranbury 2d, 4. *Morris and Orange*—Dover, 14.30; Madison, 69.46; Mine Hill, 2; South Orange 1st, 24.05; Summit Central, 70.10 *Newark*—Arlington sab.-sch., 3.34; Newark South Park sab.-

sch, 23.88; — Wickliffe, 79 cts. *Newton*—Mansfield 1st, 10; Stewartsville, 14.70. *West Jersey*—Clayton (sab.-sch., 5), 15; Fairfield, 1; Glassboro, 1; Jericho, 1. 299 50

New Mexico.—*Arizona*—Pima 1st Indian, 2. *Rio Grande*—Jemes. 1; Los Lentas, 15 cts.; Pajarito, 15 cts. *Santa Fé*—Santa Fé 1st, 2. 5 30

New York. — *Albany* — New Scotland, 10; Saratoga Springs 2d, 5; Voorheesville, 1. *Binghamton*—Cortland, 25.37; Owego, 12.45; Union ch. and sab.-sch., 6.25. *Boston*—New Boston, 1.85; Providence 2d, 4. *Brooklyn*—Brooklyn Noble Street, 10; — South 3d Street, 28.25; — Throop Avenue sab.-sch., 25; Woodhaven 1st, 3. *Buffalo*—Buffalo Bethany, 1.83. *Cayuga* — Auburn 1st, 21.01. *Columbia*—Valatie, 2. *Hudson*—Florida, 30.98; Hempstead, 1; Rockland 1st, 1; West Town, 1. *Long Island* — Moriches, 4.02. *Lyons* — Wolcott 1st, 5.31. *Nassau*—Springland, 5. *New York*—New York Zion German, 5. *Niagara*—North Tonawanda North sab.-sch., 10.27. *North River*—Canterbury, 4. *Rochester*—Avon Central, 3; Brockport, 5. *Steuben* — Bath, 16.22; Hornellsville 1st, 2.50; Woodhull, 1.66. *Syracuse*—Syracuse 1st, 16.38. *Troy*—Brunswick, 2.23; Troy 1st, 18.64. *Utica*—Oneida, 5.87; Utica Bethany, 2.97; Verona, 1; Waterville, 1.89. *Westchester*—Brewster, 5.50. 307 45

North Dakota. — *Minnewaukon* — Bottineau, 4; North Peabody, 1. 5 00

Ohio. — *Athens* — Bristol, 2.81; Gallipolis, 1; Pleasant Grove, 1. *Bellefontaine* — Nevada, 1. *Chillicothe* — Chillicothe 3d, 1; Washington, 4.60. *Cincinnati*—Bantam, 1; Batavia, 2; Cincinnati Calvary, 10; Lebanon, 2; Monterey sab.-sch., 2. *Cleveland*—Cleveland Calvary, 38; — Madison Avenue (sab.-sch., 88 cts.), 1.76; — North sab.-sch., 2.62; — Wilson Avenue, 3.51; — Woodland Avenue, 10; Wildermere, 2.33. *Columbus* — Amanda, 1; Green Castle, 1; Greenfield, 3.50. *Dayton*—Middletown 1st sab.-sch., 10.57; Somerville, 1. *Huron* — Fostoria, 5. *Lima* — Findlay 2d sab.-sch., 3; Ottawa, 76 cts.; Van Wert sab.-sch., 13.25. *Mahoning* — Canfield, 5; Massillon, 18.08; Mineral Ridge, 1; Warren, 9.90. *Maumee* — Antwerp, 2; Scott, 1.20. *Portsmouth*—Jackson, 2. *St. Clairsville*—Coal Brook, 3.45; Morristown, 5; New Castle, 1; Powhatan, 1.08; Senecaville, 1; West Brooklyn, 2. *Steubenville*—Brilliant sab.-sch., 5.13; Pleasant Hill, 1.55. *Wooster*—Jackson, 2.43. *Zanesville*—Chandlersville, 2.11. 189 64

Oregon.—*East Oregon*—Union, 1.02. *Portland*—Damascus Trinity German, 1; Portland 4th, 16.08; — Westminster, 2. *Willamette*—Brownsville, 2; Eugene, 3; Independence, 2. 27 10

Pennsylvania. — *Blairsville* — Braddock sab.-sch., 19; Ebensburg, 9; Fairfield, 12; Ligonier, 3.55; Poke Run, 5; Salem, 4.25. *Butler* — Amity, 1; Butler 2d, 2; Fairview, 3.79; Petrolia, 4.08; Pleasant Valley, 3. *Carlisle* — Dickinson, 4; Great Conewago, 1.50; Lower Marsh Creek, 11.90. *Chester* — Coatesville, 42.74; New London, 5; Phœnixville, 5; Upper Octorara, 45. *Clarion* — Beech Woods, 26 cts.; Maysville sab.-sch., 1.46; Sligo, 1.50. *Erie*—Oil City 1st, 16.42. *Huntingdon*—Bellefonte sab.-sch., 30.57; Houtzdale, 1.32; Middle Tuscarora, 1. *Kittanning*—Clarksburg, 1.48; Ebenezer, 3; Middle Creek, 3; Midway, 1. *Lackawanna*—Mount Pleasant, 2; Orwell, 2; Plains, 2; Plymouth, 16.36; Rome, 2; Scranton Petersburg German, 3; Troy, 10; Uniondale, 5.64; West Pittston, 19; Wilkes-Barre Memorial, 43.78. *Lehigh* — Sandy Run, 2; Upper Lehigh, 10.45. *Northumberland* — Bald Eagle and Nittany, 5; Emporium, 5; Montgomery, 2; Rohrsburg, 2.50. *Parkersburg*—Parkersburg 1st, 10. *Philadelphia* — Philadelphia 1st, 60; — 2d, 172.18; — 3d Miss. Soc., 40; — Carmel German, 2; — Chambers Wylie Memorial (sab.-sch., 50), 74.20; — Cohocksink sab.-sch., 7; — Corinthian Avenue, 3; — Greenway, 5; — Hope, 18; — North 10th Street sab.-sch., 6.97; — Union Tabernacle sab.-sch., 15; — Wharton Street, 3.54. *Philadelphia North* — Ann Carmichael sab.-sch., 3.15; Bridgeport sab.-sch., 8; Conshohocken (sab.-sch., 3.10), 6; Germantown 2d, 81.17; Jeffersonville Centennial, 1; Macalester Memorial (sab.-sch., 12.86), 19.36; Pottstown, 9.20; Reading Olivet, 5.50. *Pittsburg*—Chartiers, 3; Forest Grove sab.-sch., 38; Pittsburg East Liberty, 7.77; — Hazlewood, 9.26. *Redstone*—Tent, 50 cts. *Shenango*—Mahoning, 11; Pulaski, 3; West Middlesex, 1.66. *Washington* — Claysville, 9.22; McMechan, 25 cts.; Moundsville, 4; Washington 1st, 36.87. *Westminster* — Chanceford, 5.98; Lancaster 1st, 5.85; — Memorial (sab.-sch., 7.50; C.E.S., 1), 10; Middle Octorara, 50 cts.; York Faith sab.-sch., 8. 1080 68

South Dakota.—*Southern Dakota*—Canton, 1. 1 00

Tennessee.—*Holston*—Hot Springs sab.-sch , 2. 2 00

Texas.—*Austin*—Lampasas, 1.50; New Orleans Immanuel, 1; Taylor, 3.15. 5 65

Washington.—*Puget Sound*—Ellensburgh sab -sch., 5.43; Friday Harbor, 2. *Walla Walla*—North Fork, 2; Prescott, 50 cts. 9 93

Wisconsin. — *Chippewa* — Hudson, 16.78; Rice Lake, 6. *Madison* — Brodhead, 4; Cambria, 5; Janesville, 10.90. *Milwaukee* — Milwaukee Perseverance, 99 cts.; Ottawa, 82 cts. *Winnebago*—Green Bay French, 2. 46 49

MISCELLANEOUS.

Collections per R. L. Glasby, Minn., 30 cts.; collections per Wm. Davis, Okla., 70 cts.; Clarconia sab.-sch., Fla., 55 cts.; collections per H. K. Bushnell, 75 cts.; Petersburg Mission, Va., 72 cts.; collections per R. H. Rogers, W. Va., 12; collections per L. P. Berry, 1.40; collections per W. J. Hughes, 2; collections per E. L. Renick, 55 cts.; collections per C. T. McCampbell, 3; collections per W. A. Yancey, 3.85; collections per C. R. Lawson, 84 cts.; collections per Chas. Shepherd, 1.20; collections per J. H. Barton, 20.20; Reeds sab.-sch., S. Dak., 4; Huntspur sab.-sch., Mich., 1; Stamford sab.-sch., Neb., 2.01; Rollins sab.-sch., Iowa, 60 cts.; collections per W. F. Grundy, 1.55; collections per R. Mayers, 1.21; collections per R. Ferguson, 92 cts.; collections per Thos. Scotton, 2.92; collections per W. H. Long, 1.09; School Creek Union sab.-sch., Neb., 2. . . . . 65 36

INDIVIDUAL.

Chas. W. Wheeler, 25; Rufus S. Simmons, 1.28; C. Penna., 1; C. H. M., N. J., 1.68; C. C. M., 10; Mr. and Mrs. John I. Adams, 5; C. M. Hornet, 1; A member of Beechwood Ch., Pa., 34 cts.: A minister's tithe, Athens Presby., 1; A minister's tithe, Fargo Presby., 1; A minister's tithe, Parkersburg Presby., 1 . . . . . 48 30

Contributions from churches	$2,487 24
Contributions from Sabbath-schools	522 59
Contributions from individuals	48 30
Contributions during April, 1898	$3,058 13

C. T. McMullin, *Treasurer*,
Witherspoon Building, Philada., Pa.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, APRIL 1 TO 15, 1898.

Atlantic.—*East Florida*—Candler, 1; Crescent City, 1; Hawthorne, 3; Weirsdale, 1. 6 00

Baltimore.—*Baltimore*—Baltimore 1st sab.-sch., 5; — 2d, 6.42; — Aisquith Street, 2.65; — Bohemian and Moravian, 2; — Lafayette Square (sab.-sch., 5), 30.55; — Westminster, 8.72; Deer Creek Harmony, 8.76; Ellicott City, 5; Falston, 2; Franklinville, 1; Piney Creek, 5.35; Taneytown, 15. *New Castle* — Dover (sab.-sch., 1.34), 9.60; Farmington, 2; Grace, 3; Green Hill, 2; Pitt's Creek, 6; Westminster, 4; Wicomico, 5; Wilmington Gilbert, 1; — Hanover Street, 13; Worton, 1. *Washington City*—Alexandria Co., 1; Georgetown West Street, 5.48; Hyattsville, 2; Kensington Warner Memorial, 4. 151 53

California.—*Benicia*—Mendocino, 7; Napa, 2.50; Point Arena, 3; Vallejo (sab.-sch., 3), 10. *Los Angeles* — Azusa, 9.70; Los Angeles Knox, 3; Vineland, 1. *Oakland*—Berkeley 1st, 5; Fruitvale, 2; North Temescal, 4; Oakland Brooklyn (sab.-sch., 3.30), 15.90; — Centennial, 2. *Sacramento*—Carson City, 3; Davisville, 3; Dickson, 2; Fall River Mills, 3.70; Ione, 1; Vacaville, 2. *San Francisco* — San Francisco Calvary, 11.37; — Holly Park, 1; — Lebanon, 2; — Trinity, 10. *Santa Barbara*—Santa Barbara, 50. *Stockton*—Madera, 2; Merced, 5. 161 17

Catawba. — *Cape Fear* — Bethany, 1; Elizabeth City, 1; Timothy Darling Mission, 1. *Catawba*—Biddleville, 50 cts. 3 50

Colorado.—*Boulder*—Fort Collins, 6; Timnath, 4; Valmont, 36 cts. *Denver*—Denver Central, 18.56; — Westminster, 3. *Gunnison* — Grand Junction, 5; — Tabernacle, 14; Leadville, 5; Salida, 26. *Pueblo* — La Junta, 1; Pueblo Fountain (sab.-sch., 25 cts.), 3. 85 92

Illinois.—*Alton*—Belleville, 2.50; Hardin, 1. *Bloomington* — Clinton, 10; Cooksville, 3.70; Danville 2d, 1; Piper City (add'l), 5; Rossville, 4; Wenona, 6. *Cairo*—Bridgeport, 2; Centralia (sab.-sch., 1.95), 3.50; Pisgah, 2; Wabash, 2. *Chicago*—Bethany, 1; Chicago Christ Chapel, 4.50; — Lake View, 6; — South Side Tabernacle, 4.81; Chicago Heights, 3.50; Hinsdale, 2.88; Oak Park, 101.94; Peotone, 14.72. *Freeport*—Linn and Hebron, 3.45; Woodstock, 2. *Ottawa* — Troy Grove, 6. *Peoria* — Deer Creek, 4.11; Limestone, 2; Peoria Arcadia Avenue, 1.35; — Westminster, 1; Salem, 2. *Rock River* — Buffalo Prairie, 5; Fulton, 2.82; Princeton, 9.40. *Schuyler* — Elvaston, 4. *Springfield* — Lincoln, 6.80; North Sangamon, 4; Springfield 1st, 24.76; Virginia, 3. 263 74

Indiana. — *Crawfordsville* — Beulah, 2; Delphi, 3; Spring Grove, 20. *Fort Wayne* — Ossian, 4. *Indianapolis*—Brazil, 10; Indianapolis 2d, 29.90; Mount Moriah, 1. *Logansport*—Mishawaka, 3; Monticello, 11.26; South Bend 1st, 22. *Muncie*—Wabash, 20. *New Albany*—New Washington, 1. *Vincennes*—Indiana, 1. *White Water*—Kingston, 4; New Castle, 2.50; Richmond 2d, 3. 137 66

INDIAN TERRITORY.—*Oklahoma*—Stillwater, 5. *Sequoyah*—Muscogee (add'l), 1. 6 00

IOWA.—*Cedar Rapids*—Cedar Rapids, 10.38; Wyoming 1st, 66 cts. *Corning* — Bedford, 22.97; Morning Star, 1.10; Red Oak, 1.55; Villisca, 5.63. *Council Bluffs* — Casey, 2. *Des Moines* — Des Moines East, 6.45; Indianola 1st, 7; Panora, 4. *Dubuque* — Dyersville German, 1; Frankville, 2. *Fort Dodge*—Armstrong, 1.78; Bethel, 2; Carroll, 10. *Iowa* —Bloomfield, 2; Burlington 1st, 2.40; Fort Madison Union, 1.01; Kirkville, 3; Mount Pleasant 1st, 15.42; Ottumwa 1st, 14.91; Sharon, 1. *Iowa City*—Keota, 2; Lafayette, 1. *Sioux City*—Ida Grove, 2.30; Wall Lake, 6. *Waterloo*—Dysart, 6. 135 56

KANSAS. — *Emporia* — Wichita 1st, 50.67. *Highland*—Clifton, 2.18; Troy, 3.15. *Neosho*—Fredonia, 2.68; Geneva, 1.35; Glendale, 1; Iola, 5. *Solonon*—Lincoln, 2; Wilson, 2. 70 03

KENTUCKY. — *Ebenezer* — Ebenezer, 2: Falmouth, 1; Greenup, 1; Newport 1st, 1. 5 00

MICHIGAN. — *Detroit* — Detroit 2d Avenue, 1; — Forest Avenue, 1.13; — Fort Street, 61.44; — Jefferson Avenue, 109.73. *Flint* — Cass City, 2.50; Corunna, 2.45; Linden, 61 cts.; Mundy, 3; Sand Beach, 1. *Grand Rapids*—Grand Haven, 10.80; Grand Rapids 3d, 1.25; Muir, 3; Spring Lake, 2. *Lake Superior*—Newberry, 3.35. *Lansing*—Albion, 20; Delhi, 3; Lansing 1st (J.C.E., 1), 30.41; Marshall, 13; Mason, 15. *Monroe*—Blissfield, 3; Coldwater, 2.66; Erie, 3; Palmyra, 8; Quincy, 5; Tecumseh, 12.74. *Petoskey*—Alanson, 1.20; Boyne City, 1; East Jordan, 5.50. *Saginaw*—Alma, 50; Bay City Memorial, 5; Beaverton, 2; Emerson, 7.57; Mungers, 1; Taymouth, 5; West Bay City Westminster, 44.50. 441 84

MINNESOTA.—*Duluth*—Sandstone, 2.50. *Mankato*—Amiret, 76 cts.; Blue Earth City, 3.60; Easter, 2; Holland, 85 cts.; St. Peter's Union, 20.20; Tracy, 6.24. *Minneapolis*—Howard Lake, 2; Minneapolis Stewart Memorial C.E., 1.35. *Red River*—Elbow Lake, 2. *St. Cloud* — Litchfield, 11.20; Spicer 1st, 1. *St. Paul*—Faribault, 1; Hastings (add'l), 4. *Winona* —Chatfield, 4.41; La Crescent, 4.09. 67 20

MISSOURI.—*Kansas City*—Nevada, 6; Rich Hill sab.-sch., 2. *Ozark* — Carthage Westminster, 3; Joplin 1st, 2.49; Monett, 2; Mount Vernon, 1; West Plains, 4. *Platt*—Akron, 1; Barnard, 2; Hodge, 1.02; Lathrop, 2.20. *St. Louis* — Jonesboro, 1; Marble Hill, 1; Rock Hill, 3.41; St. Louis 1st, 16.45; — Westminster, 8.95. 57 52

MONTANA. — *Butte* — Anaconda, 35; Butte 1st, 17; Deer Lodge, 15; Dillon, 15. *Great Falls* — Great Falls, 1; Stanford, 1. *Helena* — Baisin, 2.55; Boulder, 9; Miles City, 4; Spring Hill, 1; Wyckes, 1. 101 55

NEBRASKA.—*Hastings*—Holdredge. 7. *Kearney*—Central City, 13. *Nebraska City*—Grecian, 1; Pawnee, 9.24; Plattsmouth, 6; Tecumseh, 5.25; York, 5. *Niobrara*—Atkinson, 1.40; Emerson, 3.50; Osmond, 1; Stuart, 1; Wayne, 4.20; Winnebago Indian, 3. *Omaha*—Clarkson Zion Bohemian, 1; Craig, 5; Fremont, 18.36; Lyons (C.E., 1), 6.25; Omaha Castellar Street, 6.53; — Knox (sab.-sch., 7.25), 15.75; South Omaha, 7. 120 48

NEW JERSEY. — *Elizabeth* — Cranford, 11.53; Elizabeth Madison Avenue, 4.05; Lower Valley, 5; Perth Amboy, 14.52; Plainfield Warren Chapel, 1; Roselle, 15.89; Westfield, 12.55. *Jersey City*—Hoboken, 2.15; Jersey City Claremont, 2; — Westminster, 10.19; Paterson 1st, 3; — 2d, 29.77; — Broadway German (sab-sch., 1; L. Soc. 1), 4; Rutherford, 41. *Monmouth* — Beverly C.E., 1; Burlington, 21.04; Cream Ridge, 3.90; Freehold sab.-sch., 7.33; Holmanville, 1; Jacksonville, 1.52; Keyport, 1; Manalapan, 6.93; Manchester, 1; Plattsburgh, 3.25; Plumstead, 1; Providence, 1; Sayreville German, 1; Shrewsbury, 10; South River German, 1. *Morris and Orange* — Berkshire Valley, 1; East Orange Bethel, 20.38; — Brick, 26.83; Hanover, 10; Madison 1st, 6.30; Mendham 2d, 4; Mine Hill, 1; Mt. Freedom, 2; New Vernon (add'l), 1; Orange Valley German, 1; Parsippany, 2; South Orange 1st, 34.09; Wyoming, 1. *Newark*—Newark 1st, 31.76; — 2d, 12.50; — 6th, 6.53; — 1st German, 2; — 2d German, 2; — Fewsmith Memorial, 4; — Wickliffe (add'l), 79 cts. *New Brunswick* — Dayton, 3; Flemington, 34.61; Lawrence, 20; New Brunswick 2d, 3; Trenton 2d, 4.63; — Prospect Street, 34. *Newton*—Belvidere 2d, 4.22; Franklin Furnace, 1.14; Newton sab.-sch., 21; Sparta, 2; Stanhope, 2; Stillwater, 2; Wantage 2d, 3.78. *West Jersey* — Billingsport, 1; Bridgeton Irving Avenue, 63 cts.; Camden Calvary, 2; Swedesboro, 2; Williamstown, 3. 532 81

NEW MEXICO. — *Rio Grande* — Albuquerque Spanish, 2; Las Placetas Spanish, 1; Los Lentas, 18 cts.; Pajarito, 18 cts. *Santa Fé*—Aztec, 1; Santa Fé 1st, 2. 6 36

NEW YORK. — *Albany* — Albany 3d, 7.36; — State Street, 18.01; Ballston Spa, 6.29; Johnstown, 18; Mariaville, 2; New Scotland, 5; Saratoga Springs 1st (sab.-sch., 10), 22.56; Schenectady 1st, 26.19. *Binghamton* — Cannonsville, 1; Owego, 5; Union (sab.-sch., 20 cts.), 5.20; Windsor, 1.75. *Boston* — Houlton, 5; Holyoke, 2; Portland, 1; Providence 1st, 5; South Boston 4th, 2.08; Worcester 1st, 1. *Brooklyn*—Brooklyn Bedford, 10; — Duryea, 35; — Lafayette Avenue, 200; — Noble Street, 10; — South 3d Street sab.-sch., 10; Woodhaven 1st, 1. *Buffalo* — Allegany C.E., 2; Buffalo 1st, 200; — Bethany, 5.49; — Calvary, 10.52; — Central, 6.62; — Park, 1.98; — Westminster, 14.63; Springville, 3. *Cayuga* —Genoa 3d, 1. *Chemung* — Big Flats 1st, 2.50; Elmira 1st, 7.78. *Columbia*—Greenville, 1; Jewett, 3.78. *Genesee*—East Pembroke, 3; Stone Church, 1. *Geneva*—Gorham, 4. *Hudson* —Centreville, 3; Florida, 1.98; Goshen 1st, 22.38; Hempstead, 1; Rockland 1st, 1; Roscoe, 5; Washingtonville 1st, 10; West Town, 2. *Long Island* — Greenport, 5; Sag Harbor, 2.46. *Nassau* — Glen Wood, 50 cts.; Northport, 4; Oyster Bay, 2; Springland, 5. *New York*—New York Bethany sab.-sch., 5; — Bohemian, 2; — Calvary, 2; — Christ, 7.50; — Covenant, 6; — Madison Avenue, 29.66; — Madison Square Bible sch., 5; — Mount Tabor, 2; — Mount Washington, 50.25; — St. James, 2; — Sea and Land, 9.02; — Throggs Neck, 3. *Niagara* — Albion, 5; Holley, 2: Knowlesville, 5; Medina, 11. *North River*—Hughsonville (sab.-sch., 75 cts.), 3; Matteawan, 10. *Otsego*—Delhi 2d, 20; Unadilla, 2.90. *Rochester* —Avon Central, 2; Chili, 5; Geneseo Village, 7.86; Moscow, 2; Rochester 3d, 14; Central, 25; Springwater, 1; Victor, 8.66. *St. Lawrence*—Brownville, 1; Heuvelton 1st, 1; Watertown 1st, 5.03; — Hope, 1.10. *Steuben* — Avoca, 1.35; Bath, 17.44; Canisteo, 14; Cohocton, 1; Hornellsville 1st, 2.50. *Syracuse* —Baldwinsville, 5.70; Syracuse Memorial, 8. *Troy*—Green Island, 5; North Granville, 1; Sandy Hill, 5; Troy 1st, 22.31; — 9th, 14.73; Waterford 1st, 5.61. *Utica*—Glendale, 1.87; Martinsburg, 4.73; Oneida, 5.87; Redfield, 1; Vernon, 2; Verona, 2. *Westchester* — Bedford, 2; Croton Falls, 3; Darien, 20; Poundridge, 3. 1139 15

NORTH DAKOTA. — *Minnewaukon* — Bottineau, 4; North Peabody, 1. *Pembina*—Arvilla, 1; Langdon, 3 9 00

OHIO.—*Athens*—Athens (sab.-sch., 5), 10; Gallipolis, 3.20; Middleport, 6. *Chillicothe*—Chillicothe 3d, 1. *Cincinnati*—Bantam, 1; Batavia, 2; Cincinnati 1st, 5.25; — 6th, 3; — Calvary, 6; Harrison, 3; Lebanon, 3; Pleasant Ridge, 14.75. *Cleveland* — Cleve'and 1st, 11.10; — 2d, 100; — Madison Avenue (sab.-sch., 2.37), 4.75; — North sab.-sch., 2.62; — Woodland Avenue, 10; Milton, 2; Parma, 1.50; Windermere, 2.32. *Columbus*—Amanda, 1.30. *Dayton*—Middletown 1st, 9.32; Oxford, 9; Troy, 13.61; Xenia, 14.50. *Huron*—Elmore, 1; Genoa, 1. *Lima*—Columbus Grove, 1; Ottawa, 76 cts.; Rushmore, 1. *Mahoning*—Champion, 2; Ellsworth, 5; Mineral Ridge, 1; North Benton, 2; Youngstown Westminster, 9. *Marion* — Berlin, 1; Iberia, 6.12. *Maumee*—Bryan, 12; Edgerton, 1; Hicksville, 1; Montpelier, 2: Toledo 5th, 7. *Portsmouth*—Portsmouth 2d, 15.47. *St. Clairsville*—Beallsville, 2; Bethel, 4; Coal Brook, 4.80; Powhatan, 1. *Steubenville*—Amsterdam, 3; Buchanan Chapel, 10; Carrollton, 3; Corinth, 5; Cross Creek, 3; Dennison Railway Chapel, 3; Harlem, 5; New Harrisburg, 2; Richmond ch. and sab.-sch., 1; Steubenville 1st, 4.55. *Wooster*—Congress, 1.57; Creston, 3.57; Hopewell, 5; Jackson, 1.17; West Salem, 1. *Zanesville*—Brownsville, 8; Duncan's Falls, 1.05; Jersey, 2.28; Mt. Zion, 2; Zanesville 2d, 10. 396 56

OREGON.—*Portland*—Knappa, 2; Portland Westminster, 2; Tualitin Plains, 2.75. *Southern Oregon*—Myrtle Point, 4. *Willamette*—Salem, 7; Sinslaw, 1; Spring Valley, 2. 20 75

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 6; — 1st German, 1; — McClure Avenue, 7; Bellevue sab.-sch., 4; Bethlehem, 2; Evans City, 3.80; Fairmount, 2; Glenfield, 11.64; New Salem, 2. *Blairsville*—Beulah, 14; Braddock 1st, 7.88; Congruity, 3; Cross Roads, 4; Irwin, 12.16; McGinnis, 4.50; Manor, 2; New Alexandria (sab.-sch., 4.39), 20.87; Salem, 3; Vandegrift, 5.12. *Butler*—Crestview, 1; North Butler, 4; Pleasant Valley, 3; Prospect, 1. *Carlisle*—Gettysburg, 5.65; Great Conewago, 1.65; Lower Marsh Creek, 6.05; McConnellsburg, 4; Middletown, 5; Monaghan, 3.25; Waynesboro, 7. *Chester*—Ashmun, 10; Calvary, 7; Doe Run, 6; Fairview, 6; Kennett Square, 5; Nottingham, 85 cts.; Oxford 1st, 50.45; Phœnixville, 5; Swarthmore, 1. *Clarion*—Beech Woods, 12.75; Brookville, 12.50; Endeavor, 3; Emlenton, 10; Falls Creek, 1; Licking, 5; Oil City 2d, 15; Sligo, 2; Tylersburg, 2. *Erie*—Concord, 2; Greenville sab.-sch, 5; Kendall Creek, 3; Kerr's Hill (sab.-sch., 33 cts.), 2.24; Mercer 1st, 16; Pleasantville, 10.50; Sugar Grove, 1. *Huntingdon*—Fruit Hill sab.-sch., 1; Houtzdale, 1.32; Kerrmore, 4; Lewistown, 20; Middle Tuscarora, 1; Milesburg, 2; Moshannon and Snow Shoe, 2; Petersburg, 3; Pine Grove Mills sab.-sch., 73 cts.; Port Royal, 7; Saxton, 1; Shaver's Creek, 1; Shellsburg, 3. *Kittanning*—Apollo 1st, 13; Atwood, 1; Bethel, 1; Boiling Spring, 2; Clinton, 3.70; Crooked Creek, 1; Ebenezer, 2; Elderton, 1; Gilgal, 1; Harmony, 3; Homer, 3; Mechanicsburg, 1; Middle Creek, 3; Midway, 1; Mount Pleasant, 1; Rayne, 1; Rockbridge, 1; Saltsburg, 10; Whitesburg, 1. *Lackawanna*—Archbald, 50 cts.; Athens, 5; Harmony, 3.17; Langcliffe, 14.25; Sayre, 2.37; Scranton German, 5; — Petersburg German, 2; Stella, 2; Uniondale, 1; West Pittston, 54.50; Wilkesbarre Memorial, 52.54. *Lehigh* — Freeland, 1; Middle Smithfield (add'l), 5.50; Pottsville 1st, 37.80. *Northumberland*—Bald Eagle and Nittany, 4; Beech Creek, 1.50; Bloomsburg 1st, 11.95; Emporium, 2; Great Island, 24; Grove, 21.50; Linden, 1; Lycoming, 6.66; Montgomery, 2; Mount Carmel, 20; New Berlin, 6; Orangeville, 1; Warrior Run, 5; Washington, 8; Watsontown, 2.50; Williamsport 1st, 10. *Parkersburg*—Bethel, 1; Dubree, 1; Parkersburg 1st, 10; Ravenswood, 1; Spencer, 1. *Philadelphia*—Philadelphia — Bethany, 28.93; — Carmel German, 2; —Central, 5; — Corinthian Avenue,

3; — Covenant, 5; —McDowell Memorial, 10; — North 10; — Susquehanna Avenue, 5. *Philadelphia North*— Bridgeport, 5; Bristol, 4.59; Calvary, 6.43; Carmel, 2; Chestnut Hill Trinity, 35.33; Germantown 2d, 72.07; Huntingdon Valley, 5; Langhorne, 10; Lawndale, 1; Leverington, 3; Manayunk 1st, 5; Neshaminy of Warwick, 9.87; New Hope, 1.87; Reading Olivet, 10; — Washington Street, 2; Roxborough, 3; Wissahickon, 5.27. *Pittsburgh*— Amity, 4; Chartiers, 3; Concord, 1; Crafton, 7.09; Duquesne, 1; Fairview, 3; Forest Grove (sab.-sch., 2), 6; Homestead, Jr. and Int. C.E., 5; Lebanon, 6; Long Island, 10.02; Monaca, 1; Mount Carmel, 2; Oakmont 1st, 10; Pittsburgh 1st, 218.94; — 4th sab.-sch., 7.80; — 6th, 16.86; — East Liberty (sab.-sch., 23.67), 53.45; — Herron Avenue, 2.92; — Knoxville, 4.50; — Morning Side, 1.06; — Mt. Washington, 6.36; — Point Breeze, 100; — Shady Side sab.-sch., 12.57; — Woodlawn, 1.50; Swissvale, 25.41; Valley, 5.15. *Redstone*—Brownsville, 14; Long Run, 6; McKeesport 1st, 20; — Central (sab.-sch., 3.50), 12.40; New Geneva, 1. *Shenango*—Hermon, 2; Neshannock, 3; *Washington*—Cameron C.E., 1; Cove, 1; McMechan, 10 cts.; Moundsville, 2; Mount Prospect C. E., 6; Unity, 1; West Liberty, 3. *Wellsboro*—Elkland and Osceola, 14; Mansfield, 1; Tioga, 1. *Westminster*—Chanceford, 1.56; Columbia, 30; Lancaster 1st, 2.75; — Memorial (C.E., 1; sab.-sch., 7), 9; Stewartstown, 3; Union, 15; York Calvary, 10; — Westminster (add'l), 1.84. 1704 99

SOUTH DAKOTA. — *Black Hills*—Whitewood, 2. *Central Dakota*—Flandreau 2d, 2.68; Hitchcock, 5. *Dakota*—Good Will, 23.35; Poplar, 7; Yankton Agency, 5. *Southern Dakota*—Ebenezer German, 10; White Lake, 15. 70 03

TENNESSEE.—*Holston*—Hot Springs sab.-sch., 2; Johnson City Watonga Avenue, 1. *Kingston*—Hill City North Side, 57 cts.; New Decatur Westminster, 2; Sherman Heights, 58 cts. *Union*—Erin, 7.75; Eusebia, 9; Hebron, 20; Hopewell, 2; Knoxville 4th, 10.71; Mt. Zion, 1; New Market, 19.50; Rockford, 9.65; South Knoxville, 1; Washington, 6.50. 93 26

TEXAS.—*Austin*—San Antonio Madison Square, 3. *North Texas*—Denison 1st, 3. 6 00

UTAH.—*Boise*—Boise City 2d, 2.57; — Bethany, 1.08. *Kendall*—Hastings, 4.40. *Utah*—Ephraim, 1; Hyrum Emmanuel, 4; Manti, (sab.-sch., 3), 8; Wellsville, 1. 22 05

WASHINGTON. — *Alaska*—Fort Wrangell, 1. *Olympia*—Aberdeen, 1; Castle Rock, 90 cts.; Tacoma Westminster, 1.12. *Puget Sound*—Ballard, 2; Snohomish, 7. *Walla Walla*—Denver, 1; Kamiah 1st, 10; Walla Walla, 2. 26 02

WISCONSIN.—*Chippewa*—Hudson 1st sab.-sch., 2. *Madison*—Belleville, 1; Cambria, 6; Prairie du Sac sab.-sch., 1.05; Reedsburg, 3. *Milwaukee*—Alto Calvary, 5; Beaver Dam Assembly, 5; Milwaukee Perseverance, 78 cts.; Waukesha, 15.50. 39 33

Total received from churches and church organizations $5,881 01

PERSONAL.

Menne Plucker, Chancellor, S. Dak., 15; Mrs. A. M. Lloyd, East Orange, N. J., 10; Rev. J. P. Williamson, D.D., Greenwood, S. Dak., 25; W. C. McKee, Clintonville, Pa., 1; John Mains, New York, 5; Mrs. W. H. Laird, Winona, Minn., 15; Rev. Mr. Anger, "collections," 29.25; H. D. Brown, Albert Lea, Minn., 50; Dr. A. C. Wedge, Albert Lea, Minn., 40; Dr. J. D. Moody, Los Angeles, 5; W. H. Kelso, Inglewood, Cal., 25; Dr. S. S. Salisbury, Los Angeles, 25; J. C. Salisbury, Los Angeles, 50; D. G. Wylie, New York, 25; E. G. Taylor, Nebraska, 5; "A member," Beechwood, Pa., church, 26 cts.; Rev. J. C. Linton, Cleghorn, Ia., 5; Rev. John Gray, D.D., Kalamazoo, Mich., 5; Rev. D. M. Cooper, D.D., Detroit, 5; Rev. A. T. Zimmerman, Lansing, Mich., 5; Helen A. Gould, Saginaw, Mich., 10; Charles H. Davis, Saginaw, Mich., 96; Arthur Hill, Saginaw, Mich., 24; E. P. Stone, Saginaw, Mich., 50; G. M. Stark, Saginaw, Mich., 10; Miss Mattie Bingham, Saginaw, Mich., 25; W. T. Knowlton, Saginaw, Mich., 20; Rev. N. D. Glidden, Ithaca, Mich., 2; A. W. Wright, Alma, Mich., 600; J. H. Barton, Boise City, Idaho, 16.25; L. M. Beal, Boise City, Idaho, 1; "C. Penna.," 3; C. H. M., New Jersey, 1.68; Mrs. Mary Hodge, Omaha, Neb., 1; Miss M. Ballentyne, Omaha, Neb., 1; Miss Lillie Bonner, Omaha, Neb., 1; Miss M. C. McLaughlin, Omaha, Neb., 1; Mrs. G. W. Maul, Omaha, Neb., 1; Mrs. M. R. Morris, Porcupine, S. Dak., 2; L. D. Watts, Omaha, Neb., 10; Miss Amy Watts, Omaha, Neb., 10; Mr. and Mrs. B. B. Corliss, Omaha, Neb., 5; C. W. Homer, 1; Frederick W. Jackson, Jr., Jersey City, N. J., 10; Rev. H. A. Bradford, Oak Park, Ill., 10; Rev. G. W. Wright, Chicago, 2.50; Rev. A. J. Irwin, Peotone, Ill., 10; Rev. B. L. Hobson, D.D., Chicago, 25; Mrs. William Thaw, Pittsburgh, 500; Eliza Thaw Edwards, Pittsburgh, 400; B. Thaw, Pittsburgh, 500; Rev. William C. Covert, St. Paul, 5; Harold F. McCormick, Chicago, 500; Cyrus H. McCormick, Chicago, 500; Rev. J. Russell Jones, LeRoy, Minn., 5; Rev. David E. Evans, Minneapolis, 2; J. C. Welling, Chicago, 75; Thomas Lord, Chicago, 100; Rev. Thomas J. Stevenson, Petersburg, Ill., 5; Rev. Guido Bossard, La Crosse, Wis., 5; Rev. H. A. Winter, Madison, Wis., 5; Rev. S. A. Badger, Stevens Point, Wis., 5; Rev. F. M. Carson, D.D., Chicago, 7.50; George M. Lyon, Chicago, 50; Dan P. Eells, Cleveland, 100; Rev. Herrick Johnson, D.D., Chicago, 150; Rev. C. F. Bailey, Worthington, Minn., 1; Rev. Henry F. Gilt, Minneapolis, 5; Rev. I. E. Markus, Rock Creek, Minn., 2; Rev. S. W. Beach, Bridgeton, N. J., 5; Richard Pughe, Oregon, Wis., 2; Rev. W. Edward McLeod, Chicago, 1; Rev. G. A. Mitchell, Chicago, 10; Rev. J. D. Gibb, Jasper, Minn., 5; Rev. S. W. LaGrange, Bloomington, Minn., 2; W. W. Holloway, Jr., Dover, N. J., 5; Rev. G. James Jones, Ph.D., Galesville, Wis., 25; Rev. O. H. Chapin, Milwaukee, Wis., 2; Rev. D. S. Johnson, D.D., Hinsdale, Ill., 50; Rev. E. H. Curtis, D.D., Chicago, 5; Rev. Joseph N. Boyd, River Forest, Ill., 10; Elisha Gray, Highland Park, Ill., 25; Rev. T. D. Acheson, E. Grand Fork, Minn., 5; Rev. E. L. Coudray, Barnum, Minn., 5; Rev. T. H. Cleland, D.D., Duluth, Minn., 10; Rev. E. H. Pence, Janesville, Wis., 5; Thomas Templeton, Chicago, 200; Rev. William W. Knox, New Brunswick, N. J., 5; Rev. D. B. Jackson, Minneapolis, 5; Rev. Joseph Brown, Marshfield, Wis., 2. . . . . $4,601 44

PROPERTY FUND.

Mrs. John S. Gilman, Baltimore, 30; Brown Memorial sab.-sch., Class No. 42, Baltimore, 5.14; William Rankin, Newark, N. J., 500; Sharon, Pa., ch., 13.05; Rev. G. H. Fullerton, Springfield, O., 5; First Ch., Springfield, O., 20; Friends in Ohio by Rev. H. H. Dobbins, 85; Northminster Ch., Philadelphia, 54.14; W. P. Potter, 10, W. H. Fulton, M.D., 10, C. E. Gill, Pittsburgh, 10; Frank Semple, Sewickley, Pa., 10; by Rev. H. H. Dobbins, D.D., 40.15 . . . . . 792 48

TRANSMISSIONS. 11 80

Interest 37 94

Total receipts to April 15, 1898 . . . . . $11,324 67
Previously acknowledged 70,777 08

Total receipts since April 1, 1897 . . . . . $82,101 75

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill.

RECEIPTS FOR THE BOARD OF AID FOR COLLEGES AND ACADEMIES, APRIL 16 TO 30, 1898.

ATLANTIC.—*Knox*—Macon Washington Avenue, 2. 2 00

BALTIMORE.—*Baltimore* — Baltimore Ridgely Street, 2. *New Castle*—Bridgeville, 3.50. *Washington City*—Manassas, 2. 7 50

CALIFORNIA.—*Benicia*—Two Rocks, 3.10. *Los Angeles*—Glendale, 3; Monrovia, 1.82; Santa Monica, 70 cts. *San José*—Los Gatos, 5. 13 62

CATAWBA.—*Catawba*—Charlotte Seventh Street, 1. *Yadkin*—Chapel Hill, 1. 2 00

ILLINOIS.—*Bloomington*—Elm Grove, 1. *Chicago*—Chicago 3d sab.-sch., 8.92. *Freeport*—Ridgefield, 2.31. *Ottawa*—Grand Ridge, 5.25. *Peoria*—Lewistown, 3. *Rock River*—Aledo, 1. *Schuyler*—Bardolph, 2; Baylis, 2.40; Mt. Sterling 1st, 9.93. *Springfield*—Decatur, 10; Mason City, 4.04; Petersburg, 2.14. 51 99

INDIANA.—*Crawfordsville*—Lexington, 4. *Fort Wayne*—Salem Centre, 1. *Indianapolis*—Greenfield, 2; Indianapolis 7th, 2.50; Spencer, 2. *Logansport*—Chalmers, 4.65; Remington, 3. *Muncie*—Anderson 1st, 3. 22 15

IOWA.—*Iowa*—Birmingham, 5; Lebanon, 1. 6 00

KANSAS.—*Highland*—Clifton C.E., 36 cts. 36

MICHIGAN.—*Detroit*—Detroit Calvary, 5. 5 00

MINNESOTA.—*St. Paul*—St. Croix Falls, 1. 1 00

MISSOURI.—*St. Louis*—St. Louis Tyler Place, 5.60. 5 60

NEBRASKA.—*Omaha*—Wahoo, 25 cts. 25

NEW JERSEY.—*Elizabeth*—Dunellen, 4.05. *Monmouth*—Bordentown, 3.85; Cranbury 2d, 4. *Morris and Orange*—Dover 1st, 18.55; Succasunna, 2. *Newark*—Newark House of Hope, 1.13. *New Brunswick*—Stockton, 2. *West Jersey*—Camden 1st, 11.64; Clayton, 10; Glassboro, 1. 58 22

NEW YORK.—*Albany*—Mayfield Central, 1; Voorheesville, 1. *Binghamton*—Conklin, 3. *Boston*—East Boston, 11.54. *Brooklyn*—Stapleton 1st Edgewater, 16. *Chemung*—Elmira Lake Street, 17; Mecklenburg, 1. *Geneva*—Geneva North (sab.-sch., 10.30), 43.07; Penn Yan 1st, 7.57. *North River*—Highland Falls, 1. *Syracuse*—Syracuse 1st, 32.77. *Utica*—Lyons Falls, 50 cts.; Waterville, 1.88. *Westchester*—Thompsonville 1st, 12. 149 33

OHIO.—*Athens*—Pleasant Grove, 1. *Chillicothe*—Chillicothe 1st, 6. *Cincinnati*—Bond Hill, 5.60. *Mahoning*—Kinsman, 2. *Maumee*—Bradner, 1; Tontogany, 2.50. *Portsmouth*—Jackson, 5. 23 10

OREGON.—*Willamette*—Eugene, 5. 5 00

PENNSYLVANIA.—*Allegheny*—Millvale, 7.40; Sharpsburg, 17.02 *Blairsville*—New Florence, 2. *Butler*—Butler 1st, 5; — 2d, 2; Fairview, 2.24; Harrisville, 2; Petrolia, 5.96. *Carlisle*—Dickinson, 1. *Erie*—Erie Central, 32.03. *Lackawanna*—Duryea, 1.18; Pleasant Mount, 1. *Lehigh*—Sandy Run, 2; Upper Lehigh, 7. *Northumberland*—Buffalo, 3. *Philadelphia*—Philadelphia Memorial, 48.61. *Philadelphia North*—Germantown 1st, 204.57. *Pittsburgh*—Pittsburgh Hazlewood, 11.35. *Redstone*—Suterville, 2; Tent, 50 cts. *Shenango*—Beaver Falls 1st, 5; Pulaski, 2; Sharon 1st, 10; West Middlesex, 2. *Washington*—Cove, 1; Cross Roads, 3; Fairview, 5; Washington 1st, 41.65. 427 51

WASHINGTON.—*Alaska*—Juneau Northern Light, 2. *Spokane*—Spokane 1st, 4. 6 00

WISCONSIN.—*Chippewa*—Rice Lake, 2. *Madison*—Beloit 1st, 6; Janesville, 7.26. *Milwaukee*—Milwaukee Perseverance, 21 cts. 15 47

Total received from churches and church organizations $802 10

INDIVIDUALS.

Calvin Yoran, Manchester, Ia., 10c.; Mr. Gawahl, 150; Hugh Wallace, 100; W. W. Cockins, 100; Mrs. O. T. Johnson, 100; Mrs. McCormick, 100; J. C. Salisbury, 50; Miscellaneous subscribers, California, 153; Daniel Montgomery, Reynolds, Ill., 10; Rev. D. C. Jones, Rice Lake, Wis., 5; Marvin Hughitt, Chicago, 250; Rev. John H. Boyd, D.D., Evanston, Ill., 64; The Misses Willard, Auburn, N.Y., 500; Rev. F. M. Carson, D.D., Chicago, 7.50..... ..... 1,589 60

PROPERTY FUND.

Mrs. Geo. Martine, Brooklyn, 25; Brooklyn 1st Church, 10..... 35 00

TRANSMISSIONS. 6 00

Total receipts April 16 to 30, 1898..... $2,432 70

E. C. RAY, *Secretary and Treasurer*,
30 Montauk Block, Chicago, Ill

RECEIPTS FOR THE BOARD OF FREEDMEN, MARCH, 1898.

ATLANTIC.—*Atlantic*—Berean, 4.06; James Island, 3; Olivet, 3; Edisto, 2.50; Salem, 1.50. *East Florida*—Candler, 1; Crescent City, 1; Glenwood, 1; Hawthorne, 3; Weirsdale, 1. *Fairfield*—Mt. Tabor, 2; Goodwill, 5; Melina, 1.80; Ladson, 2; Lebanon, 2; Concord, 1; Benson Grove, 50 cts.; St. Matthew, 1; Shiloh 1st, 1.25; Macedonia, 1; Sharon Tabernacle, 50 cts. *Knox*—New Hope, 5; St. Paul, 1.50; Columbus 2d, 2; Allen Memorial, 1; Pleasant Grove, 50 cts. *McClelland*—Immanuel, 2; Mattoon (sab.-sch., 1), 4; Walker's Chapel, 1; Salem (L. M. Soc., 2), 3; Calvary, 2; Westminster, 4; Abbeville 2d, 5. *South Florida*—Eustis, 5. 75 11

BALTIMORE—*Baltimore*—Baltimore 1st (sab.-sch., 5), 55; — 2d, 3.70; — Abbott Memorial, 2; — Bohemian and Moravian (sab.-sch., 1), 2; — Canton, 5; — Central, 14.15; — Faith, 5; — Fulton Avenue, 3; — Grace, 2; La Fayette Square, 29.01; — Ridgley Street, 2; — Waverly, 5; — Westminster, 9.65; Bel Air 1st, 10.20; Brunswick, 1; Catonsville, 5; Churchville, 9; Cumberland 1st, 10; Frederick City, 8; Govanstown (Jr.C.E., 1), 7; Havre de Grace, 1; New Windsor, 1; Relay, 1; Taneytown, 22; The Grove, 5. *New Castle*—Buckingham, 10.43; Delaware City, 1.58; Elkton, 8; Forest, 2; Grace, 2; Green Hill, 6; Westminster, 4; White Clay Creek, 8; Wicomico, 6; Wilmington Central (sab.-sch., 9.43), 58.07; — Gilbert, 2; — Hanover Street, 11; Worton, 1. *Washington City*—Darnestown, 3; Georgetown West Street, 4; Hyattsville, 2; Kensington Warner Memorial, 3; Neelsville, 12; Washington City 6th, 14; — Fifteenth Street, 5; — Eastern sab.-sch., 2; — Eckington, 1; — Metropolitan, 21; — New York Avenue, 40.35; — North, 1; — Westminster, 10; Riverdale, 1. 457 14

CALIFORNIA.—*Benicia*—Arcata, 5; Eureka, 2; Mendocino, 2; Napa, 14.50; Two Rocks, 8. *Los Angeles*—Anaheim, 3; Azusa, 12; — Spanish, 1; El Cajon, 24; El Monte, 3.63; Lakeside, 1; Los Angeles Boyle Heights, 2; — Spanish, 1; Palms, 10; Rivera, 6; San Bernardino, 7; San Gabriel Spanish, 1; Tustin, 2; Vineland, 1. *Oakland*—Fruitvale, 3; North Temescal, 4; Oakland Centennial, 2. *Sacramento*—Carson City, 3; Chico, 8; Davisville 1st, 3; Dixon, 2; Elk Grove, 3.50; Ione, 1; Marysville, 1; Placerville, 1. *San Francisco*—San Francisco Calvary, 32.26; — Holly Park, 1; — Lebanon, 2; — Trinity, 8. *San José*—Cambria 2d, 3; Cayucos, 6.05; Moro, 1; San José 2d, 21; Santa Clara 1st, 16.80; Watsonville 1st, 11. *Santa Barbara*—Carpenteria 1st, 4; Montecito, 8; Santa Barbara 1st, 25; Ventura 1st, 6.15. *Stockton*—Fowler, 5; Madera, 2; Merced, 3. 292 89

CATAWBA.—*Cape Fear*—Anderson Creek, 1; Louisburg St. Paul, 2; Shiloh, 5; Timothy Darling Mission (sab.-sch., 2), 6; Lillington, 1; William's Chapel, 2; Allen Chapel, 1; Bethany, 1; Calvary, 3. *Catawba*—Bethel, 1; Lincolnton, 1.50; New Hampton, 2; Ben Salem W. M. Soc., 1; Charlotte Church Street, 1; Lloyd, 2; Mt. Zion, 35 cts.; Good Hope, 25 cts.; Huntersville, 1; Bethpage, 1; Hood's Chapel, 1; Biddleville, 1.50; Philadelphia, 1; Love's Chapel, 1.70; Black's Memorial, 1; Lawrence Chapel, 1. *Southern Virginia*—Allen Memorial, 2.70; Albright, 3; Cumberland, 1; Danville Holbrook Street (sab.-sch., 1), 5; Holmes Memorial (W. M. Soc., 1), 2; Mt. Zion, 1; Russell Grove, 2; Mt. Hermon, 2; Lynchburgh Central, 2; Oak Grove, 2; Stella, 30 cts.; Varillo, 50 cts.; Bethesda, 3.40; Richmond 1st, 5; Elizabeth City, 2; Smithville, 1. *Yadkin*—Allen Temple, 2; Lloyd, 5; Mocksville 2d, 2; Mt. Tabor, 2; Mt. Vernon, 2; Church Street, 3; Freedom East, 1; Mebane, 2; Bain's Grove, 1; Cameron, 2.50; Silver Hill, 1; Boonville, 1; Freedom, 5; Statesville 2d, 8; Lexington 2d, 1; Pittsburgh, 1; Bower's Chapel, 1. 115 70

COLORADO.—*Boulder*—Berthoud, 21.50; Boulder 1st (sab.-sch., 4; Y.P.S., 1), 32; Fort Morgan 1st, 73 cts.; Longmont Central (C.E., 2), 6; Timnath, 2; Valmont, 36 cts. *Denver*—Denver 23d Avenue, 9.75; — Central, 18.56; — North, 8; — Westminster, 2.90; Golden, 9.05; Idaho Springs 1st Jr. C.E., 4.15. *Gunnison*—Leadville 1st, 3. *Pueblo*—Bowen, 2; Colorado Springs 1st, 9.48; Durango, 5; La Junta, 2; La Luz, 2; Las Animas, 2; Pueblo Fountain, 2; Rocky Ford, 6.41; San Rafael, 1. 149 89

ILLINOIS.—*Alton*—Alton 1st (sab.-sch., 3.25), 15; Belleville, 2.81; Bethel, 1.96; Collinsville 1st, 5; East St. Louis, 4; Elm Point, 1; Hardin, 2; Hillsboro, 6; Lebanon 1st, 3; Moro, 2.75; Virden, 2.25; Waveland, 1; Whitehall, 2. *Bloomington*—Champaign, 25.73; Clarence Jr. C. E., 1; Danville 2d, 1; Fairbury, 5; Heyworth, 5.25; Hooperston 1st, 11.60; Lexington, 8.30; Normal, 8.56; Paxton 1st, 5; Rossville, 4; Selma, 9; Sheldon, 10; Waynesville, 3.50. *Cairo*—Campbell Hill, 1; Carmi, 15; Flora, 3; Saline Mines, 3. *Chicago*—Austin, 5; Berwyn, 4; Chicago 1st, 23.80; — 2d, 30.50; — 4th, 323.43; — 8th, 29; — Bethany, 1; — Bethlehem, 4; — Fullerton Avenue, 31.15; — Hyde Park, 80.41; — 48th Avenue, 2; — Ridgway Avenue, 2; — South Side Tabernacle, 4.81; Du Page (sab.-sch., 6.74), 21; Evanston 1st, 27.46; — South, 6; Hinsdale, 2.67; Joliet Central, 75.89; Maywood, 12; Oak Park 1st, 63.25; River Forest 1st, 4. *Freeport*—Foreston Grove German, 13; Linn and Hebron, 4. *Mattoon*—Effingham, 5; Kansas, 5; Toledo, 10.42; Vandalia, 5. *Ottawa*—Au Sable Grove, 8.70; Kings, 1.40; Troy Grove 1st, 6; Waterman, 5. *Peoria*—Deer Creek, 4.12; Elmwood, 2.25; Ipawa, 5.85; Knoxville, 31.68; Limestone, 2; Peoria Grace, 12; Salem, 2; Peoria Westminster, 12.80. *Rock River*—Centre, 9; Dixon, 15.10; Fulton, 2.55; Geneseo, 3.83; Hamlet, 10; Millersburg, 3; Morrison, 3.43; Perryton, 4.25; Sterling 1st, 34.36; Woodhull, 4.10. *Schuyler*—Appanoose 1st, 6; Bardolph, 3; Brooklyn, 5; Burton Memorial, 3; Camp Creek, 10; — Point, 5; Carthage 1st sab.-sch., 5.34; Doddsville, 5; Hersman, 15; Huntsville, 2; Kirkwood, 6; Mt. Sterling, 8.23; Oquawka, 11.50; Perry Y.P.S., 5; Quincy 1st, 8; Rushville, 13.57; Warsaw, 7.45; Wythe, 11.70. *Springfield*—Divernon, 1.60; Mason City, 3.50; North Sangamon, 5; Springfield 1st, 11.40; — 2d, 7.47; Virginia, 6; Winchester, 2.15. 1315 83

INDIANA.—*Crawfordsville*—Alamo, 1.16; Bethel, 3; Crawfordsville 1st, 3.40; Darlington, 2; Dayton, 23; Delphi, 2.50; Elizaville, 2; Judson, 1; Kirklin, 2; Lebanon, 5; Lexington, 10; Marshfield, 1; Newtown, 5; Rock Creek, 2; Rockfield, 2; Rockville Memorial, 2.74; Russellville, 1.75; Waveland, 1.50; Guion Mission, 1 20. *Fort Wayne*—Elhanan, 3.55; Fort Wayne 3d, 8.90; Kendallville, 12; La Grange, 5; Lima, 23.40; Ossian, 3. *Indianapolis*—Greencastle, 3; Indianapolis 1st, 60.50; — 2d, 45.03; Mount Moriah, 1; Roachdale, 3; Southport, 4. *Logansport*—Bourbon, 2; Kentland, 5; La Porte sab.-sch., 45; Monticello sab.-sch., 25; Rochester, 1; Union, 1.65. *Muncie*—Muncie 1st, 20; Noblesville 1st, 5; Portland, 3; Tipton, 3; Wabash, 15. *New Albany*—Bedford, 5.37; Charlestown, 5.79; Hanover, 14.66; Jeffersonville, 15; New Albany 1st, 4.05; — 2d, 15.10; — 3d, 2; New Washington, 2; Utica, 1. *Vincennes*—Evansville Park Memorial, 1; Oakland City 1st, 6; Princeton 1st, 14.05; Terre Haute Central, 16.75; Upper Indiana, 1; Vincennes, 8. *White Water*—Connersville German, 5; Dillsboro, 2; Dunlapsville, 2; Kingston, 4; Liberty, 3; New Castle, 5, Richmond 2d, 9. 512 05

INDIAN TERRITORY.—*Choctaw*—Krebs, 1; McAlester, 2; Mena, 1. *Cimarron*—Anadarko, 3; El Reno 1st, 5; Purcell, 5;

Oklahoma—Guthrie 1st, 6.50; Newkirk, 1; Oklahoma City 1st, 7; Perry, 6; Ponca City, 2; Shawnee, 1; Stillwater, 5. *Sequoyah*—Elm Spring, 10; Fort Gibson 1st, 3; Nuyaka, 1; Tulsa 1st, 4.86. 64 36

IOWA.—*Cedar Rapids*—Blairstown, 8; Centre Junction, 2; Clinton 1st, 51.16; Garrison, 2.50; Scotch Grove, 3; Vinton, 18; Wyoming 1st, 5.66. *Corning*—Bedford sab.-sch., 4.34; Hamburg 1st, 2; Sydney, 10. *Council Bluffs*—Audubon, 15; Casey, 3; Greenfield (C.E., 2), 7; Griswold, 5; Guthrie Centre, 4; Menlo, 2; Missouri Valley, 3; Shelby 1st, 4.97; Woodbine 1st, 12.24. *Des Moines*—Des Moines Central (sab.-sch., 14.50), 62.41; — Highland Park, 5; — Westminster, 3; Garden Grove, 7.52; Knoxville 1st, 6; New Sharon, 1; Panora, 4; Ridgedale, 5; White Oak, 1.45. *Dubuque*—Centretown, 1; Dubuque 1st, 6.63; — 2d, 20; — 3d, 1; — 1st German, 5; Dyersville, 1; Frankville, 2; Hopkinton 1st, 14.56; Independence 1st, 17.50; — German, 2; Lansing German, 5; Saratoga Bohemian, 1; Sherrill's Mound German, 3; Zalmona, 15. *Fort Dodge*—Armstrong, 1.78; Burt, 6.50; Churdan, 3.02; Emmanuel German sab.-sch., 2; Fort Dodge 1st, 28.63; Rockwell City, 7; Rolfe (C.E.,, 1.65), 3.95; Wheatland German sab.-sch., 2. *Iowa*—Bloomfield 1st, 7; Bonaparte, 1; Burlington Hope, 1; Fairfield 1st, 19.65; Fort Madison Union, 9.05; Hedrick, 1.70; Keokuk 1st Westminster, 29.54; Mooning Sun 1st, 23.25; Ottumwa 1st, 5; Primrose, 1; Sharon, 1; Wapella, 4.20. *Iowa City*—Atalissa, 1; Crawfordsville, 50 cts.; Keota, 2; Lafayette, 1; Muscatine, 12; Sugar Creek, 1; West Liberty, 3; Wilton, 12. *Sioux City*—Battle Creek, 2; Sac City 1st, 7; Storm Lake Lakeside, 5.87; Union Township, 1.10; Wall Lake, 5; Hagerty, 1. *Waterloo*—Ackley, 24; Aplington, 3; Conrad, 3; East Friesland German, 21.25; Holland German, 15; Kamrar German, 10; Marshalltown 1st, 13.20. 655 13

KANSAS.—*Emporia*—Caldwell 1st, 6; Cedar Point, 57 cts.; Council Grove, 12; El Paso, 3; Emporia 2d, 2; Marion, 2; Peabody, 5.25; Westminster Emporia, 1; Wichita 1st, 22.50; — Oak Street, 6.50. *Highland*—Axtel, 1.10; Baileyville, 4.40; Barnes, 1; Effingham 1st, 1; Hiawatha, 13.18; Neuchatel, 2.25; Nortonville, 1; Vermillion, 1.20. *Larned*—Dodge City, 3; Great Bend, 1; Kingman, 4; Larned, 3; McPherson, 10.31; Salem German, 1; Spearville, 3.10. *Neosho*—Edna, 2; Fredonia, 2.06; Glendale, 1; Humboldt 1st, 3.15; Iola, 7; Richmond, 2.82. *Osborne*—Long Island, 2; Osborne, 4; Wakeeny, 5. *Solomon*—Beloit, 4.10; Clyde, 3; Dillon, 4.70; Lincoln, 2; Wilson, 2. *Topeka*—Black Jack, 3.35; Gardner, 6.60; Idana, 4.62. 170 76

KENTUCKY.—*Ebenezer*—Ashland 1st, 22.85; Dayton 1st, 2; Ebenezer, 2; Falmouth, 1; Flemingsburg, 4.40; Greenup, 1; Lexington 2d sab.-sch., 2.50; Maysville 1st, 10.55; Newport 1st, 5; New Concord, 1. *Louisville*—Louisville Immanuel, 1; Olivet, 1; Pewee Valley, 3.40; Shelbyville, 5.57. *Transylvania*—Danville 2d, 15; Lancaster, 5.75. 84 02

MICHIGAN.—*Detroit*—Ann Arbor 1st (sab.-sch., 3.48), 33.48; Detroit Second Avenue, 5; — Forest Avenue, 14.67; — Fort Street, 95.79; Howell 1st, 3.50; Mount Clemens, 5; White Lake Jr.C.E., 4. *Flint*—Bad Axe, 2.83; Bridgehampton 1st, 61 cts.; Cass City, 2; Corunna, 2.45; Elk, 1; Lapeer 1st, 5.67; Lexington, 1; Linden, 1.19; Marlette 2d, 2.65; Popple, 3; Sanilac Centre, 1. *Grand Rapids*—Evart 1st, 1; Grand Haven 1st, 7; Muir, 5. *Kalamazoo*—Martin 1st, 4.15; Niles, 12; Schoolcraft, 2; Sturgis 1st, 4.35; White Pigeon 1st, 4. *Lake Superior*—Escanaba (C.E., 5), 7.25; Marquette 1st, 18.71; Negaunee, 7. *Lansing*—Albion, 10; Concord, 2; Lansing 1st (Jr.C.E., 1; C.E., 1.40), 19.94; — Franklin Street, 10.01; Mason, 12. *Monroe*—Adrian 1st, 18.40; Blissfield 1st, 75; Erie, 1.20; Palmyra, 7. *Petoskey*—Boyne City, 3.36; East Jordan, 8.36; Elmira, 25 cts.; Harbor Springs, 2; Lake City, 3; McBain Bethany, 1; Petoskey 1st, 15. *Saginaw*—Alma, 13.35; Bay City 1st, 19.83; — Memorial, 4; Gladwin 2d, 1.10; Ithaca, 3; Midland, 4; Mungers 1st, 2. 493 10

MINNESOTA.—*Duluth*—Duluth Hazlewood Park sab.-sch., 1; Lake Side, 5.91; Pine City, 1. *Mankato*—Amiret, 75 cts.; Blue Earth City, 4; Jackson, 5; Madelia, 8; Mankato 1st sab.-sch., 8; Pilot Grove, 2.70; Pipestone, 5; Tracy, 6.74; Winnebago City, 17.10; Worthington Westminster, 9.22. *Minneapolis*—Howard Lake, 2; Minneapolis Andrew, 8.85; — Bethlehem sab.-sch., 3.28; — Stewart Memorial (sab.-sch., 6), 10.61; Rockford, 1.57. *Red River*—Bermidge, 1.16; Elbow Lake, 1; Mendenhall Memorial, 1; Stevens, 2; Western, 1. *St. Cloud*—Wilmar 1st, 3.66. *St. Paul*—Hastings, 5; Knox, 8.05; Shakopee, 2; St. Paul Bethlehem German, 3; — House of Hope (sab.-sch., 5), 30; White Bear sab. sch., 1.17. *Winona*—Blooming Prairie sab.-sch., 43 cts.; Frank Hill German, 1; Fremont, 4; La Crescent, 5.16; Rushford, 4; Utica, 3; Winona 1st, 14; — German, 3. 194 36

MISSOURI.—*Kansas City*—Butler, 5.69; Centre View, 2; Eldorado Springs, 1; Kansas City 1st, 41.08; — 3d, 1; — 5th, 5; Nevada, 6; Osceola, 1; Rich Hill sab.-sch., 2; Sedalia Broadway, 12; Vista, 1; Warrensburg, 8.34. *Ozark*—Buffalo, 2; Eureka Springs, 1; Joplin 1st, 2.49; Monett, 4; Mt. Vernon, 2; Mt. Zion, 1; Ozark Prairie, 1; Waldensian, 1; Westminster, 6. *Palmyra*—Birdseye Ridge, 5; Edina, 3; Grantsville, 70 cts.; Hannibal 1st, 18; Knox City, 2; Louisiana 1st, 1; New Cambria, 2; Pleasant Prairie, 1; Wilson, 1. *Platte*—Albany, 3; Barnard, 2; Bethel, 1; Chillicothe, 3; Fairfax, 2; Grant City, 3.25; Hodge, 1.70; Marysville 1st, 14; New Hampton, 1; New Point, 4; Parkville sab.-sch., 6.94; Polo, 1; Rosendale, 1; St. Joseph Hope, 3; — Westminster, 10. *St. Louis*—Jonesboro, 1; Marble Hill, 1; Pacific, 75 cts.; Rolla, 5; St. Louis 1st, 21.75; — 2d, 125; — Glasgow Avenue, 5; — Lafayette Park, 27.87; Washington, 1.95; White Water, 55 cts.; Zoar, 4. *White River*—Allison Chapel (W. H. and F. Soc., 5), 6.65; Holmes Chapel, 13; Plantersville 1st, 2; Hopewell, 1; West End, 2. 415 71

MONTANA.—*Butte*—Butte 1st, 7; Hamilton, 2; Missoula, 5. *Great Falls*—Great Falls 1st, 1; Havre, 1; Stanford, 1. *Helena*—Boulder, 4; Bozeman 1st, 28.31; Hamilton, 3; Miles City, 4; Pony, 2; Spring Hill, 1. 59 31

NEBRASKA.—*Box Butte*—Bodarc, 15 cts.; Crowbutte, 74 cts.; Gordon, 1; Union Star, 75 cts.; Willow Creek, 40 cts. *Hastings*—Kenesaw, 2; Nelson, 5; Superior, 2; Bethel, 2. *Kearney*—Ashton, 1; Burr Oak, 2; Kearney 1st, 7; Lexington, 9. *Nebraska City*—Gresham, 1; Hebron, 11; Hickman German, 10; Plattsmouth 1st, 7; — German, 2. *Niobrara*—Emerson, 5.70; Hartington 1st, 1.32; Osmond, 1; Stuart, 1; Wayne, 7.50; Winnebago Indian, 1.44. *Omaha*—Bancroft, 2.50; Bellevue, 6; Omaha 1st, 40.60; — 1st German, 1; — Clifton Hill, 7.74; — Knox, 2.50; Wahoo, 1.64; Divide Centre, 50 cts.; Zion Bohemian, 1. 145 48

NEW JERSEY.—*Corisco*—Batanga, 1. *Elizabeth*—Clinton 1st (sab.-sch., 5), 120; Connecticut Farms, 33; Cranford 1st (sab.-sch., 6.44), 18.46; Elizabeth 1st German, 5; Metuchen 1st, 4.50; Perth Amboy, 23.50; Plainfield Hope Chapel, 1; — Warren Chapel, 1; Pluckamin, 5; Rahway 2d, 25; Roselle, 15.88; Westfield, 19.11. *Jersey City*—Jersey City Westminster, 14.95; Passaic 1st, 1; — Dundee, 11.52; Paterson 1st, 3; — Redeemer, 51.77; Rutherford 1st, 38.91; West Milford, 5. *Monmouth*—Asbury Park Westminster, 3; Atlantic Highlands, 3.30; Belmar, 2; Columbus, 2; Cranbury 1st, 10; Cream Ridge, 3; Freehold sab.-sch., 7.33; Holmanville, 1; Jacksonville, 1; Jamesburgh, 10; Keyport, 1; Lakewood Hope, 1; Manalapan, 4.12; Manasquan 1st, 6.25; Manchester, 1; Matawan, 31.47; Moorestown, 4; Point Pleasant, 2; Red Bank, 40; Sayreville German, 1; Shrewsbury, 10; South Amboy 1st, 2; — River German, 1; Tennent, 13.81; Tuckerton, 1. *Morris and Orange*—Berkshire Valley, 2; Dover 1st, 25.80; East Orange Brick, 26.49; Flanders, 5; German Valley, 5; Hanover, 10; Madison 1st, 6.30; Mendham 1st, 8.50; Mine Hill, 2; Morris Plains, 1; New Providence W. H. M. Soc., 10; Orange Central, 75; — German 1st, 2; Orange Valley German, 1; Parsippany, 10; Pleasant Grove, 3; Schooley's Mountain, 9; South Orange 1st, 24.05; Succasunna, 10.10; Wyoming, 1; East Orange Elmwood Chapel, 15. *Newark*—Montclair Trinity, 35; Newark 2d, 18.75; — 6th, 4.75; — 1st German, 5; — 2d German, 5; — 3d German, 5; — Bethany, 2; — Fewsmith Memorial, 4; — High Street, 51.09; — House of Hope, 2.84; — Memorial, 8.50; — Park, 12.39; — Wickliffe, 9.51. *New Brunswick*—Dayton, 3; Frenchtown sab.-sch., 2; Hamilton Square, 13; Holland, 6.52; Hopewell, 3.49; Kingwood, 1; Milford, 26.20; New Brunswick 1st, 31.78; Princeton (2d, 14.36 Titusville, 8.70; Trenton 2d, 3.77; — 5th (sab.-sch., 4), 14; — Chapel 1st, 1; — Prospect Street (sab.-sch., 8.41), 39.41; — Prospect Street Brookville sab.-sch., 6.18. *Newton*—Asbury, 5; Belvidere 1st, 20; — 2d, 16; Branchville C.E., 3; Danville, 2; Deckertown, 13.38; Franklin Furnace, 1.14; Greenwich, 2; Musconetcong Valley, 2; Newton sab.-sch., 21; Phillipsburg Westminster sab.-sch., 9; Sparta, 3; Stanhope 1st, 3; Stillwater Mountain Side Union sab.-sch., 1.50; Wantage 2d, 3.78. *West Jersey*—Absecon, 1.14; Billingsport, 1; Blackwood, 10; Bridgeton 1st, 20; — 2d sab.-sch., 10; — Irving Avenue, 64 cts.; Camden 1st, 11; — Calvary, 2; Clayton, 10; Deerfield, 6; Fairfield, 1; Gloucester City, 5; Pleasantville, 1.75; Swedesboro, 2; Tuckahoe, 1; Wenonah sab.-sch., 10; Williamstown, 3; Woodstown (sab.-sch., 1), 7. 1359 69

NEW MEXICO. — *Rio Grande*—Albuquerque 1st, 12.70; — 2d Spanish, 2; Las Placetas, 1; Los Lentas, 18 cts.; Pajarito, 18 cts. *Santa Fe*—Aztec, 1; Las Vegas 1st, 11.76; Santa Fé 1st, 2. 30 82

NEW YORK. — *Albany* — Albany 3d, 19.70; — 6th, 2; — Madison Avenue, 4; — State Street, 18.01; Amsterdam 2d, 44.82; Batchellerville, 2; Conklingville, 50 cts.; Esperance, 5; Gloversville 1st, 33.69; Greenbush, 3.11; Hamilton Union, 1; Jefferson 1st, 4.55; Jermain Memorial, 9; New Scotland, 10; Northampton, 1; Rockwell Falls, 1; Schenectady 1st (sab.-sch. Sr. dept., 20.12; Class No. 24, 15), 105.99; Stephentown 1st, 6.50. *Binghamton*—Binghamton 1st, 52.75; Cannonsville, 4; Deposit, 2; East Maine, 73 cts.; McGrawville, 4.07; Nichols 1st, 3.70; Owego, 5; Union 1st (sab.-sch., 20 cts.), 6.20; Windsor, 7.57. *Boston*—Boston 1st, 25; Houlton C.E., 5; Lawrence German, 10; Litchfield, 1; Londonderry, 3.85; Lonsdale, 2; Providence 1st, 5; — 2d C.E., 3; Roxbury, 16.35; South Ryegate, 5; Worcester, 1; Holyoke 1st, 7. *Brooklyn*—Brooklyn 1st German, 15; — Ainslie Street, 5; — Bedford, 19; — Friedenskirche, 5; — Grace (C.E., 5), 20; — Hopkins Street, 3; — Lafayette Avenue, 304.26; — Memorial, 42; — Mount Olivet (sab.-sch., 2), 4; — Prospect Heights, 5; — Siloam, 2; — South 3d Street (sab.-sch., 25), 78.24; Woodhaven 1st, 2; — French Evangelical, 2. *Buffalo*—Buffalo Bethany, 21.96; — Calvary, 10.52; —Central, 6.62; —Park, 7.95; —Westminster (sab.-sch., 5.25), 27.68; Conewango, 1.25; East Hamburg (sab.-sch., 2), 6; Franklinville, 2; Jamestown, 70; Olean 1st, 13.80; Silver

Grove, 36; Hartleton, 22; Linden, 1; Lycoming Centre, 7; Milton, 14; Montgomery, 3; Mount Carmel 1st, 18.69; Northumberland 1st, 1; Orangeville, 4; Renovo 1st (C.E., 5), 22; Shiloh, 3; Sunbury, 50; Warrior Run, 5; Watsontown 1st, 5; Williamsport 1st, 21; — Covenant, 10.65. *Parkersburg* — Bethel, 1; Grafton, 5; Kanawa, 14; Kingwood, 1; Morgantown, 7; Ravenswood, 1; Sugar Grove, 2; Dubree, 1. *Philadelphia* — Philadelphia 3d sab.-sch. Miss. Soc., 50; — 10th C.E., 10; — African 1st, 6; — Berean, 5; — Bethany, 28.93; — Bethesda, 17.84; — Bethlehem, 32.45; — Carmel German, 2; — Central, 10; — Cohocksink 1st (sab.-sch., 8.60), 59.88; — Emmanuel, 7.26; — Greenway, 3; — Greenwich Street, 15; — Hebron Memorial, 5; — McDowell Memorial, 10; — Mariners', 4; — Memorial, 58.50; — North, 10; — Oxford, 12.50; — Richmond, 4; — South Western, 15; — Tioga, 15; — Union Tabernacle, 20; — Walnut Street, 20; — Wharton Street, 3.54. *Philadelphia North* — Ambler 1st, 4.75; Carversville, 2.50; Chestnut Hill 1st, 10; Eddington, 5; Forestville, 4; Frankford, 21.96; Germantown 1st, 16.10; Huntingdon Valley, 5; Jeffersonville Centennial, 1; Lawndale, 2; Leverington, 7; Lower Merion sab.-sch., 2; Lower Providence, 9; Neshaminy of Warwick, 7.20; Port Kennedy 1st, 1; Pottstown 1st, 21.25; Reading 1st, 17.36; — Olivet, 54.76; Wissahickon, 5; Reading Washington Street, 4.50. *Pittsburg* — Amity C. E. Soc., 10; Bethany, 10; Centre, 25; Charleroi, 2; Chartiers, 3; Courtney, 1; Duquesne, 1; Homestead (sab.-sch., 3; C.E. Soc., 5), 21; Idlewood Hawthorne Avenue, 5; Lebanon, 6; Monaca, 3; Monongahela City, 25; Montours, 4; Mount Carmel, 2; Mount Pizgah, 4; North Branch, 2; Oakdale sab.-sch., 7.23; Pittsburg 1st (Y.P.S., 20), 55; — 3d, 200; — 4th Jr. C.E., 5; — 43d Street, 5.89; — Bellefield (sab.-sch., 50), 118.69; — East Liberty (sab.-sch., 78.92), 194.21; — Hazlewood, 12.26; — Herron Avenue, 2.80; — Knoxville, 12; — Morning Side, 2.07; — Park Avenue, 20; — Shady Side (sab.-sch., 31.44), 81.44; — South Side, 11.38; — Tabernacle sab.-sch., 10; — Woodlawn, 1.38; Sharon (Y.P.S., 5; sab.-sch., 38.30), 43.30; Coal Bluff, 1; Pittsburg Bouquet Street Chapel, 18; — Greenfield Avenue, 12.61. *Redstone* — Dunlap's Creek, 4; Fayette City, 2.95; Little Redstone, 13.60; McKeesport Central (sab.-sch., 3.50), 12.40; Mount Pleasant, 57.50; West Newton 1st, 32.20. *Shenango*—Beaver Falls 1st, 10; Centre, 8; Enon, 1; Hopewell, 19; New Castle 1st, 40.27; Pulaski, 5; Rich Hill, 2; Volant, 2; Westfield, 35. *Washington*—Claysville, 16.86; Cove (sab.-sch., 5), 7; Cross Roads, 4; Forks of Wheeling, 25; Washington 2d, 25; Waynesburg, 3; West Liberty, 3; West Union, 1; Wheeling 2d, 6.93. *Wellsboro* — Arnot, 2; Coudersport 1st, 4.10; Elkland and Osceola, 10; Farmington, 1; Mansfield, 2; Mount Jewett, 3; Tioga, 1; Galeton, 1. *Westminster*—Bellevue, 7; Chanceford, 8.32; Donegal, 3; Hopewell, 6; Lancaster 1st, 4.90; — Memorial (sab.-sch., 7.63; C.E., 2), 11; Mount Nebo, 1; New Harmony, 4.60; Pequea, 10; Pine Grove, 10; Stewartstown, 5; York Westminster, 5. 4908 28

South Dakota.—*Aberdeen*—Britton, 5; Castlewood, 4.75; La Grace, 2. *Black Hills*—Deadwood, 1; Elk Creek, 2; Hot Springs, 2.78; Lead 1st, 1; Rapid City 1st, 6.50; Whitewood 1st, 2. *Central Dakota*—Flandreau 2d C.E., 3.20; Huron 1st, 15.50; Wentworth sab.-sch., 4. *Dakota*—Good Will, 3; Poplar, 3.50. *Southern Dakota*—Canistota, 1; Canton, 1; Kimball, 2; Parker, 3; Scotland, 5.50. 68 73

Tennessee.—*Holston* — Calvary, 5; Johnson City Watonga Avenue, 1; Jonesville St. John's, 4; Livingstone, 2; Mount Bethel, 1; Mount Hermon, 2; Tabernacle, 2. *Kingston*—Bethel, 3; Bridgeport, 50 cts.; Ensley (now Pratt City 1st), 2; Hill City and Sherman Heights, 1.15; South Pittsburg 1st, 1; Thomas 1st, 3; Chattanooga Leonard Street, 2. *Union*—Bethel, 1; Calvary, 1; Erin, 5; Knoxville 4th, 7.55; — Lincoln Park, 2; Madisonville, 72 cts.; Mt. Zion, 1; Shannondale, 13; South Knoxville, 2; St. Paul's, 1; Westminster, 1. 64 92

Texas.—*Austin*—El Paso, 3; San Antonio Madison Square, 3. *North Texas*—Denison 1st, 6.05; Jacksboro, 3.55. 15 60

Utah.—*Kendall* — Idaho Falls, 3. *Utah* — Ephraim, 1; Kaysville Haines Memorial, 3; Logan Brick, 1.45; Manti (sab.-sch., 3), 6; Mt. Pleasant 1st, 3; Salt Lake City 3d, 2; St. George Mission, 2. 21 45

Washington. — *Alaska* — Juneau Northern Light, 2. *Olympia*—Aberdeen, 1; Carbonado 1st, 2; Chehalis Westminster, 1; Puyallup 1st, 3; South Bend, 2; Toledo, 90 cts.; Vancouver 1st Memorial, 5. *Puget Sound*—Anacortes Westminster, 3.66; Ballard, 4; Everett, 3; Port Townsend sab.-sch., 2.50; Seattle 1st, 8; — Calvary, 5; Everson 1st, 1. *Walla Walla*—Denver 1st, 1; Kamiah 1st, 5; Moscow, 3; Prescott, 4; Starbuck, 2; Walla Walla 1st, 2. 61 06

Wisconsin.—*Chippewa*—Ashland 1st, 6.40; Bessemer, 2; Cadotte, 1.50; Chetek, 1.50; Hudson 1st sab.-sch., 3. *La Crosse*—New Amsterdam Holland, 2. *Madison*—Beloit 1st, 8; Cambria, 4; Lodi, 11.70; Madison Christ, 30; — St. Paul's German, 1; Platteville German, 3.80; Reedsburg, 3; Rockville German, 70 cts.; Waunakee, 1. *Milwaukee*—Alto Calvary, 5; Cedar Grove, 10; Manitowoc 1st, 8; Milwaukee Immanuel, 35.08; — Westminster, 2.90; Oostburg 1st, 3; Racine 1st, 15.10; — Bohemian, 1. *Winnebago*—Depere, 5; Merrill 1st, 13; Neenah, 12.44; Oconto, 14.56; Oshkosh 1st, 6.25; Shawano, 3; Westfield, 2. 215 93

Total receipts from churches during March, 1898 . . . . . $18,374 55

MISCELLANEOUS.

"J. M. T.," 50; B. F. Felt, Galena, Ill., 200; Ezra Ketcham, Anamosa, Ia., 15; Mrs. Hettie B. Shields, Eustis, Fla., 10; Lane Theol. Sem. Y. M. C. A., Cincinnati, O., 4; Estate of Mrs. Jane M. Franklin, Lansing, Mich., 69.75; Rev. Henry A. Nelson, D.D., Wooster, O., 6.50; R. S. Wasser, Ida Grove, Ia., 5; Anonymous, Phila., 10 cts.; Mrs. George Ainslie, Rochester, Minn., 10; Rev. D. A. Wilson, Milan, O., 1; "State of California," 1000; Rev. Jos. D. Smith, Delta, Pa., 2; Miss Grace H. Dodge, New York, 25; "From a Friend," 50; Miss Martha J. Woods, Sprout, Ky., 200; Rev. Jno. M. Barnett, Markleton, Pa., 3; Mrs. S. A. Caldwell, Buffalo, Pa., 5; Mrs. A. C. Leonard, Ypsilanti, Mich., 10; Miss Mary E. Sill, Geneva, N. Y., 5; Mr. John Mains, New York, 5; Rev. N. C. McCay, Crawfordsville, Ind., 2; Rev. Jas. B. Butler, Phillipsburg, Mont., 1; Woman's H. and F. M. Soc'y., Auburn, N. Y., 14; Estate of Mrs. Mary K. Black, Cadiz, O., 517.56; Rev. Rollin L. Adams, Long Beach, Cal., 5; "H." 2; Estate of Mrs. Margaret Walker, Allegheny, Pa., 162.40; Rev. William Sangree, Craig, Neb., 1; "A Friend," 10; Interest from invested funds, 126; Rev. Jno. M. Jenkins, Nottingham, Pa., 1; Alexander Maitland, New York, 100; Rev. and Mrs. R. C. Townsend, Dunlap, Ill., 9.75; Miss M. Roberts, Hyrum, Utah, 1; Geo. Lemmons, 1.50; W. L. Richardson, 1; "C. Penna." 16; Friend, Hartwell, Neb., 30 cts.; W. C. Swan, Shade Gap, Pa., 1; "H. T. F.," 5; C. H. M., N. J., 1.68; Wm. H. Rose, Stony Point, N. Y., 2; Rev. J. B. Fowler, Muncie, Ind., 2; F. Probst, Mendon, N. Y., 5; Estate of Lura B. Crosby, through the Session of Pres. Ch. of Morrison, Ill., 102; "From a Friend," Creston, Neb., 5; Miss A. C. Pryer, New Rochelle, N. Y., 25; "A Friend," Latrobe, Pa., 10; Coldwater 1st Ch., Mich., 3.88; Mrs. W. H. Almy, Buffalo, N. Y., 2.50; Estate of Mrs. Martha C. Parsons, Las Gatos, Cal., 100; "Right and Left," Oxford, O., 50; Rev. D. Stuart Dodge, New York, 25; "A Friend," Honesdale, Pa., 5; Mrs. F. R. Welles, Paris, France, 5; Interest from Barber Fund, 1050.66; Interest from Kellogg and Dunning Funds, 25.94; Miss Kitty Tucker, Detroit, 15; T. Nash, Chicago, Ill., 3.38; Robert Huston, Olivesburg, O., 30; "H. B.," Lincoln, Neb., 13; Rev. R. G. Keyes, Watertown, N. Y., 10; Mrs. M. D. Ward, Afton, N. J., Mrs. I. G. Shipman, Belvidere, N. J., 15; Rev. C. S. West, Lima, O., 5; Mary B. Cratty, Bellaire, O., 5; Mrs. M. S. McGiffert, Troy, N. Y., 5; E. F. Partridge and family, Redlands, Cal., 6.50; "A Friend of Missions," Mansfield, O., 6; New Haven Day-school, Sumter, S. C., 2; L. C. Walter, Chicago, Ill., 1; "Y. H." York, Pa., 10; Sale of property at Henderson, N. C., 1700; "Cash," Carmichael, Pa., 2.50; Sale of Leaflets, 65.57; "Cash," Pittsburgh, 25. . . . . $6,004 47

Woman's Board 21,193 56

Total for March, 1898 . . . . . $45,572 58
Total for March, 1897 . . . . . 44,154 48
Total receipts to April 1, 1898 . . . . . 126,962 55
Total receipts to April 1, 1897 . . . . . 132,145 92

John J. Beacom, *Treasurer*,
516 Market Street, Pittsburgh, Pa.

Creek, 2.30; Springville 1st, 3; Westfield 1st, 53. *Cayuga*—Auburn Calvary, 1.72; Dryden, 5; Genoa 3d, 1; Ithaca, 61.25; Owasco, 2.50. *Champlain* — Beekmantown, 2; Chateaugay, 3; Essex, 1.32. *Chemung* — Elmira 1st, 7.73; — North, 8.73; Horse Heads, 5; Watkins 1st, 23.38. *Columbia* —Ashland, 3; Catskill, 11.97; East Windham, 1; Jewett, 4; Spencertown, 3. *Genesee* — Attica, 12.54; Batavia 1st, 45.87; Bergen, 19.45; Corfu, 5; East Pembroke C.E., 5; Perry, 12.77; Stone Church C.E. Soc., 3. *Geneva* — Canoga, 2.75; Manchester 1st, 10; Oak's Corners, 2; Ovid, 18.17; Trumansburg, 14.30; Waterloo, 15. *Hudson*—Centreville, 3; Circleville, 1.28; Congers 1st, 6; Denton, 1; Florida, 98 cts.; Good Will, 72 cts.; Hamptonburg, 6; Haverstraw Central, 22; Hempstead, 1; Hopewell, 8.25; Jeffersonville German, 1; Liberty, 3; Middletown 1st, 8.10; Milford, 6; Montgomery 1st, 10.73; Monticello, 10; Nyack German, 2; Ramapo, 25; Rockland 1st, 1; Roscoe, 4; Scotchtown, 1; West Town, 1. *Long Island*—Bellport, 5; East Hampton 1st, 10; Franklinville, 6; Greenport, 5; Mattituck, 7; Sag Harbor, 5.62; Shelter Island, 13; South Haven (C.E., 1; sab.-sch., 1), 2; Babylon, 5. *Lyons*—Fairville, 1; Galen, 5; Victory, 1; Wolcott 2d, 1. *Nassau*—Brentwood, 6; Comac, 4; Glen Wood, 2; Islip (sab.-sch., 5.75), 7.25; Melville, 2; Newtown, 10; Northport, 5; Roslyn, 2.32; Springland, 7. *New York* — New York 1st, 669.41; — 2d German, 2; — 5th Avenue, 1119.63; — Bethany sab.-sch., 5; — Bohemian, 2; — Calvary, 2; — Christ, 10; — Covenant, 6; — French Evangelical, 5; — Knox, 3; — Madison Square Bible class, 5; — Mount Tabor, 2; — Mount Washington, 43.25; — St. James, 5; — Spring Street, 5; — Throgg's Neck C.E., 5; — Tremont, 10; — Washington Heights, 19.64; — West End, 15; — Woodstock W.H.M. Soc., 5; — Zion German, 3.34. *Niagara*—Albion 1st, 5; Lockport 2d, 1; Lyndonville 1st, 5; Youngstown 1st, 3. *North River* — Bethlehem C.E., 5; Marlborough, 40; Matteawan, 15; Milton, 4; Newburg 1st (sab.-sch., 10), 29.80; New Hamburg, 30; Pleasant Valley, 5; Poughkeepsie, 14.36; Westminster, 4. *Otsego*—Delhi 2d, 57; New Berlin, 2; Richfield Springs, 6.96. *Rochester*— Avon Central, 2; Brighton 1st, 10; Geneseo Village, 9.61; Moscow, 2; Nunda C.E., 5; Parma Centre, 1; Rochester 1st, 60; — 3d, 25; — Calvary, 1; — Central (sab.-sch., 50), 114.11; — Memorial (sab.-sch., 45), 47; Springwater 1st, 1; Sweden 1st, 6.75. *St. Lawrence*—Brownville, 1; Morristown 1st, 8.56; Oswegatchie 1st, 10; Ox Bow, 3.12; Theresa, 3.12; Watertown Hope Chapel, 1.10. *Steuben* — Addison, 17.69; Arkport, 1; Bath, 23.50; Canisteo 1st, 17; Corning 1st sab.-sch., 8; Hammondsport, 6; Hornellsville 1st, 5; — Hartshorn, 2.50; Painted Post 1st, 6.30. *Syracuse*—Baldwinsville, 7; Fulton 1st (sab.-sch., 5), 15; Hannibal, 5; Oswego Grace, 17.92; Pompey, 5; Syracuse 4th, 8; — East Genesee, 6.20. *Troy* — Brunswick (sab.-sch., 1.60), 8.49; Cohoes 1st, 26.86; Fort Edward, 1.25; Lansingburg 1st, 44; — Olivet, 4.13; Mechanicsville C.E., 5; Middle Granville, 3; North Granville, 3.75; Sandy Hill, 13.50; Troy 1st, 53.33; — 2d, 70.37; — 9th, 36.82; — Liberty Street, 4; — Oakwood Avenue, 18.15; — Woodside (C.E., 3.10), 8.10; Waterford, 5.61. *Utica* — Boonville, 7; Cochran Memorial, 8.32; Glendale, 2.38; Ilion (sab.-sch., 2.50), 5; Little Falls 1st, 20; Martinsburg, 3.85; Oneida, 5.87; Redfield, 2.30; Utica 1st, 22.50; — Memorial, 9.09; Vernon 1st, 6; Westernville, 11. *Westchester*—Greenburgh, 32.18; Huguenot Memorial, 18.57; Irvington, 41.44; Mt. Kisco, 13; New Haven 1st, 8.37; Scarborough, 50; Sing Sing, 20; South East, 2; Stamford 1st sab.-sch., 5.79; Thompsonville, 28.60; Yonkers Dayspring, 5. 4987 91

North Dakota. — *Fargo* — Baldwin, 5; Blanchard, 2; Hillsboro, 2. *Minnewaukon* — Bottineau 1st, 4; Rolla, 2; North Peabody, 1. *Pembina* — Arvilla, 2; Emerado, 3.50; Forest River, 1; Langdon, 3; Milton, 1.15. 26 65

Ohio.—*Athens*—Athens, 5; Gallipolis, 3.20; Logan 1st, 5; Marietta 1st, 7; Middleport, 6; Pomeroy 1st, 9. *Bellefontaine*—Bellefontaine 1st, 5.76; De Graff, 3.25; Huntsville, 7; Spring Hills, 3. *Chillicothe*—Greenfield 1st (Men's Soc., 4.90), 9.99; Hillsboro, 18.75. *Cincinnati*—Bantam, 1; Batavia, 1; Cincinnati, 1st, 5.75; — 3d, 5; — 6th, 4; — 7th C.E., 5; — Calvary, 6; — Clifton sab.-sch., 10; Harrison, 4; Hartwell, 4; Reading and Lockland, 3; Westwood German, 2. *Cleveland*—Ashtabula (sab.-sch., 1.31), 3.14; Cleveland 1st, 11.10; — 2d, 130; — Beckwith, 9.02; — Bolton Avenue, 8.50; — Madison Avenue (sab.-sch., 3.46), 7.92; — Miles Park, 5; — Woodland Avenue, 10; Milton sab.-sch., 1; New Lyme, 4; Parma, 1.50; Windermere, 2.32. *Columbus*—Amanda, 1.50; Circleville, 10; Columbus 1st, 32; Dublin, 2; Worthington, 3. *Dayton*—Dayton 1st sab.-sch., 25; — 4th, 9.50; — Third St., 270; Riverdale, 1.16; New Jersey, 2.45; Oxford, 15; South Charleston, 15.08; Springfield 2d, 40.91; Troy 1st, 9.95. *Huron*—Chicago, 5; Elmore, 1; Fremont (C.E. Soc., 2; sab.-sch., 7), 19; Genoa, 1; Huron, 4; Milan, 2; Monroeville, 2. *Lima*—Columbus Grove, 3.50; Lima Main Street, 5; McComb, 10; Rushmore, 1; Van Wert, 10; Venedocia, 1.26. *Mahoning* — Champion, 3; Columbiana sab.-sch., 5; East Palestine, 20; Hubbard, 2.88; Leetonia, 4; Mineral Ridge, 1; North Benton, 5; Salem, 11; Vienna, 5.61; Youngstown Westminster, 19.89; Rogers Westminster, 3. *Marion*—Berlin, 1; Marion 1st (sab.-sch., 5), 23.60; Marysville, 3.04. *Maumee*—Bowling Green, 10; Bryan 1st, 11; Defiance 1st, 5; Delta 1st, 3; Deshler 1st, 4; Lost Creek, 3; Maumee, 2; North Baltimore, 2; Toledo 3d, 6.45; — 1st German, 1; West Bethesda, 16; Weston, 3. *Portsmouth*—Hanging Rock, 3; Ironton 1st, 3.70; Manchester C.E., 2; Sardinia, 4. *St. Clairsville*—Barnesville, 4; Beallsville, 2; Bellaire 2d, 2.05; Bethel, 4; Cadiz, 12.50; Cambridge (C.E., 26.41), 37.21; Kirkwood, 5; Mount Pleasant, 7; New Athens, 5; Washington, 2; Wheeling Valley, 2.30. *Steubenville*—Amsterdam (sab.-sch., 5), 10; Bethesda, 5; Buchanan Chapel, 16; Carrollton, 10; Cross Creek, 4; Harlem, 5; Kilgore, 5; Minerva, 4.53; Newcomerstown, 1.25; Oak Ridge, 3; Richmond ch. and sab.-sch., 2.93; Ridge, 1.50; Smithfield C.E., 2; Steubenville 3d, 2; Still Fork, 3; Two Ridges, 5.06. *Wooster*— Apple Creek, 9; Bethel, 2; Canal Fulton, 2; Dalton, 7; Doylestown, 2.90; Fredericksburg, 5.90; Mansfield 1st, 15; Mt. Eaton, 2; Nashville, 6; Wayne, 3. *Zanesville*—Bladensburg, 1; Coshocton, 10; Dresden, 3; Duncan's Falls, 2.30; Granville, 2.70; High Hill, 2; Jefferson, 2; Jersey, 2.28; Keene, 9; Martinsburg, 4.20; Mt. Pleasant, 1; Mt. Vernon, 6.60; Pataskala, 3; Tunnel Hill, 1.40; West Carlisle, 3; Zanesville 1st sab.-sch., 4.50; — 2d, 35. 1327 79

Oregon.—*East Oregon* — Monkland, 3.95; Moro, 4.15; Union, 48 cts. *Portland*—Astoria, 1st, 2.88; Knappa, 2; Oregon City 1st, 1; Portland 4th sab.-sch., 4.64; — Westminster, 2. *Southern Oregon*—Jacksonville, 5; Klamath Falls, 3; Marshfield, 5; Myrtle Point, 4. *Willamette*— Albany 1st (sab.-sch., 2.44), 34.78; Brownsville 1st, 3; Octorara, 1; Pleasant Grove, 2; Salem 1st, 8; Yaquinna Bay, 1. 87 88

Pennsylvania.—*Allegheny*—Allegheny 1st, 25; — 2d, 4; — 1st German (Friendship Bd., 5), 7; — Central, 97.76; — McClure Avenue (sab.-sch., 25), 78.10; — North, 193.44; — Watson Memorial, 2; — Westminster, 4.49; Aspinwall Jr. C.E., 3; Avalon, 40; Bellevue, 10; Bethlehem, 2; Cross Roads, 5; Evans City, 3.80; Glenshaw, 11; Leetsdale sab.-sch., 7.75; Millvale, 6.57; Plains, 6; Sewickly, 172.30. *Blairsville*—Beulah, 41; Blairsville (sab.-sch., 12), 62; Congruity, 3; Cross Roads, 7.48; Derry, 22; Fairfield, 12.64; Irwin, 22.89; Jeanette (C.E., 9; Men's Miss. Soc., 4), 13; Johnstown 1st sab.-sch., 10; Kerr, 5; Latrobe, 35; Livermore, 3.20; Murrysville sab.-sch., 5.40; Parnassus, 10; Pleasant Grove, 2; Poke Run, 15; Salem, 6; Turtle Creek, 8. *Butler* — Buffalo, 5; Clintonville, 5; Crestview, 1; Grove City, 3.86; Jefferson Centre, 1; Middlesex, 30.10; Plain Grove sab.-sch., 20; Pleasant Valley, 5; Westminster, 5; Zelienople sab.-sch., 3; Mars, 1. *Carlisle*— Big Spring, 13.40; Carlisle 2d, 2.02; Centre, 8; Chambersburg Central, 11; — Falling Spring, 5; Dauphin 1st, 1; Great Conewago, 1.80; Green Castle, 6.97; Harrisburg Covenant, 5; — Elder Street, 5; — Market Square, 132.18; — Pine Street, 130.84; — Westminster, 7; Landisburg, 3.76; Lebanon 4th Street, 21.31; Lower Marsh Creek, 10.95; McConnellsburg, 3.50; Mercersburg (C.E., 2.03), 18.23; Middle Spring, 12; Middletown, 5; Robert Kennedy Memorial, 4.61; Steelton 1st, 1.30. *Chester*—Ashmun, 10; Calvary (sab.-sch., 2.39; C.E., 2.17), 12; Chichester Memorial, 1; Christiana, 3.57; Doe Run, 5; East Whiteland, 4.46; Fairview, 6; Forks of Brandywine, 9; Phœnixville, 5; Swartmore, 1. *Clarion* — Beech Woods, 54 cts.; Big Run, 2; Cool Spring, 3; Du Bois, 40; East Hickory Endeavor, 4; Edenburg, 5; Falls Creek, 1; Johnsonburg, 6; Leatherwood, 8; Licking, 6; Marionville 1st, 10; New Bethlehem, 7; Oak Grove, 1; Oil City 2d, 25; Richardsville L.M.Soc., 2; Sligo, 2; Tylersburg, 1; Wilcox, 7. *Erie*— Belle Valley, 2.20; Bradford 1st, 1.37; Erie 1st, 50; — Park, 26.32; Fairfield, 4; Kendall Creek, 1.87; Mercer 1st, 16; — 2d, 10; Mount Pleasant, 1; Utica, 6; Waterloo, 1; Westminster, 3. *Huntingdon*—Altoona 1st, 20; — 2d, 33; Beulah, 24 cts.; Birmingham, 1.50; Coalport, 2; Everett, 2; Fruit Hill sab.-sch., 1; Houtzdale, 1.32; Irvona, 2; Juniata, 3.30; Kerrmore, 5; Lewistown, 12.35; Little Valley, 2.82; Lower Spruce Creek, 9.25; Mapleton, 3; Middle Tuscarora, 1; Mifflintown Westminster, 17.25; Milroy, 3.50; Newton Hamilton, 3; Peru, 1; Petersburg, 5; Philipsburg, 8.85; Pine Grove Mills sab.-sch., 73 cts.; Robertsdale, 1; Saxton, 3; Shellsburg, 3; Sinking Creek, 1.10; Sinking Valley, 10; Upper Tuscarora, 4; West Kishacoquillas, 8. *Kittanning*— Atwood, 1; Bethel, 2; Black Lick, 2; Boiling Spring, 1; Centre, 1; Clinton, 3.90; Crooked Creek, 3; Currie's Run, 4; Ebenezer, 30; Elder's Ridge, 14.92; Elderton, 4; Harmony, 3; Homer, 3; Leechburg sab.-sch., 15; Marion (sab.-sch., 5), 11; Mechanicsburg, 1.56; Midway, 1; Plumville, 1; Rayne, 1; Rockbridge, 3; Rural Valley, 13; Saltsburg, 15; Washington (sab.-sch., 6), 11; Whitesburg, 2. *Lackawanna* — Archbald, 50 cts.; Brooklyn, 3; Dunmore, 13; Monroeton, 3; Montrose 1st (sab.-sch., 15), 40; Nicholson, 2; Peckville, 1; Pittston, 5.57; Plymouth 1st, 3; Rome, 2; Rushville, 3.65; Scott, 4; Scranton German, 10; — Petersburg German, 3; Silver Lake, 2; Stevensville, 1.09; Sylvania, 1.50; Ulster, 2; West Pittston 1st, 65.50; Wilkes-Barre 1st, 267.02; Wyalusing 1st, 4; — 2d, 2. *Lehigh*—Allen Township, 2; Audenreid, 5; Bangor, 6.88; Bethlehem 1st sab.-sch., 2.68; Easton 1st, 14; Freeland, 1; Lock Ridge, 3; Lower Mount Bethel, 2.40; Mahanoy City, 5; Mountain, 2; Pottsville 2d (sab.-sch., 5.10), 11.10; Shenandoah 1st, 4; Slatington, 10.31; Summit Hill, 10; Weatherly 1st, 5; Ashland sab.-sch., 1. *Northumberland*—Beech Creek, 2; Berwick, 13; Bloomsburg 1st, 29; Briar Creek, 1; Emporium, 3;

Officers and Agencies of the General Assembly.

CLERKS.

Stated Clerk and Treasurer—Rev. William H. Roberts, D.D., LL.D. All correspondence on the general business of the Assembly should be addressed to the Stated Clerk, No. 1319 Walnut Street, Philadelphia, Pa.
Permanent Clerk—Rev. William E. Moore, D D., LL.D., Columbus, Ohio.

TRUSTEES.

President—George Junkin, Esq., LL.D.
Treasurer—Frank K. Hipple, 1340 Chestnut Street.
Recording Secretary—Jacob Wilson.
OFFICE—Witherspoon Building, No. 1319 Walnut Street Philadelphia, Pa.

BOARDS.

1. Home Missions, Sustentation.

Secretary—Rev. Charles L. Thompson, D.D.
Treasurer—Mr. Harvey C. Olin.
Superintendent of Schools—Rev. George F. McAfee.
Secretary of Young People's Department—Miss M. Katharine Jones.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y. Address all mail, Box 156 Madison Square Branch.

Letters relating to missionary appointments and other operations of the Board, and applications for aid from churches, should be addressed to the *Secretary*.

Letters relating to the financial affairs of the Board, or those containing remittances of money, should be addressed to the *Treasurer*.

Applications of teachers and letters relating to the School Department should be addressed to the *Superintendent of Schools*.

Correspondence of Young People's Societies and matters relating thereto should be addressed to the *Secretary of the Young People's Department*.

2. Foreign Missions.

Corresponding Secretaries—Rev. Frank F. Ellinwood, D.D., LL.D.; Rev. John Gillespie, D.D.; Mr. Robert E. Speer and Rev. Arthur J. Brown, D.D.
Treasurer—Charles W. Hand.
Secretary Emeritus—Rev. John C. Lowrie, D.D.
Field Secretary—Rev. Thomas Marshall, D.D., 48 McCormick Block, Chicago, Ill.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

Letters relating to the missions or other operations of the Board should be addressed to the Secretaries.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, should be sent to Charles W. Hand, *Treasurer*.

Certificates of honorary membership are given on receipt of $30, and of honorary directorship on receipt of $100.

Persons sending packages for shipment to missionaries should state the *contents* and *value*. There are no specified days for shipping goods. Send packages to the Presbyterian Building *as soon as they are ready*. Address the *Treasurer of the Board of Foreign Missions*.

The postage on letters to all our mission stations, except those in Mexico, is 5 cents for each half ounce or fraction thereof. Mexico, 2 cents for each half ounce.

3. Education.

Corresponding Secretary—Rev. Edward B. Hodge, D.D. *Treasurer*—Jacob Wilson.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

4. Publication and Sabbath-school Work.

Secretary—Rev. Elijah R. Craven, D.D., LL.D.
Superintendent of Sabbath-school and Missionary Work—Rev. James A. Worden, D.D.
Editorial Superintendent—Rev. J. R. Miller, D.D. *Business Superintendent*—John H. Scribner.
Manufacturer—Henry F. Scheetz. *Treasurer*—Rev. C. T. McMullin.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

Letters relative to the general interests of the Board, also all manuscripts offered for publication and communications relative thereto, excepting those for Sabbath-school Library books and the periodicals, should be addressed to the Rev. E. R. CRAVEN, D.D., *Secretary*.

Presbyterial Sabbath-school reports, letters relating to Sabbath-school and Missionary work, to grants of the Board's publications, to the appointment of Sabbath-school missionaries, and all communications of missionaries, to the *Superintendent of Sabbath-school and Missionary Work*.

All manuscripts for Sabbath-school books, the WESTMINSTER TEACHER and the other periodicals, and all letters concerning the same, to the *Editorial Superintendent*.

Business correspondence and orders for books and periodicals, except from Sabbath-school missionaries, to JOHN H. SCRIBNER, *Business Superintendent*.

Remittances of money and contributions, to the Rev. C. T. MCMULLIN, *Treasurer*.

5. Church Erection.

Corresponding Secretary—Rev. Erskine N. White, D.D. *Treasurer*—Adam Campbell.

OFFICE—Presbyterian Building, No. 156 Fifth Avenue, New York, N. Y.

6. Ministerial Relief.

Corresponding Secretary—Rev. Benjamin L. Agnew, D.D.
Treasurer and Recording Secretary—Rev. William W. Heberton.

OFFICE—Witherspoon Building, No. 1319 Walnut Street, Philadelphia, Pa.

7. Freedmen.

Corresponding Secretary—Rev. Edward P. Cowan, D.D.
Recording Secretary—Rev. Samuel J. Fisher, D.D.
Treasurer—Rev. John J. Beacom, D.D.

OFFICE—516 Market Street, Pittsburgh, Pa.

8. Aid for Colleges and Academies.

Secretary—Rev. E. C. Ray, D.D.
Treasurer—E. C. Ray.

OFFICE—Room 30, Montauk Block, No. 115 Monroe Street, Chicago, Ill.

COMMITTEES, ETC.

Committee on Systematic Beneficence.

Chairman—Rev. W. H. Hubbard, Auburn, N. Y.
Secretary—Kiliaen Van Rensselaer, 56 Wall Street, New York, N. Y.

Committee on Temperance.

Chairman—Rev. John J. Beacom, D.D., 516 Market Street, Pittsburgh, Pa.
Corresponding Secretary—Rev. John F. Hill, Pittsburgh, Pa.
Recording Secretary—George Irwin (P. O. Box 14), Allegheny, Pa.
Treasurer—Rev. James Allison, D.D., Pittsburgh, Pa.

Presbyterian Historical Society.

President—Rev. W. C. Cattell, D.D., LL.D.
Librarian—Rev. W. L. Ledwith, D.D., 1531 Tioga Street, Philadelphia, Pa.
Corresponding Secretary—Rev. Samuel T. Lowrie, D.D., 1827 Pine Street, Philadelphia, Pa.
Recording Secretary—Rev. James Price, 107 E. Lehigh Avenue, Philadelphia, Pa.
Treasurer—DeB. K. Ludwig, Ph.D., 3739 Walnut Street, Philadelphia, Pa.

Treasurers of Synodical Home Missions and Sustentation.

New Jersey—Hon. William M. Lanning, Trenton, N. J.
New York—Mr. A. P. Stevens, National Savings Bank Building, Albany, N. Y.
Pennsylvania—Frank K. Hipple, 1340 Chestnut Street, Philadelphia, Pa.
Baltimore—D. C. Ammidon, 31 South Frederick Street, Baltimore, Md.

BEQUESTS OR DEVISES.

In the preparation of Wills care should be taken to insert the Corporate Name, as known and recognized in the Courts of Law. Bequests or Devises for the

General Assembly should be made to "The Trustees of the General Assembly of the Presbyterian Church in the United States of America."

Board of Home Missions—to "The Board of Home Missions of the Presbyterian Church in the United States of America, incorporated April 19, 1872, by Act of the Legislature of the State of New York."

Board of Foreign Missions—to "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

Board of Church Erection—to "The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America, incorporated March 27, 1871, by the Legislature of the State of New York."

Board of Publication and Sabbath-school Work—to "The Trustees of the Presbyterian Board of Publication and Sabbath-school Work."

Board of Education—to "The Board of Education of the Presbyterian Church in the United States of America."

Board of Relief—to "The Presbyterian Board of Relief for Disabled Ministers and the Widows and Orphans of Deceased Ministers."

Board of Freedmen—to "The Board of Missions for Freedmen of the Presbyterian Church in the United States of America."

Board of Aid for Colleges—to "The Presbyterian Board of Aid for Colleges and Academies."

N.B.—Real Estate devised by will should be carefully described.

Delicious Drink

Horsford's Acid Phosphate

with water and sugar only, makes a delicious, healthful and invigorating drink.

Allays the thirst, aids digestion, and relieves the lassitude so common in midsummer.

Dr. M. H. Henry, New York, says:

"When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I.

Beware of Substitutes and Imitations.

"My mamma says 'The

Clinton - Safety - Pin

has so many good points.'

I can only find one point and that don't ever hurt me."

The reasons why the **Clinton** has the largest sale of any Safety Pin in the United States are its many good points:

1st. They can be hooked and unhooked from either side; a great convenience.

2d. They are made of tempered brass, and do not bend.

3d. They are super-nickeled *and never turn brassy.*

4th. They have a guard that prevents cloth catching in the coil. **Beware of Imitations.**

Made in Nickel Plate, Black, Rolled Gold and Sterling Silver.

Free on receipt of stamp for postage, samples of our **Clinton Safety Pin,** our new **"Sovran"** pin and a pretty animal colored book for the children.

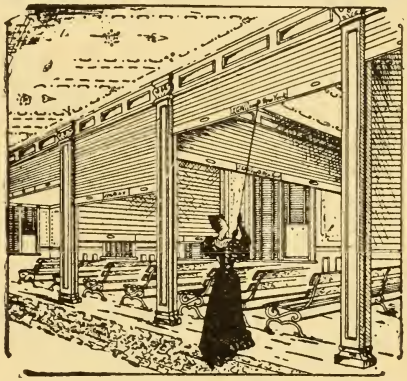
Oakville Co., Waterbury, Conn.

Jas. Godfrey Wilson,

PATENTEE AND MANUFACTURER,

74 WEST 23d ST., NEW YORK.

Send three two-cent stamps for Illustrated Catalogue. Stamps not necessary if you mention THIS Magazine.



Rolling Partitions

for dividing Church and School Buildings. Sound-proof and air-tight. Made also with Blackboard Surface. They are a marvelous convenience, easily operated, very durable and do not get out of order. Also made to roll vertically. Over 2000 Churches and many Public Schools are using them.

VENETIAN BLINDS IN ALL WOODS.

We acknowledge

no competitors.
Our Stereopticons
and Single Lanterns
are unexcelled for
Church, Sunday
School and
Class Room work.
Catalogues free.

J. B. COLT & CO.,
115-117 Nassau Street,
New York.

THE HISTORY

. . . OF . . .

The "Old Scots" Church

OF FREEHOLD, N. J.,

From the Scotch Immigration of 1685 till the Removal of the Church in the days of Rev. William Tennent, Jr. .·.

. . . BY . . .

HENRY GOODWIN SMITH.

60 pp. 9 x 6.

Eight Full Page Photogravures of "Old Scots" Ground, Rev. John Boyd's Tombstone, Tennent Church Interior and Exterior, Official Records, Etc.

PUBLISHED BY

MOREAU BROTHERS,

FREEHOLD, NEW JERSEY.

☞ Sent postpaid to any address on receipt of the price, Sixty Cents, by the Publishers.

CATARRH INHALER

FREE!

Only One Person in Fifty Cured by old methods of treating Catarrh—now everywhere condemned.

The new Scientific Catarrh Inhaler of Dr. Worst's mailed **Free** to all readers of this paper.

CURES BY INHALATION,

And is the latest and best up-to-date method for curing Catarrh, Asthma, Colds, Bronchitis, Sore Throat, Headache, and is endorsed by all Physicians.

CROWN POINT, N. Y., Nov. 16, 1897.
"It cured me in three days of a stubborn cough. I believe it a God-send to the afflicted." B. F. BEVINS.

ODESSA, Mo., Oct. 18, 1897.
"It beats the world for Catarrh and Rheumatism." W. C. DANNALSON.

ISAAC MILLER, Clay City, Ind., writes: "Your Catarrh Inhaler has cured me sound and well."

[We can furnish thousands like the above.]

SPECIAL OFFER:

I will for a short time mail any reader of this paper my new Inhaler with Medicine for one year on three day's trial free.

If it gives satisfaction, send me $1.00, if not return it. Send for it now. Address,

DR. E. J. WORST, Box Ashland, Ohio

TEACHERS WANTED!

Over 4000 vacancies—several times as many vacancies as members. Must have more members. Several plans; two plans give free registration; one plan GUARANTEES positions. 10 cents pays for book, containing plans and a $500.00 love story of College Days. No charge to employers for recommending teachers.

SOUTHERN TEACHERS' BUREAU, S. W. Cor. Main & 3d Sts., Louisville, Ky. } **Rev. Dr. O. M. SUTTON, A.M.,** President and Manager, { **SUTTON TEACHERS' BUREAU,** 69-71 Dearborn St., Chicago, Ill.

Northern Vacancies, Chicago Office. Southern Vacancies, Louisville Office. One Fee Registers in both offices.

OPIUM

Morphine habit cured in **10** to **20** days. **30,000** cases cured. Book of testimonials free. **No Pay till Cured.**

J. L. STEPHENS, M. D., Lebanon, Ohio.

A FRIEND of the magazine in California makes the suggestion that subscribers to THE CHURCH AT HOME AND ABROAD who do not keep it for reference, after reading pass it on to others, and thus broaden the interest in the work of the Church through its Boards. This course, as he has pursued it, has resulted in new subscriptions.

64461

Ref.
051
Pl.4
vol.23